

THE UNIVERSAL MESSAGE
OF
GURU GRANTH SAHIB
VOL. I

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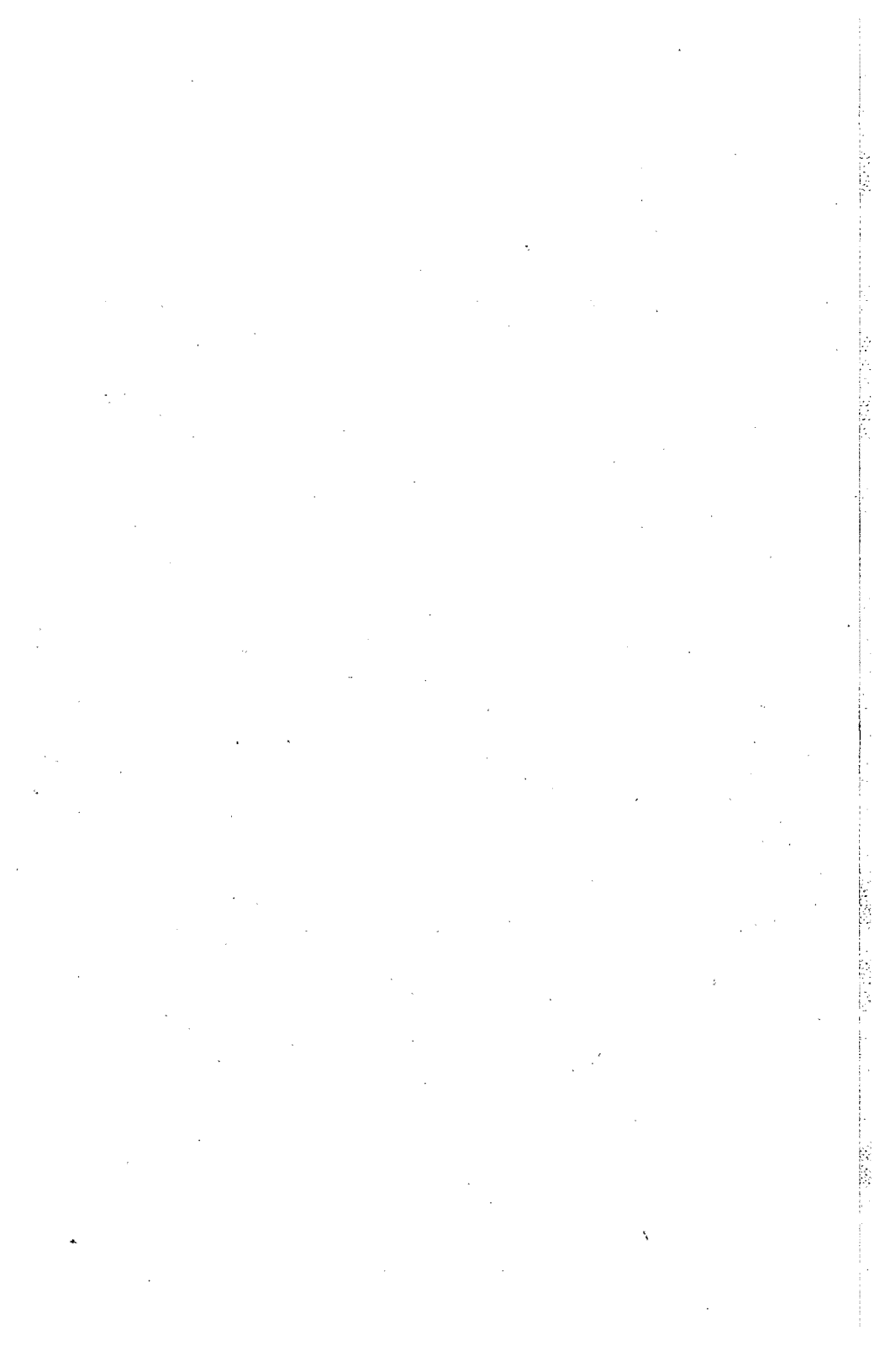
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G.S. Makin



FOREWORD

I have gone through the manuscript of 'Universal Message of Guru Granth Sahib' written by S. Gurbachan Singh Makin. It is in four volumes spreading over about 1450 pages. It deals with the most magnificent banis (compositions) of Guru Granth Sahib. The volumes themselves speak about the amount of labour that the author has put in it. It is an appropriate answer to the growing needs of the present day mentally and physically debased individual and society.

Guru Granth Sahib is unlike of a given paradigm of a religious text. It contains the banis of six Gurus, a number of saints, bhagats, bards who came from different religious, geographical, linguistic backgrounds, but are represented in it without any prejudice. Therefore, it can legitimately claim the status of Guru (teacher) of the whole humanity.

Guru Granth Sahib, as stated above, endeavoured to eliminate the grounds on which the contemporary Indian society was in a perishable conflict. It preached that there is only one God and He, too, is formless. Everyone else is His child, thereby proving that every human being is related to each other in the relationship of brother and sister. This relationship is stronger than any other relationship and therefore it must be strengthened in the present day troubled world.

Guru Granth Sahib stands for a classless society. It emphatically preached that a human being is a human being first. It does not matter in which family one is born, whether one is rich or poor, ruler or ruled, master or servant, man or woman. All such considerations are unreal. An individual must be looked upon as a human being and a child of the same God. All distinctions

based on religion, caste, colour, race, sex are therefore rejected by Guru Granth Sahib.

Because there are only two entities that is God and His child, therefore the physical and mental boundaries created to divide the humanity are false. A human is human everywhere and his basic identity is same. In this way Guru Granth Sahib tries to inculcate in the minds of the Sikhs that social and political boundaries are to be kept aside and an attempt has to be made to evolve a cosmic society leading to the perception of One God, one man, one religion.

Thus Guru Granth Sahib, has got its Sikhs, committed to serve the humanity, by relieving it of its tensions and therefore every Sikh is under obligation to be available for this noble cause, which ultimately turns out to be able to create a society where equality and freedom is available to all in equal degree.

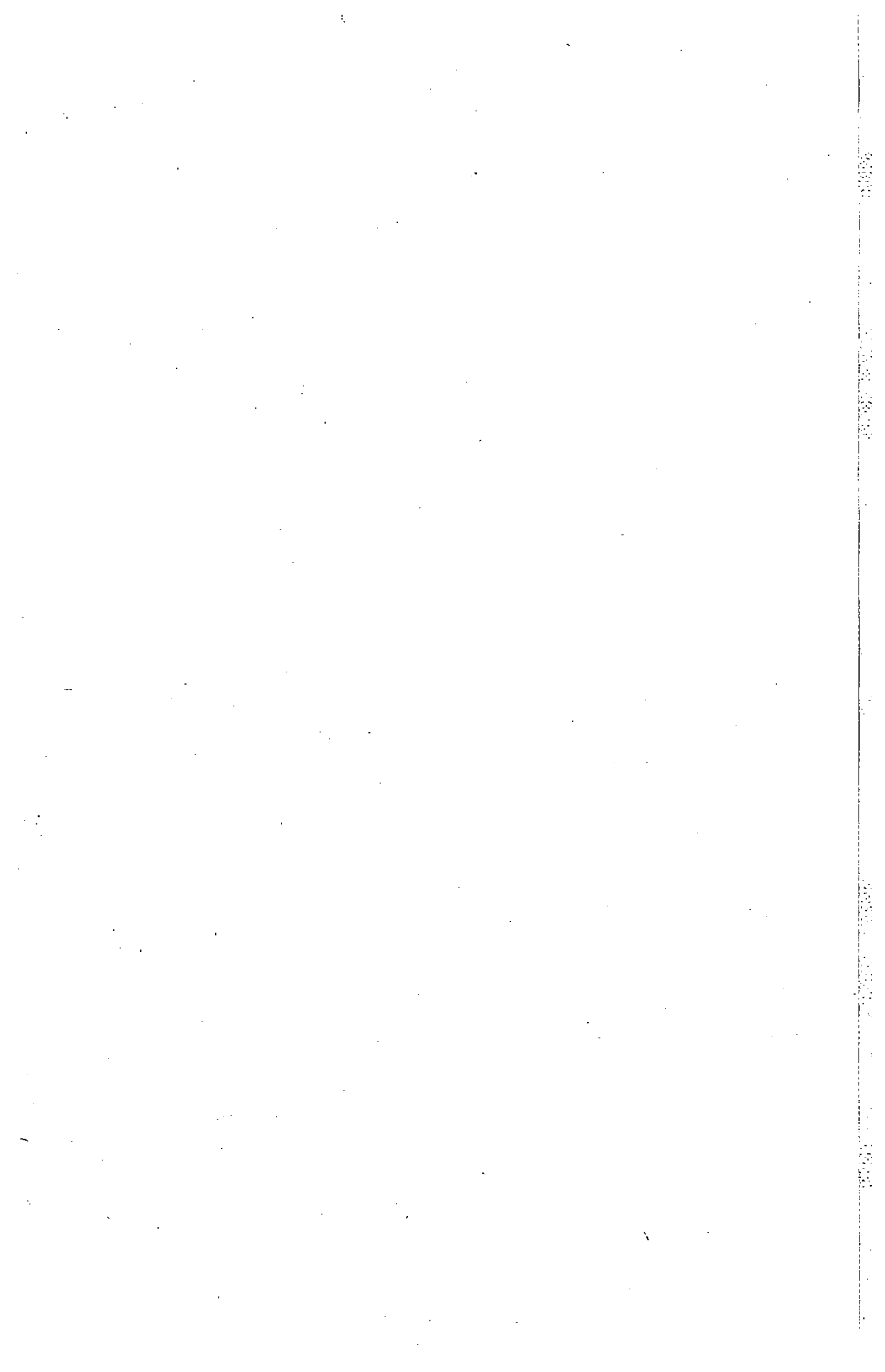
S. Gurbachan Singh has evolved a noble method for communicating and thereby making the Guru available to the large number of people.

Actually he has not translated them. But he has given the central theme of each portion of the bani which originally was in panjabi. For accommodating the need of those who are unintroduced to punjabi, who have the desire to be intune with text and who want to enjoy the bliss in abundance, he has meticulously planned this volume. First, he has given a portion of bani in original, then he has given its transcription in Roman script and finally he has given the central theme of the given portion of bani. Through this scheme he has reached out to a large number of readers in the world. I am, sure that this kind of work involves a tremendous amount of labour and dedication which the author could provide ungrudgingly.

*I pray for many more such valuable ventures from his pen.
At the same time I feel like recommending it to all those who are
interested in understanding the meaning and spirit of Guru Granth
Sahib.*

*It is my wish that it should form a part of every personal or
public library.*

(Darshan Singh)
*Prof. & Chairman
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Panjab University,
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PREFACE

The message of Guru Granth Sahib is universal in its approach and applies to the whole Mankind as it simply deals with developing love and devotion of the Lord, through attainment of True Name with the help of the Guru, in the Company of holy saints, following the Lord's Will with complete Self-surrender. There is no mention of any formalities, rituals or other practices to be observed which may be applicable to any particular religion. The basic philosophy of Guru Nanak and His successors is to sing the praises of the Lord with a view to attaining unison with Him, without following any religious dogmas as such its approach is unique and universal for all mankind & for all times to come.

The first volume of the "The Universal Message of Guru Granth Sahib" contains the hymns of Guru Granth Sahib from Page 1 to Page 323 in sequence which covers the following Ragas, and the whole Composition is based on various Indian Ragas as it is to be sung under those Ragas and measures, and Comprises 31 Ragas in all, details of which are given under Glossary at the end.

- i) Jap Ji - giving the basic philosophy of Guru Nanak and Guru Granth Sahib in addition to some other hymns from different Ragas, considered alongwith jap Ji as the introductory hymns.
- ii) Sri Rag.
- iii) Rag Majh.
- iv) Rag Gour'i.

The most important and popular Compositions in this Volume include Jap Ji, Bara Maha (Majh Rag), Sukhmani Sahib and Bavan Akhri (Gour'i Rag). As stated earlier the four main pillars of the philosophy and Message of Guru Granth Sahib are based on Attainment of the Lord through

- a) Lord's True Name
- b) The role and Importance of the Guru
- c) The role and Importance of holy Saints.
- d) Complete Surrender to Lord's Will.

Briefly these compositions are explained with some more references from Guru Granth Sahib to bring out the ideas more vividly, though the Vol I of this book gives the Central Theme of all the hymns of Guru Granth Sahib from Page 1 upto Page 323.

These four main principles are explained in the following pages in more details, with the two main Compositions of Vol. I viz. Jap Ji & Sukhmani Sahib.

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INTRODUCTION

It would be a fallacy to think of writing an Introduction to the Great Scripture "The Guru Granth Sahib", which is unique in its approach to the unification of Man with the Invisible Lord as it is all beyond our comprehension. Infact the Lord Almighty is too Great to be described by any Individual, without having an insight into His Being within one's innerself but one could make a small effort in learning to "Sing His Praises" which is Guru Nanak's motto of life. As Guru Nanak has said, "O Nanak ! The person, who sings the Praises of the Lord, is considered to be the King of Kings." (Jap Ji - 25) (Jisnu bakhsai sift salah, Nanak pa'tsahi pa'tsaha.") The main feature of "Guru Granth Sahib" is the universality of the compositions included therein; apart from the hymns of Guru Nanak and other Sikh Gurus, the "holy Guru Granth" contains hymns of various Hindu Bhaktas, like Kabir, Ravidas, Namdev and Muslim Saints like Farid plus some bards, which were in line with the philosophy of the Great Guru.

The main Theme of the holy scripture is the attainment of the Lord for which this human life has been given to us and is the best chance of attaining unison with the Lord. The four main pillars of approaching the Invisible Lord are the Guru, True Name and holy saints, alongwith following Lord's Will. The Guru plays the role of the Intermediary which is considered by Guru Nanak as most essential, since without the association and Grace of the Guru the attainment of the Lord is next to impossible. So the Guru Granth Sahib is full of hymns in the praise and role of the Guru with man's supplications and prayers towards winning His favours so as to lead us on the right path towards attainment of the Lord. The second pillar is that of Lord's True Name, which according to Guru Nanak is even higher than the Lord Himself. The Guru says, "The True Name is even higher than the Lord Himself." (Uchai u'per ucha Nao) But it is through the Guru's guidance and teachings alone that we may learn to develop love and devotion of the True Name.

The third pillar is the company of holy saints, 'Sadh Sangat', the congregation of holy persons in search of Truth or 'Seekers of

Truth' which is essential to learn and understand the meaning of holy scriptures from persons who have enjoyed the bliss of unison with the Lord. This involves shedding of our ego alongwith other vices like anger, sexual desires, greed and worldly attachments, which is possible only when we listen to and sing the praises of the Lord through the Guru's Word (Gurbani).

The fourth requisite for being a true follower of the Guru is to follow the dictates of the Lord or Lord's Will. As Guru Nanak has said in JapJi-1, "How to become Truthful and how to tear apart the curtain or wall between the Lord and ourselves, which divides and separates us from the Lord Invisible ? The answer is simple, "to follow the Lord's Will with total self-surrender".

("Kiv sachiar'an hoiecai kiv koor'ai tutaipa'l.
hukam rajaiee chalna, Nanak likhia na'al.")

The whole philosophy of Guru Granth Sahib has been divided into ten headings as follows :-

- i) Lord's Manifestation, attainment & Benevolence.
- ii) The Guru's Importance & Role.
- iii) True Name and Its realisation.
- iv) Lord's Will.
- v) Ideal of human life.
- vi) a) Holy saints and holy congregations.
b) Gurmukh & Manmukh.
- vii) a) Worldly Falsehood (Maya).
b) Vices like Sexual desires and anger.
- viii) Equipoise - (Sahej), the fourth state of human mind.
- ix) Lord's Grace & Śhabad. (Guru's Word)
- x) General Discussions like Sidh Goshat.

While giving the few lines of each hymn at the top in Punjabi Script, the last digit in brackets indicates one of the above themes, as depicted by each particular composition or hymn.

PROLOGUE

Lord's Manifestation & Attainment Jap Ji (Page 1 to 8)

There are 38 stanzas in Jap Ji, Composed by Guru Nanak, which is supposed to be the key to the philosophy and Message of Guru Granth Sahib. Details are as follows :

- i) Preface & Stanzas 1 to 3 - deal with the description of the Lord, His Manifestation and Importance of His Will.
- ii) Stanzas 4 to 7 - gives the essence of Morning prayers in the ambrosial hours (Pre-dawn) alongwith the role of the 'Guru' and His importance.
- iii) Stanzas 8 to 11 - entails the fruitful results of listening to the Lord's Praises being sung.
- iv) Stanzas 12 to 15 - lays down the importance of obeying the Guru's Commands and living a practical life as per His guidance.
- v) Stanzas 16 to 19 - gives an outline of Lord's Vast Creation, its origin and forms.
- vi) Stanzas 20 to 23 - brings out the Importance of True Name alongwith limitless and Vast Creation of the Lord.
- vii) Stanzas 24 to 27 - gives a description of Invaluable forms and qualities of Lord's Creation and His Control procedure.
- viii) Stanzas 28 to 33 - gives an importance of human mind, union and separation of Man from the Lord, and recitation of True Name.
- ix) Stanzas 34 to 37 - gives various stages of development in human life.
- x) Stanzas 38 & Slok - gives the Ideal of human life and its fulfilment.

Explanation : Guru Nanak has held the view that "ik onkar", the Lord sublime is the cause of the creation of this Universe. Jainism

and Budhism do not subscribe to the view of Lord's existence even, whereas some other believers in Vedic philosophy consider so many gods and goddesses responsible for the Creation of this Universe. Guru Nanak, however, holds only the True Lord as the power responsible for the creation of this Universe, who is eternal and an embodiment of Truth. Moreover, there is no need for 'Maya', or worldly falsehood to support this Creation process. Thus the Guru considers 'True Lord' as the only power responsible for the Creation and sustenance of this Universe.

a) The following hymns in the holy "Guru Granth Sahib" support the above views :-

i) Guru Arjan Dev has remarked as follows :

Sri Rag Mahalla 5 (Page 46)

"preet lagi tis sach siun marai na a'vai jaie'.
na vaichhorian vichhr'ai sabh meh reha' samaie'.

dekhai sun'nai hadoor sa'd ghat ghat brahm ravind.
akirat ghana nu palda prabh Nanak sa'd bakhshind." (4-13-83)

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੪੬)

“ਪ੍ਰੀਤਿ ਲਗੀ ਤਿਸੁ ਸਚ ਸਿਉ ਮਰੈ ਨ ਆਵੈ ਜਾਇ ॥
ਨਾ ਵੈਚੋਰਿਆ ਵਿਚੁਰੈ ਸਭ ਮਹਿ ਰਹਿਆ ਸਮਾਇ ॥

ਦੇਖੈ ਸੁਣੈ ਹਦੂਰਿ ਸਦ ਘਟਿ ਘਟਿ ਬ੍ਰਹਮੁ ਰਵਿੰਦੁ ॥
ਅਕਿਰਤਘਣਾ ਨੋ ਪਾਲਦਾ ਪੁਭ ਨਾਨਕ ਸਦ ਬਖਸਿੰਦੁ ॥ ੪ ॥ ੧੩ ॥ ੮੩ ॥”

Which means : O Brother ! The saints have developed love for the True Lord who doth not get born or face death; rather He pervadeth all beings in equal measure and doth not get separated even from us. The Lord perceiveth the actions of all men, and listeneth to everything we talk; is very close to us all the time, as He is omnipresent. O Nanak ! The Lord, who pardoneth us always, sustaineth us also though some ungrateful persons may not recognise and appreciate it. (4-13-83)

ii) Then again Guru Arjan Dev says in "Sukhmani Sahib" as follows :-

Gour'i Sukhmani Mahalla-5 (Page 276)

Slok : "Karn ka'ran prabh e'k hai doosar na'hi koiai.
Nanak tis balharnai jal thal mahial soiai." (1-11)

ਗਉੜੀ ਸੁਖਮਨੀ ਮ: ੫ ॥ (ਪੰਨਾ ੨੭੬)

“ਸਲੋਕ ॥ ਕਰਨ ਕਾਰਣ ਪ੍ਰਭੁ ਏਕੁ ਹੈ ਦੂਸਰ ਨਾਹੀ ਕੋਇ ॥
ਨਾਨਕ ਤਿਸੁ ਬਲਿਹਾਰਣੈ ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਸੋਇ ॥ ੧ ॥ ੧੧ ॥”

Which means : O Brother ! There is only one Lord who is the cause and effect of everything and there is none else responsible for everything happening in the world. O Nanak ! I would offer myself as a sacrifice to the Lord who is pervading everywhere whether lands, seas, Earth and skies, in perfect measure.

(b) Lord's Will - Follow it with Pleasure

Japji 1 (Page 1)

i) Guru Nanak has posed a question in this stanza of the hymn as follows :

"Kiv Sachiar'an hoiecai kiv koor'ai tutai pa'al.
hukam rajaiee chalna Nanak likhia' na'al."

“ਕਿਵ ਸਚਿਆਰਾ ਹੋਈਐ ਕਿਵ ਕੂੜੇ ਤੁਟੇ ਪਾਲਿ ॥
ਹੁਕਮਿ ਰਜਾਈ ਚਲਣਾ ਨਾਨਕ ਲਿਖਿਆ ਨਾਲਿ ॥”

Which means : What is the ideal of life ? "To unite with the True Lord" is the answer. But there is a wall of falsehood between us and the Lord, which separates us from each other; the Wall of worldly falsehood (Maya), the divide of dual-mindedness which does not allow us to merge with the Lord, without its elimination. So at first we have to remove this curtain between us, which could be achieved by following the Lord's Will, and abiding by His verdict, taking His ordains with pleasure and accepting them in toto. Once that curtain is removed from in-between us, then we could attain self-realisation and perceive the 'Primal-soul', thus we could find the same spirit of the Lord functioning everywhere, leaving no distinction between the Lord and Man. But this realisation is not so simple as we are engrossed in many doubts and misgivings

which keep us wandering in the cycle of births and deaths without realising the Truth and Lord's Secrets.

ii) Guru Amar Das has enjoined upon us as follows :

Asa Mahalla-3 Chhant

"Ma'n tu joat sarup hain apna mool pachha'n.
ma'n har ji te'rai na'al hai Gurmati rung ma'n."

ਆਸਾ ਮ: ੩ ॥ (ਪੰਨਾ ੪੪੧)

“ਮਨ ਤੂੰ ਜੋਤਿ ਸਰੂਪ ਹੈ ਆਪਣਾ ਮੂਲ ਪਛਾਣੁ ॥
ਮਨ ਹਰਿ ਜੀ ਤੇਰੇ ਨਾਲਿ ਹੈ ਗੁਰਮਤੀ ਰੰਗ ਮਾਣੁ ॥”

which means : But this stage could be realised by following His verdict only, having understood its meaning first, as man is a part of the Primal-soul, and the Lord is always with him and it is through Guru's Word that he could enjoy the Lord's love.

iii) Guru Nanak has also clarified in Japji - 2 as follows :-

"Nanak hukamai je' bujhai ta' homain kihai na koiai."

“ਨਾਨਕ ਹੁਕਮੈ ਜੇ ਬੁਝੈ ਤਾ ਹਉਮੈ ਕਹੈ ਨ ਕੋਇ ॥”

which means : "Once Man gives up his egoism, he could realise the Lord's Will automatically and try to follow it in practice also."

iv) Then again Guru Nanak has remarked in

Sri Rag Mahalla-1 (Page 15)

"le'khai bolan bolana lekhai kha'na khao.
lekhai va't chalaieea' lekhai sunnvai khao.
lekhai sah lava'ieeai par'ai ke' pu'chhan jao." (1)

“ਲੇਖੈ ਬੋਲਣੁ ਬੋਲਣਾ ਲੇਖੈ ਖਾਣਾ ਖਾਉ ॥
ਲੇਖੈ ਵਾਟ ਚਲਾਈਆ ਲੇਖੈ ਸੁਣਿਵੈ ਖਾਉ ॥
ਲੇਖੈ ਸਾਹ ਲਵਾਈਅਹਿ ਪੜੈ ਕਿ ਪੁਛਣ ਜਾਉ ॥੧॥”

Which means : "It is as per the Lord's pre-destined Will that human beings speak something and according to Lord's Verdict we taste delicious foods; it is with Lord's Will that we perform certain functions like walking, moving around, or listening to certain messages or seeing beautiful things. It is as per Lord's Will that man lives this

life while performing certain functions, and it is not really necessary to confirm it from learned people either."

v) Guru Nanak has remarked in Jap Ji 2 :-

"Ikna hukami bakhsis ik hukami sa'da bhavaieeai.
hukmai ander sabh ko bahir hukam na koiai.
Nanak hukamai je' bujhai ta homain kehahi na koiai."

ਜਪੁਜੀ ੨ ॥

“ਇਕਨਾ ਹੁਕਮੀ ਬਖਸ਼ੀਸ ਇਕਿ ਹੁਕਮੀ ਸਦਾ ਭਵਾਈਅਹਿ ॥
ਹੁਕਮੇ ਅੰਦਰਿ ਸਭ ਕੋ ਬਾਹਰਿ ਹੁਕਮ ਨ ਕੋਇ ॥
ਨਾਨਕ ਹੁਕਮੇ ਜੇ ਬੁਝੈ ਤ ਹਉਮੈ ਕਰੈ ਨ ਕੋਇ ॥ ੨ ॥”

Which means : The whole world is being managed under the dictates of the Lord's Will. Our whole life is based on the Will and ordains of the True Master, but hardly anyone appreciates or realises this point and everyone is engrossed in egoism and "I-am-ness". If someone were to realise that everything is controlled by the Lord and nothing is in his hands then no one would indulge in such egoism.

Many persons are recipients of the Lord's benedictions and Grace while some others are being taken through the whirlwind of the worldly confusion or cycle of rebirths as per His Will. Thus they have to face the tribulations of life for moulding it on the right lines but they would not accept the Lord's Will either. It is only a few Guru-minded persons who appreciate this view point, and once we accept this fact that we are only the puppets in the hands of the Lord, we will automatically rid ourselves of our egoism. So this is the first step towards understanding the basic philosophy of living a meaningful life of some value.

Moreover Everything is being managed by the Lord's Will as per our pre-destined fate. It is only as per Lord's dictates that we talk or eat delicious foods and it is through Lord's Will only that we walk around, function or listen to others. Infact, we undergo sufferings by forgetting the Lord's True Name as everything is being managed as per Lord's Will.

vi) Then again Guru Nanak has explained thus :-

Sri Rag Mahalla-1 Ghar 4 (Page 24)

"Ka'hai jia kareh chaturaiee.
levai de'vai dhil na paiee." (Pause-1) (4-30)

“ਕਾਹੇ ਜੀਅ ਕਰਹਿ ਚਤੁਰਾਈ ॥ ਲੋਵੈ ਦੇਵੈ ਢਿਲ ਨ ਪਾਈ ॥੧॥ ਰਹਾਉ ॥੪॥੩੦॥

Which means : O Man ! Why do you indulge in your cleverness and shrewedness when everything is happening according to the Will of the Lord ? There is no need for you to exert out of the way for achieving anything as whatever is pre-destined for you will be bestowed upon you without any delay.

vii) Sri Rag Mahalla-1 Ghar-4 (Page 25) explains further as follows :-

"Kita kaha karai ma'n ma'an,
devan ha'rai kai hath daan, bha'vai dei na deice soiai.
Kitai ke' kehai kia hoiai." (1)

“ਕੀਤਾ ਕਹਾ ਕਰੇ ਮਨਿ ਮਾਨ ॥ ਦੇਵਣ ਹਾਰੇ ਕੈ ਹਥਿ ਦਾਨੁ ॥
ਭਾਵੈ ਦੇਇ ਨ ਦੇਈ ਸੋਇ ॥ ਕੀਤੇ ਕੇ ਕਹਿਐ ਕਿਆ ਹੋਇ ॥੧॥”

Which means : The Lord alone granteth us all the favours, who hath everything in His hands, then why should the man engross himself in egoism ? We get in the world what ever pleaseth the Lord and we do not attain, whatever is against His Will. So what could happen as per the wishes of the person, created by the Lord?

viii) Guru Arjan Dev has further directed us as follows :-

Majh Mahalla-5 (Page 98)

"Keha' karna dita laina, gariban anatha te'ra ma'na.
Sabh kitchh tu hain tuhain merai piarai teri kundrat kou bal jaiee
jiu. (1)" (4-7-14)

ਮਾਝ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੯੮)

“ਕਹਿਆ ਕਰਣਾ ਦਿਤਾ ਲੈਣਾ ॥ ਗਰੀਬਾ ਅਨਾਥਾ ਤੇਰਾ ਮਾਣਾ ॥

ਸਭ ਕਿਛੁ ਤੂੰ ਹੈ ਤੂੰ ਹੈ ਮੇਰੇ ਪਿਆਰੇ ਤੇਰੀ ਕੁਦਰਤਿ ਕਉ ਬਲਿ ਜਾਈ ਜੀਉ ॥੧॥” (੪-੭-੧੪)

Which means : O Lord ! Whatever is Thy Will is worth trying for

us and whatever Thou bestoweth on us as per our deeds in the form of comforts or sufferings, is only to be desired by us." O dear True Master ! The humble and the poor have only Thy support. I would offer myself as a sacrifice to Thee, O Lord, as all these forms of life are really Thy own manifestations."

ix) Guru Arjan Dev has further explained vide :

Majh Mahalla - 5 (Page 108)

"Soiee karna jo aap karaie', jithai rakhai sa bhali jaie'.
soiee siana so pa't vanta hukam lagai jis meetha jio." (4-42-49)

“ਸੋਈ ਕਰਣਾ ਜਿ ਆਪਿ ਕਰਾਏ ॥ ਜਿਥੈ ਰਖੈ ਸਾ ਭਲੀ ਜਾਏ ॥
ਸੋਈ ਸਿਆਣਾ ਸੋ ਪਤਿਵੰਤਾ ਹੁਕਮੁ ਲਗੈ ਜਿਸੁ ਮੀਠਾ ਜੀਉ ॥” (੪-੪੨-੪੯)

Which means : We perform only those deeds, which are liked by and pleaseth the Lord and the place is worth while where the Lord keepeth us. O Lord ! The person functions as per Thy Will as it is accepted as sweet and pleasant by him, and he is treated with respect and considered intelligent by all, when he follows the Lord's Will in practice.

x) Guru Amar Das has further directed as follows :-

Majh Mahalla-3 (Page 125)

"tu' a'apaih sohai aapai jag mohaia, tu a'apai nadri jagat parove'h.
tu aapai dukh sukh deve'h kartai Gurmukh har dekhavania."
(8-26-27)

ਮਾਝ ਮ: 3

“ਤੂੰ ਆਪੇ ਸੋਹਿ ਆਪੇ ਜਗੁ ਮੋਹਿ ॥ ਤੂੰ ਆਪੇ ਨਦਰੀ ਜਗਤੁ ਪਰੋਵਹਿ ॥
ਤੂੰ ਆਪੇ ਦੁਖ ਸੁਖ ਦੇਵਹਿ ਕਰਤੇ ਗੁਰਮੁਖਿ ਹਰਿ ਦੇਖਾਵਣਿਆ ॥” (੮-੨੬-੨੭)

Which means : O Lord ! Thou alone appeareth as beautiful and grand in this World, which has bewitched this Universe completely; moreover Thou hath knitted this world in one string uniformly.

O Lord - Creater ! Thou alone blesseth Man with comforts and joy and giveth him sufferings as well, as per Thy Will which revealeth Thy True form to the Guru-minded persons.

xi) Then Guru Nanak has remarked :

Slok M-1 (Page 144)

"tudh bha'vai ta va'veh ga'veh tudh bha'vai jal na've'h.
ja tudh bha'veh ta kare'h bibhoota singhi na'ad vajaveh.

Nanak e'k kehahi benanti hore saglai koor' kamaveh." (15)

ਸਲੋਕ ਮ: ੧ (ਪੰਨਾ ੧੪੪)

“ਤੁਧ ਭਾਵੈ ਤਾ ਵਾਵਹਿ ਗਾਵਹਿ ਤੁਧ ਭਾਵੈ ਜਲਿ ਨਾਵਹਿ ॥
ਜਾ ਤੁਧ ਭਾਵਹਿ ਤਾ ਕਰਹਿ ਬਿਭੂਤਾ ਸਿੰਘੀ ਨਾਦੁ ਵਜਾਵਹਿ ॥

ਨਾਨਕ ਏਕ ਕਹੈ ਬੇਨੰਤੀ ਹੋਰ ਸਗਲੇ ਕੂੜ ਕਮਾਵਹਿ ॥ ੧੫ ॥”

Which means : Just as singing Lord's praises or using musical instruments or bathing at holy places is good or pleasant; even smearing the body with ashes or blowing the musical instrument would be nice, if it pleaseth the Lord.

O Nanak ! I have only one comment to make that except following Lord's Will, rest is all false involvement.

xii) Then the Guru has directed as follows :-

Gour'i Mahalla-1 (Page 151)

"dar ghar ghar dar dar' dar jai'e', so dar keha jit dar dar pai'e'.
tudh bin dooji na'hi jai'e', jo kichh vartai sabh teri rajaie'. (1)

ਗਉੜੀ ਮਹਲਾ ੧ (ਪੰਨਾ ੧੫੧)

“ਡਰਿ ਘਰੁ ਘਰਿ ਡਰੁ ਡਰੁ ਜਾਇ ॥ ਸੋ ਡਰੁ ਕੇਹਾ ਜਿਤੁ ਡਰਿ ਡਰੁ ਪਾਇ ॥
ਤੁਧੁ ਬਿਨੁ ਦੂਜੀ ਨਾਹੀ ਜਾਇ ॥ ਜੋ ਕਿਛੁ ਵਰਤੈ ਸਭ ਤੇਰੀ ਰਜਾਇ ॥ ੧ ॥”

Which means : Guru Nanak has again stressed the need for following Lord's Will in the above hymn. O Lord ! There is no other place to be approached except Thy Presence, as whatever is happening in this Universe is as per Thy Will and directions.

xiii) Then Guru Arjan Dev has dictated in Bavan Akhri as follows :-

Pour'i (11) (Page 252)

"lala' lapat bikhai ras ra'tai.

jiu jiu hukaam tivai tiu karna.

Nanak Thakur sada alipna." (11)

ਪਉੜੀ (੧੧) (ਪੰਨਾ ੨੫੨)

“ਲਲਾ ਲਪਟਿ ਬਿਖੈ ਰਸ ਰਾਤੇ ॥

ਜਿਉ ਜਿਉ ਹੁਕਮੁ ਤਿਵੈ ਤਿਉ ਕਰਨਾ ॥

ਨਾਨਕ ਠਾਕੁਰ ਸਦਾ ਅਲਿਪਨਾ ॥੧੧॥”

Which means : Man undergoes the cycle of births and deaths being under the spell of Worldly falsehood (Maya) and engrossed in vicious and sinful actions. But it is all governed by the Lord's Will.

Finally we may say that Guru Granth Sahib is replete with such examples which would confirm the view that the whole Universe is being controlled and managed as per the Lord's Will. So it would be in the interest of Man, if he were to realise this basic fact clearly that everything moves and functions as per the Will of the Lord and nothing rests within his power. Whatever is happening, is under the Control of the Lord's Will, and even a leaf cannot move without His permission.

We should thus follow this fundamental point through the Guru's guidance and obey the Lord's directions every time. Through these few examples this fact of Sikh Philosophy - to follow the Lord's Will with complete self surrender is the first lesson to be learnt, though there are many more quotations to support the view.

If we were to follow the Lord's Will, we will not succumb to our egoism as Jap Ji-2 says

"Nanak hukamai je' bujhe' ta homain ke'hai na koie'."

“ਨਾਨਕ ਹੁਕਮੈ ਜੇ ਬੁਝੈ ਤ ਹਉਮੈ ਕਰੈ ਨ ਕੋਇ ॥”

i.e. O Nanak ! If we were to realise and appreciate Lord's Will, we

will not act through egoism."

(c) **Importance of Guru & Ambrosial hours**

Guru Nanak has stressed on the Guru's role in guiding the human being onto the right path of singing the praises of the Lord, and finally uniting with Him. According to Him, Guru's guidance is most essential in leading a fruitful life towards unification with the Lord. O Man ! Guru is the Shiva, the Vishnu or Brahma and following in the footprints of the Guru, you will attain salvation, hearing the chanting of True Name.

Secondly within the human mind lie jewels and gems of priceless value and by listening to the Guru's Word, these jewels would illumine man's life. O my Guru ! May I never forget the Lord benefactor !

It is only through the Divine Grace that the human being gains all the virtues and even a long span of life with the praise of the whole world being showered on any individual would be of no avail, without the glance of His Grace.

In stanza 4, another important point has been brought to light that the human being should utilise the ambrosial hours of the morning for prayers and singing Lords Praises as this time is most auspicious and opportune for uniting with the Lord.

i) Guru Nanak says in Jap Ji 4

"Mohau' ke' bolan boliai jit su'nn dhare' piar.
amrit vela sach nao vadiaie vichar."

ਜਪੁਜੀ ੪

“ਮੁਹੋਂ ਕਿ ਬੋਲਣੁ ਬੋਲੀਐ ਜਿਤੁ ਸੁਣਿ ਧਰੇ ਪਿਆਰੁ ॥
ਅੰਮ੍ਰਿਤ ਵੇਲਾ ਸਚੁ ਨਾਉ ਵਡਿਆਈ ਵੀਚਾਰੁ ॥”

Which means : This life is given to us to unite with the Lord who bestoweth all His benedictions on us and blesseth us with all the favours as desired by us. Now the question arises what should we offer Him so that He may love us and we could perceive His exalted Palace ? What should we speak so that the Lord may be pleased with us and develop love for us ? The answer lies in reciting the Lord's True Name and singing His Praises in the ambrosial hours

of (pre-dawn) the morning, thus describing and contemplating on His Greatness. Infact, this life is given to us as a reward for our past deeds and we could attain salvation through the Grace of the Lord. The Lord alone knoweth everything, being the True Master and doth as it pleaseth Him as everything is under His direct control. Whatever we see happening around us is being directed by the Lord as per His Will.

ii) Guru Ram Das exhorted the Sikhs to remember the Lord in the early hours of the morning :

"Gur Satgur ka jo sikh akhae' so bhalkai uth haar Na'am dhiavai."

“ਗੁਰ ਸਤਿਗੁਰ ਕਾ ਜੋ ਸਿਖ ਅਖਾਏ ਸੋ ਭਲਕੇ ਉਠ ਹਰਿ ਨਾਮ ਧਿਆਵੈ॥”

Which means : the basic requirement of a follower of the Guru who calls himself a sikh is that he must get up in the ambrosial hours of the morning and meditate on True Name of the Lord.

iii) Further Guru Nanak has remarked vide Jap Ji-5

"Gurmukh nadung Gurmukh vedung Gurmukh re'ha samaiee.
Gur issar Gur Gorakh Brahma Gur parbati maiee.

Gura' ik deh bujaiee,
Sabhna jia ka ik da'ata so mein visar na jaiee." (5)

“ਗੁਰਮੁਖਿ ਨਾਦੰ ਗੁਰਮੁਖਿ ਵੇਦੰ ਗੁਰਮੁਖਿ ਰਹਿਆ ਸਮਾਈ॥
ਗੁਰ ਈਸਰੁ ਗੁਰੁ ਗੋਰਖ ਬਰਮਾ ਗੁਰ ਪਾਰਬਤੀ ਮਾਈ॥

ਗੁਰਾ ਇਕ ਦੇਹਿ ਬੁਝਾਈ॥ ਸਭਨਾ ਜੀਆ ਕਾ ਇਕੁ ਦਾਤਾ ਸੋ ਮੇ ਵਿਸਰਿ ਨ ਜਾਈ॥” (੫)

According to Guru Nanak, the Guru plays the main role in enabling us unite with the Lord through His teachings, as explained in the above hymn.

iv) Guru Ram Das has directed us as follows :-

Rag Gujri Mahalla-4 (Page 10)

"har ke jan Satgur sat purkha binou karo Gur paa's.
hum kirai kiram Satgur sarnaiee kar daya na'm parga's. (1)
me'rai mee't Gurdev mou kou Ram Naam parga's.
Gurmat Na'am me'ra pran sakhaiee har kirat hamri rehras'.

(Pause-1)

ਰਾਗੁ ਗੁਜਰੀ ਮ: ੪ (ਪੰਨਾ ੧੦)

“ਹਰਿ ਕੇ ਜਨ ਸਤਿਗੁਰ ਸਤ ਪੁਰਖਾ ਬਿਨਉ ਕਰਉ ਗੁਰ ਪਾਸਿ ॥
ਹਮ ਕੀਰੇ ਕਿਰਮ ਸਤਿਗੁਰ ਸਰਣਾਈ ਕਰਿ ਦਇਆ ਨਾਮੁ ਪਰਗਾਸਿ ॥ ੧ ॥
ਮੇਰੇ ਮੀਤ ਗੁਰਦੇਵ ਸੇ ਕਉ ਰਾਮ ਨਾਮੁ ਪਰਗਾਸਿ ॥
ਗੁਰਮਤਿ ਨਾਮੁ ਮੇਰਾ ਪਾਨ ਸਖਾਈ ਹਰਿ ਕੀਰਤਿ ਹਮਰੀ ਰਹਰਾਸਿ ॥ ੧ ॥ ਰਹਾਉ ॥”

This means : O my dear friend, Gurdev ! Pray grant me the light of knowledge about Lord's True Name so that I may attain True Name through the teachings of the Guru, who protects our lives. My prayer to the Lord is that I may continue singing the praises of the Lord.

v) Further Guru Nanak has ordained as follows :

Sri Rag Mahalla-1 (Page 17)

"Gur pour'i ber'i Guru Gur tulha' har nao.
Gur sar sa'gar bohe'tho Gur tirath dariou.
je' tis bha'vai ujali sat sar navan jaou." (3)

ਸ੍ਰੀ ਰਾਗੁ ਮਹਲਾ ੧ (ਪੰਨਾ ੧੭)

“ਗੁਰੁ ਪਉੜੀ ਬੇੜੀ ਗੁਰੁ ਗੁਰੁ ਤੁਲਹਾ ਹਰਿ ਨਾਉ ॥
ਗੁਰ ਸਰ ਸਾਗਰੁ ਬੋਹਿਥੋ ਗੁਰੁ ਤੀਰਥੁ ਦਰੀਆਉ ॥
ਜੋ ਤਿਸੁ ਭਾਵੈ ਉਜਲੀ ਸਤ ਸਰਿ ਨਾਵਣੁ ਜਾਉ ॥ ੩ ॥”

Which means : The Guru is the only ladder towards the attainment of Lord's True Name; the Guru is the boat and the raft; the Guru is the tank, the Guru is the ocean and the ship, the Guru is the holy place of worship or even the river. If it pleaseth the Lord, this man, after purifying the filth of his sins through the Guru's guidance in the Company of holy saints is as good as a person having a dip in the holy tank.

vi) Then again Guru Nanak has said in

Sri Rag Mahalla-1 (Page 22)

"Bhaiee re' har hira Gur ma'hai.
Sat sangat Satgur paieeai ahnas sabad sala'he'. (Pause-1)

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੧ ॥ (ਪੰਨਾ ੨੨)

“ਭਾਈ ਰੇ ਹਰਿ ਹੀਰਾ ਗੁਰ ਮਾਹਿ ॥
ਸਤ ਸੰਗਤਿ ਸਤਗੁਰੁ ਪਾਈਐ ਅਹਿਨਿਸਿ ਸਬਦਿ ਸਲਾਹਿ ॥ ੧ ॥ ਰਹਾਉ ॥”

Guru Nanak has explained in this hymn : O brother ! The Lord hath appeared in the form of the Guru as a jewel and is attained in the Company of holy saints. But this state of mind is attained by singing the Praises of the Lord.

vii) Guru Amar Das has further directed us in the following hymn:

Sri Rag Mahalla-3 (Page 28)

"har bhagtan har dhan ra'as hai, Gur pooch kare'h va'par'.
har Naam sala'han sada sada vakhar har Na'am a'dhar.

Nanak Gurmukh har pa'ya sada har Naam samaie'." (4-6-39)

ਸਿਰੀ ਰਾਗੁ ਮ: ੩ ॥ (ਪੰਨਾ ੨੮)

“ਹਰਿ ਭਗਤਾ ਹਰਿ ਧਨੁ ਰਾਸਿ ਹੈ ਗੁਰ ਪੂਛਿ ਕਰਹਿ ਵਾਪਾਰੁ ॥
ਹਰਿ ਨਾਮੁ ਸਲਾਹਨਿ ਸਦਾ ਸਦਾ ਵਖਰੁ ਹਰਿ ਨਾਮੁ ਆਧਾਰੁ ॥

ਨਾਨਕ ਗੁਰਮੁਖਿ ਹਰਿ ਪਾਇਆ ਸਦਾ ਹਰਿ ਨਾਮਿ ਸਮਾਇ ॥੪॥੬॥੩੯॥”

This means : We take birth in this world for carrying out the business of life. If we were to be guided by the True Guru, then we could deal in a profitable business and proceed to the Lord's Presence with flying colours, which is totally dependent on the Guru's teachings and guidance. Infact, the Guru has enabled us to clearly understand True Name and the devotees have the treasure of True Name as an unending reserve which could help us to unite with the Lord if they bless us with the same treasure.

d) Importance of True Name

I. Guru Nanak has remarked vide Jap Ji 8 to 11

By listening to the True Name of the Lord, we could attain the qualities of Sidhas, or the holy saints, the knowledge of Vedas & Shastras, and the mind gets transfixed on divine knowledge.

O Nanak ! The holy saints are ever happy, blossoming in Bliss. This has been further elaborated as follows :-

i) Guru Arjan Dev has directed us as follows :-

Majh Mahalla-5 (Page 104)

"Su'nn su'nn jiva soiee tumari, tu pritam Thakur a't bha'ri.

dekh Nanak bhe'ai Nihala jiu." (4-26-33)

“ਸੁਣਿ ਸੁਣਿ ਜੀਵਾ ਸੋਇ ਤੁਮਾਰੀ ॥ ਤੂੰ ਪ੍ਰੀਤਮ ਠਾਕੁਰੁ ਅਤਿ ਭਾਰੀ ॥

ਕਥਾ ਸੁਣਤ ਮਲੁ ਸਗਲੀ ਖੋਵੈ ॥
ਦੇਖਿ ਨਾਨਕ ਭਏ ਨਿਹਾਲਾ ਜੀਉ ॥ ੪ ॥ ੨੬ ॥ ੩੩ ॥”

This means : O Lord ! I live by listening to Thy Praises with my ears. Thou art my dear friend and I only depend on Thy support. By singing Thy praises my heart has blossomed forth. The mind has been purified by hearing the discourse on Thy wonderful drama and Thy Greatness. O Nanak ! The Lord's worldly drama is so vividly seen by everyone, that we get fully satiated with its charm.

ii) Then again Guru Nanak has clarified as follows :

Slok M-1 (Page 138)

"Jiu paie' ta'n sajjia' ra'khia banat bana'ie'.
akhi dekha'i jehba bolai kani surat samai.

Nanak Gur bin na'hai pa't pa't vin pa'ar na paie'. (1)

ਸਲੋਕ ਮ: ੧ ॥ (ਪੰਨਾ ੧੩੮)

“ਜੀਉ ਪਾਇ ਤਨੁ ਸਾਜਿਆ ਰਖਿਆ ਬਣਤ ਬਣਾਇ ॥
ਅਖੀ ਦੇਖੈ ਜਿਹਵਾ ਬੋਲੈ ਕੰਨੀ ਸੁਰਤਿ ਸਮਾਇ ॥

ਨਾਨਕ ਗੁਰ ਬਿਨੁ ਨਾਹਿ ਪਤਿ ਪਤਿ ਵਿਣੁ ਪਾਰਿ ਨਾ ਪਾਇ ॥ ੧ ॥”

Which means : The Lord hath produced this human body out of five elements alongwith the addition of the soul so that the eyes could see, the tongue could speak and the ears have the capacity to hear. But this human being, forgetting everything, does not remember the Lord even. However, without the Guru, no one possesses self-respect and without this, man cannot cross this ocean successfully. Thus it is essential for man to listen to Lord's True Name in the Company of holy saints.

iii) Further more, Guru Angad Dev has remarked :

Slok M -2 (Page 139)

"akhi bajhoh ve'khna vin kana su'nna.
pairan bajhoh chalna vin hatha karna.

Nanak hukam pachhan kai tou khasmai milna." (1)

ਸਲੋਕ ਮ: ੨ (ਪੰਨਾ ੧੩੯)

“ਅਖੀ ਬਾਝਹੁ ਵੇਖਣਾ ਵਿਣੁ ਕੰਨਾ ਸੁਨਣਾ ॥ ਪੈਰਾ ਬਾਝਹੁ ਚਲਣਾ ਵਿਣੁ ਹਥਾ ਕਰਣਾ ॥

ਨਾਨਕ ਹੁਕਮੁ ਪਛਾਣਿਕੈ ਤਉ ਖਸਮੈ ਮਿਲਣਾ ॥੧॥”

Which means : Let us perceive the world as the Lord's own form with the eyes full of the light of knowledge instead of the physical eyes; let us hear the praises of the Lord with the ears of faith instead of the physical ears.

O Nanak ! We could attain unity with the Lord provided we obey the Lord's Will.

iv) Guru Ram Das has further ordained as follows :

Gour'i Goar'eri Mahalla-4 (Page 164)

"Nirgu'n katha katha hai har ki, bhaj mil sadhu sangat janki.
tarr bhoulal akath katha sunn har ki. (1)

te' jan Nanak Na'am sama'iee." (4-2-40)

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੪ ॥ (ਪੰਨਾ ੧੬੪)

“ਨਿਰਗੁਣ ਕਥਾ ਕਥਾ ਹੈ ਹਰਿ ਕੀ ॥ ਭਜੁ ਮਿਲਿ ਸਾਧੂ ਸੰਗਤਿ ਜਨ ਕੀ ॥
ਤਰੁ ਭਉਜਲ ਅਕਥ ਕਥਾ ਸੁਨਿ ਹਰਿ ਕੀ ॥੧॥

ਜੋ ਹਰਿ ਕੀ ਹਰਿ ਕਥਾ ਸੁਣਾਵੈ ॥ ਸੋ ਜਨੁ ਹਮਰੇ ਮਨਿ ਚਿਤਿ ਭਾਵੈ ॥

ਤੇ ਜਨ ਨਾਨਕ ਨਾਮਿ ਸਮਾਈ ॥੪॥੨॥੪੦॥”

Which means : O Brother ! Let us hear the Praises of the Formless Lord in the Company of holy saints, so that we could cross this ocean successfully by hearing such discourses. The Guru-minded person, who explains the Greatness of the Lord, is loved by us. O Nanak ! Such persons finally merge with the Lord.

II. Guru Nanak has further said in Jap Ji 12 to 15 :

i) "Manai ki ga't kehi na jaie', Je'ko kehahi pichhai pachhtaie'. (12)

 aisa Na'am niranjan hoiai, je ko ma'n ja'nai ma'n koiai. (15)

ਮੰਨੇ ਕੀ ਗਤਿ ਕਹੀ ਨ ਜਾਇ ॥ ਜੋ ਕੇ ਕਹੇ ਪਿਛੈ ਪਛੁਤਾਇ ॥ ੧੨ ॥

 ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ ॥ ਜੋ ਕੋ ਮਨਿ ਜਾਣੈ ਮਨਿ ਕੋਇ ॥ ੧੨ ॥

This hymn states that we have to accept the Lord's Will after listening to His True Name. It is rather impossible to describe the virtues of the Guru-minded person (Gurmukh) and the person trying his hand at such an effort finally repents at his foolishness. The person by reciting Lord's True Name by developing love and devotion for Him, manages to swim across this ocean of life successfully himself and helps many others too. The Lord's True Name is so Great but it is only the person, who appreciates it and follows it that he realises its true meaning.

ii) Guru Nanak has remarked further in Japji-21

"Sunia' ma'nia ma'n kita bha'u, antar gat tirath mal nao."

“ਸੁਣਿਆ ਮੰਨਿਆ ਮਨਿ ਕੀਤਾ ਭਾਉ ॥ ਅੰਤਰ ਗਤਿ ਤੀਰਥਿ ਮਲਿ ਨਾਉ ॥”

Which means : We should first listen to the Lord's Praises and then accept the Lord's True Name with full faith, through the Guru's guidance, thus developing love and devotion for the True Name. Man could wash away his inner filth by having a dip in the holy place of pilgrimage within his heart and get rid of his sins, so there is no need for visiting places of pilgrimage for attaining salvation. Thus we could attain unison with the Lord by listening to True Name, accepting its efficacy and then developing love and devotion for it.

e) Ideal of Life

i) In Jap Ji 20 Guru Nanak has clarified :-

"bhariai ma't papa'n kai sung, oh dhopai na'vai kai rung."

“ਭੈਰੀਐ ਮਤਿ ਪਾਪਾ ਕੇ ਸੰਗਿ ॥ ਓਹ ਧੋਪੈ ਨਾਵੈ ਕੇ ਰੰਗਿ ॥ ੨੦ ॥”

Which means : Whenever our body, hands or feet get filthy or spoiled due to dirt or the clothes get soiled with or polluted with urine etc. they could be washed with the help of soap. Similarly a dirty mind, spoiled with sinful actions, could be purified with the help of True Name. Guru Nanak has clarified here in this stanza (Pour'i) that a polluted mind could always be purified with recitation of Lord's True Name.

ii) Guru Ram Das has ordained in this respect as follows :

Rag Gour'i Poorbi M-4 (Page 13)

"Kaam Karod nagar bo'h bharia mil sadhu khandal khande he'i.

Jan Nanak Naam adhar te'k hai har na'mai hi sukh manda he'i."

(4-4)

ਰਾਗੁ ਗਉੜੀ ਪੂਰਬੀ ਮਹਲਾ ੪ ॥ (ਪੰਨਾ ੧੩)

“ਕਾਮਿ ਕਰੋਧਿ ਨਗਰੁ ਬਹੁ ਭਰਿਆ ਮਿਲਿ ਸਾਧੁ ਖੰਡਲ ਖੰਡਾ ਹੇ ॥

ਜਨ ਨਾਨਕ ਨਾਮੁ ਅਧਾਰੁ ਟੇਕੁ ਹੈ ਹਰਿ ਨਾਮੇ ਹੀ ਸੁਖੁ ਮੰਡਾ ਹੇ ॥੪॥੪॥”

Which means : O Nanak ! We have the support of True Name alone through the Guru's Word (Gurbani), and True Name is the only help for our body and mind which could bring joy and bliss to our heart. We could unite with the Lord through the recitation of True Name or by singing the praises of the Lord.

iii) Guru Amar Das has further clarified thus

Sri Rag Mahalla-3 (Page 29)

"Sukh sagar har Naam hai Gurmukh pa'ya jai'e.

andin Naam dhiaieeai sehjai Naam samaie'.

ander rachai har sach siun rasna har gu'nn gaie'. (1)

Gurmukh sada dhiaieeai e'k Naam Kartar.

Nanak Na'am dhiaieeai sabhna jia ka adha'r." (4-7-40)

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੨੯)

“ਸੁਖ ਸਾਗਰੁ ਹਰਿ ਨਾਮੁ ਹੈ ਗੁਰਮੁਖਿ ਪਾਇਆ ਜਾਇ ॥
ਅਨਦਿਨੁ ਨਾਮੁ ਧਿਆਈਐ ਸਹਜੇ ਨਾਮਿ ਸਮਾਇ ॥
ਅੰਦਰੁ ਰਚੈ ਹਰਿ ਸਚ ਸਿਉ ਰਸਨਾ ਹਰਿ ਗੁਣ ਗਾਇ ॥

ਗੁਰਮੁਖਿ ਸਦਾ ਧਿਆਈਐ ਏਕੁ ਨਾਮੁ ਕਰਤਾਰੁ ॥
ਨਾਨਕ ਨਾਮੁ ਧਿਆਈਐ ਸਭਨਾ ਜੀਆ ਕਾ ਆਧਾਰੁ ॥੪॥੭॥੪੦॥”

Which means : The Lord's True Name is like the ocean of joy and pleasure, which could be attained through the Guru's guidance alone. We should therefore, meditate on True Name day and night so that we could merge with True Name in a State of 'Equipoise'. Such people are always imbued with the love of the Lord and sing the praises of the Lord with the tongue. O Nanak ! Let us, therefore, always recite the True Name of the Lord, which is the only support of the Mankind. (4-7-40)

iv) Then Guru Ram Das has further clarified the same point in Sri Rag as follows :

Sri Rag Mahalla-4 (Page 40)

"Naam milai ma'n triptiai bin Na'amai dhrig jeeva's.
Koeie Gurmukh sajan je' milai mein dasai prabh gu'nn-ta's.
hoan tis vitoh choukha'niai mein Naam kare' pargas. (1)

Jan Nanak uttam pa'd paya Satgur ki liv laie'. (4-2-66)

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੪ ॥ (ਪੰਨਾ ੪੦)

“ਨਾਮੁ ਮਿਲੈ ਮਨੁ ਤ੍ਰਿਪਤੀਐ ਬਿਨੁ ਨਾਮੇ ਧਿਗੁ ਜੀਵਾਸੁ ॥
ਕੋਈ ਗੁਰਮੁਖਿ ਸਜਣੁ ਜੇ ਮਿਲੈ ਮੇ ਦਸੇ ਪ੍ਰਭੁ ਗੁਣਤਾਸੁ ॥
ਹਉ ਤਿਸੁ ਵਿਟਹੁ ਚਉਖੰਨੀਐ ਮੇ ਨਾਮ ਕਰੇ ਪਰਗਾਸੁ ॥੧॥

ਜਨ ਨਾਨਕ ਉਤਮੁ ਪਦੁ ਪਾਇਆ ਸਤਿਗੁਰ ਕੀ ਲਿਵ ਲਾਇ ॥੪॥੨॥੬੬॥”

Which Means : "We could attain peace and tranquillity of mind by meditating on Lord's True Name, whereas without True Name life is a curse and deserves extreme condemnation. May the Guru enable me to meet such a Guru-minded person who would explain

to me details of the Greatness of the Lord, the ocean of virtues ! I would offer myself as a sacrifice to the person who would enlighten we with the light of knowledge regarding True Name.

O Nanak ! The persons, who are immersed in the Lord through the Guru's teachings, have attained salvation finally." (4-2-66)

v) Guru Nanak has further explained the above point in Sri Rag as follows :-

Sri Rag Mahalla-1 (Page 62)

"Ram Naam ma'n be'dia avar ke' kari vichar.
Sabaad surat sukh u'pjai prabh raton sukh sa'ar.
jiun bha'vai tiun ra'kh tu mein har Naam a'dhar. (1)

Nanak Naam na visrai chhu'tai sabad kamai." (8-14)

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੧ ॥ (ਪੰਨਾ ੬੨)

“ਰਾਮ ਨਾਮਿ ਮਨੁ ਬੋਧਿਆ ਅਵਰੁ ਕਿ ਕਰੀ ਵੀਚਾਰੁ ॥
ਸਬਦ ਸੁਰਤਿ ਸੁਖੁ ਉਪਜੈ ਪ੍ਰਭ ਰਾਤਉ ਸੁਖ ਸਾਰੁ ॥
ਜਿਉ ਭਾਵੈ ਤਿਉ ਰਾਖੁ ਤੂੰ ਮੇ ਹਰਿ ਨਾਮੁ ਆਧਾਰੁ ॥ ੧ ॥

ਨਾਨਕ ਨਾਮੁ ਨ ਵੀਸਰੈ ਛੁਟੈ ਸਬਦੁ ਕਮਾਇ ॥ ੮ ॥ ੧੪ ॥”

Which means : O Nanak ! Let us not forget True Name of the Lord which would enable us to swim across this ocean successfully ! O Lord ! May Thou save us as it pleaseth Thee, as I have only Thy support ! Once we remember the Lord with our heart fully imbued with the love of the Lord through the Guru's Word, we experience all the bliss of life and there is no other thought crossing our mind."

vi) Guru Arjan Dev has further ordained as follows :-

Majh Mahalla 5 (Page 100)

"Amrit Naam sada nirmalia, sukhda'iee dookh bidaran haria.
avar saa'd chakh saglai dekhai ma'n har ra's sabh te' meetha jiu. (1)

Naam nidha'na Gurmukh pa'ieeai ;
koh Nanak virli deetha' jiu." (4-15-22)

ਮਾਝ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੧੦੦)

“ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਸਦਾ ਨਿਰਮਲੀਆ ॥ ਸੁਖਦਾਈ ਦੂਖ ਬਿਡਾਰਨ ਹਰੀਆ ॥
ਅਵਰਿ ਸਾਦ ਚਖਿ ਸਗਲੇ ਦੇਖੇ ਮਨ ਹਰਿ ਰਸੁ ਸਭ ਤੇ ਮੀਠਾ ਜੀਉ ॥੧॥
ਜੋ ਜੋ ਪੀਵੈ ਸੋ ਤ੍ਰਿਪਤਾਵੈ ॥ ਅਮਰੁ ਹੋਵੈ ਜੋ ਨਾਮ ਰਸੁ ਪਾਵੈ ॥
ਨਾਮ ਨਿਧਾਨ ਤਿਸਹਿ ਪਰਾਪਤਿ ਜਿਸੁ ਸਬਦੁ ਗੁਰੁ ਮਨਿ ਵੁਠਾ ਜੀਉ ॥੧॥

ਨਾਮੁ ਨਿਧਾਨਾ ਗੁਰਮੁਖਿ ਪਾਈਐ, ਕਹੁ ਨਾਨਕ ਵਿਰਲੀ ਡੀਠਾ ਜੀਉ ॥੪॥੧੫॥੨੨॥

Which means : O Lord ! Thy True Name is as pure and sweet as the nectar which is capable of giving us all the joys and comforts of life while destroying all our sorrows and afflictions. I have tasted all the material things of the world but have found the taste of True Name as the sweetest and greatest of all. Any person, who tastes this nectar of True Name, gets fully satiated; and the person becomes immortal on partaking this nectar of True Name. But this treasure is attained by those persons only who have inculcated True Name in their hearts through Guru's guidance. O Nanak ! This treasure of True Name is bestowed on few fortunate persons who are blessed with the Guru's Grace. (4-15-22)

III.

Creation of Universe

i) Guru Nanak has remarked in Japji 21 :-

“Ja karata sirthi kou sa'jai apai ja'nai soiee.”

“ਜਾ ਕਰਤਾ ਸਿਰਠੀ ਕਉ ਸਾਜੇ ਆਪੇ ਜਾਣੈ ਸੋਈ ॥”

The whole world is working on the 'Theory of Creation', but has not succeeded in its efforts so far. Even today man is working on this research as to when this universe was created and how it came into existence ?

But Guru Nanak has categorically stated as to the time of its Creation, the phases of moon when this Universe came into existence and other details. The Guru has given His verdict that the Lord alone knoweth about the exact time and mode or cause of its creation and no one else except the Lord could say for certain about the details of the 'Creation'.

ii) Guru Nanak has said in Jap Ji - 16 as follows :

Kita pasa'o e'ko kavao, tis te' hoiai lakh dario.

ਜਪਜੀ ੧੬

“ਕੀਤਾ ਪਸਾਉ ਏਕੋ ਕਵਾਉ ॥ ਤਿਸ ਤੇ ਹੋਏ ਲਖ ਕਰੀਆਉ ॥”

Which means : By uttering One Word alone, the vast expanse of the Universe sprang into existence, and out of it hundred thousand rivers started flowing.

iii) Just as Guru Arjan Dev has remarked in 'Sukhmani Sahib' as follows :

Gour'i Sukhmani M-5 (Page 290) Astpadi (21)

“Jab aka'r eh kachh na driste'ta, paap pu'nn tab kehtai hota.

Apan khel aap vartija, Nanak karnai ha'ar na dooja.” (1-21)

ਗਉੜੀ ਸੁਖਮਨੀ ਮ: ੫ ॥ (ਪੰਨਾ ੨੯੦) ਅਸਟਪਦੀ

“ਜਬ ਆਕਾਰ ਇਹੁ ਕਛੁ ਨ ਦ੍ਰਿਸ਼ਟੇਤਾ ॥ ਪਾਪ ਪੁਨ ਤਬ ਕਰਤੇ ਹੋਤਾ ॥

ਆਪਨ ਖੇਲੁ ਆਪਿ ਵਰਤੀਜਾ ॥ ਨਾਨਕ ਕਰਨੈ ਹਾਰੁ ਨ ਦੂਜਾ ॥੧॥੨੧॥”

Which means : When this Universe had no existence then where was the question of anyone committing sins or doing good deeds? When the Lord was in His State of "No-action" and "Complete Silence", then how could He have any enmity against anyone ? When He existed in His formless State how could anyone feel joy or sorrow ? When the Lord existed in His own self, then who could have attachments or doubts ? This whole 'drama is His own Creation'. O Nanak ! There is no other Creator !

iv) Guru Nanak has remarked vide Jap Ji 24 :-

“ant na sifiti kahen na an't, ant na karnai dein na an't.” (24)

“ਅੰਤੁ ਨ ਸਿਫਤੀ ਕਹਣਿ ਨ ਅੰਤੁ ॥ ਅੰਤੁ ਨ ਕਰਣੈ ਦੇਣਿ ਨ ਅੰਤੁ ॥੨੪॥ । ”

There is no end to the Lord's Greatness, Vastness and his varied Creation. Several seekers have tried in vain to fathom the unfathomed Lord and His Nature, as none shall know His limits but if anyone tries to gauge His depth, he would not merit any respect or honour. The more we try to speak of His Greatness, the Greater He becomes, as it is all beyond our comprehension.

"Jisnu bakhsai sifat, salah, Nanak patsaahi pa'tsah." (25)

“ਜਿਸਨੋ ਬਖਸੇ ਸਿਫਤਿ ਸਾਲਾਹ ॥ ਨਾਨਕ ਪਾਤਿਸਾਹੀ ਪਾਤਿਸਾਹੁ ॥੨੫॥”

According to Guru Nanak the greatest favour of the Lord and His Grace is bestowed on the individual who is blessed with singing Lord's Praises, in fact, he is the greatest of kings and will be honoured in the Lord's Presence.

v) Then Guru Arjan Dev has remarked :

Gour'i Goareri Mahalla-5 (Page 177)

“Jin kita ma'ti te' ratan, garabh me'h rakhia jin kar jatan.
jin dini sobha vadia'iee, tis prabh kou a'th pehar dhiaiee. (1)

Koh Nanak iss te' kichh na'hi, ra'khan hare' kou sa'lahi.” (4-6-75)

ਗੁਰੂੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੧੭੭)

“ਜਿਨਿ ਕੀਤਾ ਮਾਟੀ ਤੇ ਰਤਨ ॥ ਗਰਭ ਮਹਿ ਰਾਖਿਆ ਜਿਨ ਕਰਿ ਜਤਨੁ ॥
ਜਿਨਿ ਦੀਨੀ ਸੋਭਾ ਵਡਿਆਈ ॥ ਤਿਸੁ ਪ੍ਰਭ ਕਉ ਆਠ ਪਰ ਧਿਆਈ ॥੧॥

ਕਹੁ ਨਾਨਕ ਇਸ ਤੇ ਕਿਛੁ ਨਾਹੀ ॥ ਰਾਖਨਹਾਰੇ ਕਉ ਸਾਲਾਹੀ ॥੯॥੬॥੭੫॥”

Which means : The Lord, who hath created this valuable gem of human life from the five elements like Earth (Dust) air and then protected it in the mothers' womb under His protective care, should always be remembered. We should always worship such a Lord, who hath bestowed on us all the pleasures and joys of life alongwith all the honours and remember His munificence all the twenty-four hours.

O Nanak ! We should always sing the praises of the Lord who looketh after our welfare, as nothing is in the hands of this human being.

vi) Guru Arjan Dev has further clarified in Rag Gour'i as follows :-

Gour'i Mahalla - 5 (Page 192)

“Tumri kirpa te' jap'iai Nao, Tumri kirpa te' darge'h tha'o. (1)
tujh bin parbrahm nahi koiai, tumri kirpa te' sada sukh hoiai.

Karo ardas apnai Satgur pa's, Nanak Naam milai such ra's.”
(4-64-133)

ਗਉੜੀ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੧੯੨)

“ਤੁਮਰੀ ਕ੍ਰਿਪਾ ਤੇ ਜਪੀਐ ਨਾਉ ॥ ਤੁਮਰੀ ਕ੍ਰਿਪਾ ਤੇ ਦਰਗਹ ਬਾਉ ॥ ੧ ॥
ਤੁਝ ਬਿਨੁ ਪਾਰਬ੍ਰਹਮ ਨਹੀ ਕੋਇ ॥ ਤੁਮਰੀ ਕ੍ਰਿਪਾ ਤੇ ਸਦਾ ਸੁਖੁ ਹੋਇ ॥

ਕਰਉ ਅਰਦਾਸਿ ਅਪਨੇ ਸਤਿਗੁਰ ਪਾਸਿ ॥ ਨਾਨਕ ਨਾਮੁ ਮਿਲੈ ਸਚੁ ਰਾਸਿ ॥ ੪ ॥ ੬੪ ॥ ੧੩੩ ॥”

Which means : O Lord ! It is through Thy Grace and munificence alone that we could recite Thy True Name and it is through Thy Grace alone that we get an honourable place in Thy Presence.

O Nanak ! May the Lord bestow on me the true Capital of True Name for carrying out the business of life !

vii) Guru Arjan Dev has clarified further in Sukhmani Sahib as follows :

Slok : "Karan ka'ran prabh e'k hai doosar nahi koiai.
Nanak tis balharnai jal thal mahial soiai. (1)

mit gaye' gavan paie' bisram, Nanak prabh kai sa'd kurban." (8-11)

ਸੁਖਮਨੀ ਸਾਹਿਬ ੧੧

“ਸਲੋਕ ॥ ਕਰਣ ਕਾਰਣ ਪ੍ਰਭ ਏਕੁ ਹੈ ਦੂਸਰ ਨਾਹੀ ਕੋਇ ॥
ਨਾਨਕ ਤਿਸੁ ਬਲਿਹਾਰਣੈ ਜਲਿ ਬਲਿ ਮਹੀਅਲਿ ਸੋਇ ॥ ੧ ॥

ਮਿਟਿ ਗਏ ਗਵਨ ਪਾਏ ਬਿਸ੍ਰਾਮ ॥ ਨਾਨਕ ਪ੍ਰਭ ਕੈ ਸਦ ਕੁਰਬਾਨ ॥ ੮ ॥ ੧੧ ॥”

Which means : O Brother ! The cause and effect of everything in the world is the Lord Himself and there is none else. O Nanak ! I would offer myself as a sacrifice to the Lord who pervadeth in equal measure throughout the lands, oceans and the skies. O Nanak! We are always offering ourselves as a sacrifice to the Lord who helps us tide over the cycle of births and deaths, thus leading to peace and tranquillity of mind.

viii) "Sodar keha so ghar keha jit beh sarab sama'lai."

“ਸੋਦਰੁ ਕੇਹਾ ਸੋ ਘਰੁ ਕੇਹਾ ਜਿਤੁ ਬਹਿ ਸਰਬ ਸਮਾਲੇ ॥”

Guru Nanak has shown his wondrous applause and amazement of the whole system of Lord's Nature and its vast expanse and shows his wonder at the manner, the Lord Controlleth

and looketh after the whole Universe. He has exclaimed in applause! O Lord ! What will be the type of Thy Abode from where Thou Controlleth the whole Universe ?

Just as Guru Nanak has further remarked in

Sri Rag Mahalla-1 (Page 14)

Kot koti me'ri arja pavan pian apiao'u.
Chand suraj doi guphai na dekha, supnai soun na tha'ou.
bhi teri kimat na pavai haon keva'd akha nao. (1)

bhi teri kimat na pavai hoan ke'vad a'kha nao. (4-2)

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੧ ॥ (ਪੰਨਾ ੧੪)

“ਕੋਟਿ ਕੋਟੀ ਮੇਰੀ ਆਰਜਾ ਪਵਣੁ ਪੀਅਣੁ ਅਪਿਆਉ ॥
ਚੰਦੁ ਸੁਰਜੁ ਦੁਇ ਗੁਫੇ ਨ ਦੇਖਾ ਸੁਪਨੈ ਸਉਣ ਨ ਥਾਉ ॥
ਭੀ ਤੇਰੀ ਕੀਮਤਿ ਨ ਪਵੈ ਹਉ ਕੇਵਡੁ ਆਖਾ ਨਾਉ ॥ ੧ ॥

ਭੀ ਤੇਰੀ ਕੀਮਤਿ ਨ ਪਵੈ ਹਉ ਕੇਵਡੁ ਆਖਾ ਨਾਉ ॥ ੪ ॥ ੨ ॥”

Which means : We cannot describe the Lord's Greatness and His bounties, even if we were to worship Him in our dreams. O Lord ! Thou art so great and praiseworthy that I am enamoured by Thy Greatness by listening to Thy Praises only.

ix) Then Guru Nanak has further elaborated as follows :-

Sri Rag Mahalla-1 Ghar 4 (Page 25)

"Tu da'riau d'ana bina, mein machhli kaise' aa'nt laha.
Jeh jeh dekhan teh teh tu hain, tujh te' niksi phoot mara. (1)

Jo tis bha'vai Nanaka hukam soiee parvano."(4-1)

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੧ ॥ ਘਰੁ ੩ ॥ (ਪੰਨਾ ੨੫)

“ਤੂ ਦਰੀਆਉ ਦਾਨਾ ਬੀਨਾ ਮੇ ਮਛਲੀ ਕੈਸੇ ਅੰਤੁ ਲਹਾ ॥
ਜਹ ਜਹ ਦੇਖਾ ਤਹ ਤਹ ਤੁਹੈ ਤੁਝਤੇ ਨਿਕਸੀ ਫੂਟਿ ਮਰਾ ॥ ੧ ॥

ਜੋ ਤਿਸੁ ਭਾਵੈ ਨਾਨਕਾ ਹੁਕਮੁ ਸੋਈ ਪਰਵਾਨੁ ॥” ੪ ॥ ੧ ॥

Which means : O Lord ! Thou art so Great like a flowing river whereas I am like a small fish in this turbulent river, so how could I, a small being, take stock of Thy Greatness or Vastness ? Wherever

I look around, I perceive Thee only, O Lord ! In fact, on separation from Thee, I just would die in utter neglect and disgust only. O Nanak ! I would accept all Thy Commands as per Thy Will, as it pleaseth Thee. (4-1)

x) Further more, Guru Nanak has remarked as follows :-

'Ik Onkar Satgur Prasad'
Sri Rag Mahalla-1 Ghar - 3 (Page 72)

"Jogi a'nder jogia, tu' bhogi a'nder bh ogia,
te'ra a'ant na pa'ya sur'ag machh payal jiu. (1)

Anmangia daan devna koh.Nanak sach small jiu." (24-1)

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥
ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੧ ਘਰੁ ੩ ॥ (ਪੰਨਾ ੭੨)
"ਜੋਗੀ ਅੰਦਰਿ ਜੋਗੀਆ ॥ ਤੂੰ ਭੋਗੀ ਅੰਦਰਿ ਭੋਗੀਆ ॥
ਤੇਰਾ ਅੰਤੁ ਨ ਪਾਇਆ ਸੁਰਗਿ ਮਛਿ ਪਇਆਲਿ ਜੀਉ ॥ ੧ ॥

ਅਣਮੰਗਿਆ ਦਾਨੁ ਦੇਵਣਾ ਕਹੁ ਨਾਨਕ ਸਚੁ ਸਮਾਲਿ ਜੀਉ ॥ ੨੪ ॥ ੧ ॥"

Which means : O Lord ! Thou art the greatest Yogi among Yogis and art pervading everywhere as one of those persons enjoying worldly pleasures as well. No one has ever found Thy limits whether in this world, nether lands or the heavens as Thou art beyond our imagination.

O Nanak ! The Lord sustaineth everyone giving all sorts of facilities and favours, without asking or expecting anything in return. He is such a wonderful Lord benefactor.

xi) Then Guru Arjan Dev has remarked as follows :-

Rag Gour'i Sukhmani M-5 (Page 275)

"Ustat kare'h ane'k jan a'nt na parawar.
Nanak rachna prabh rachi bo'h bidh anak parkar. (1)

Apnai jan ko sa'as sa'as samarai,
Nanak ouiai pamesa'r ke' piarai." (8-10)

ਰਾਗੁ ਗਉੜੀ ਸੁਖਮਨੀ ਮ: ੫ ॥ (ਪੰਨਾ ੨੭੫)

ਸਲੋਕੁ ॥ "ਉਸਤਤਿ ਕਰਹਿ ਅਨੇਕ ਜਨ ਅੰਤੁ ਨ ਪਾਰਾਵਾਰ ॥
ਨਾਨਕ ਰਚਨਾ ਪ੍ਰਭਿ ਰਚੀ ਬਹੁ ਬਿਧਿ ਅਨਿਕ ਪ੍ਰਕਾਰ ॥ ੧ ॥

ਅਪੁਨੇ ਜਨ ਕਉ ਸਾਸਿ ਸਾਸਿ ਸਮਾਰੇ ॥ ਨਾਨਕ ਓਇ ਪਰਮੇਸੁਰ ਕੇ ਪਿਆਰੇ ॥ ੮ ॥ ੧੦ ॥

Which means : There are millions of People, beyond any count, who worship the Lord and are busy in singing His Praises. O Nanak! The Lord hath created this vast Universe, which has no limits. The Lord careth and looketh after His saints every moment of their lives. O Nanak ! Such persons are very dear to the Lord, and close to Him.

xii) Guru Arjan Dev has emphasised this point as follows :-

Majh M-5 (Page 100)

"Visar nahi e'vad da'atai, kar kirpa bhagtan' sung ra'atai.
Dinas rein jin tu'd dhiaee eh da'an mohai karna' jiu. (1

Sa'as sa'as ter'ai gu'nn ga'vai, oat Nanak Gur charna jiu. (4-12-19)

ਮਾਝ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੧੦੦)

“ਵਿਸਰੁ ਨਾਹੀ ਏਵਡ ਦਾਤੇ ॥ ਕਰਿ ਕਿਰਪਾ ਭਗਤਨ ਸੰਗਿ ਰਾਤੇ ॥
ਦਿਨਸੁ ਰੋਟਿ ਜਿਉ ਤੁਧੁ ਧਿਆਈ ਏਹੁ ਦਾਨੁ ਮੋਹਿ ਕਰਣਾ ਜੀਉ ॥ ੧ ॥

ਸਾਸ ਸਾਸ ਤੇਰੇ ਗੁਣ ਗਾਵਾ ਓਟ ਨਾਨਕ ਗੁਰ ਚਰਣਾ ਜੀਉ ॥ ੮ ॥ ੧੨ ॥ ੧੯ ॥”

Which means : O Lord benefactor ! May Thou never forsake me, is my only prayer to Thee ! Thou art always fond of Thy saints and fondle them through Thy Grace. O Lord ! Pray give me this boon that I keep on remembering Thee day and night ! O Nanak ! I have taken the support of the Guru alone and pray to the Lord to give me strength to sing His Praises through each breath of this life.

xiii) Further Guru Arjan Dev has clarified as follows :-

Majh Mahalla-5 (Page 100)

"Sifat sa'lahan te'ra hukam rajaiee, so gyan dhian jo tud bha'iee.
Soiee jap jo prabh jiu bha'vai bha'nai pu'r gyana jiu. (1

Tinkai sung sada sukh pa'ya har ra's Nanak tripat agha'na jiu."

(4-13-20)

ਸਲੋਕ ਮ: ੫ (ਪੰਨਾ ੧੦੦)

“ਸਿਫਤਿ ਸਾਲਾਹਣ ਤੇਰਾ ਹੁਕਮੁ ਰਜਾਈ ॥ ਸੋ ਗਿਆਨੁ ਧਿਆਨੁ ਜੋ ਤੁਧ ਭਾਈ ॥
ਸੋਈ ਜਪੁ ਜੋ ਪ੍ਰਭ ਜੀਉ ਭਾਵੈ ਭਾਣੈ ਪੂਰ ਗਿਆਨਾ ਜੀਉ ॥ ੧ ॥

ਤਿਨ ਕੈ ਸੰਗਿ ਸਦਾ ਸੁਖੁ ਪਾਇਆ ਹਰਿ ਰਸ ਨਾਨਕ ਤ੍ਰਿਪਤਿ ਅਘਾਨਾ ਜੀਉ ॥ ੪ ॥ ੧੩ ॥ ੨੦ ॥”

Which means : O Lord, Controller of all Thy Commands ! I seek Thy blessings so that I always sing Thy praises and obey Thy Will. Whatever knowledge and worship or meditation pleaseth Thee, is good for us and should be considered as useful. O Lord ! Thy worship and meditation is to be considered good and fruitful, provided it pleaseth Thee; and it is through following Thy Will alone that we may gain knowledge of Thy secrets. O Nanak ! The persons, who seek the Company of holy saints, always enjoy the eternal bliss. Their mind gets fed up from sins by tasting the nectar of True Name.

f) **Lord's Attainment**

Guru Nanak has remarked in Japji 32 :-

"Ik dooji bhou lakh hoihe' lakh hovai lakh bis.
lakh lakh ger'a a'khieh e'k Naam jagdis.

Naanak nadri paieeai koor'i koor'ai thees." (32)

“ਇਕ ਦੂ ਜੀਭੋ ਲਖ ਹੋਹਿ ਲਖ ਹੋਵਹਿ ਲਖ ਬੀਸ ॥
ਲਖ ਲਖ ਗੋੜਾ ਆਖੀਅਹਿ ਏਕੁ ਨਾਮੁ ਜਗਦੀਸ ॥

ਨਾਨਕ ਨਦਰੀ ਪਾਈਐ ਕੂੜੀ ਕੂੜੈ ਠੀਸੁ ॥ ੩੨ ॥”

Which means : According to Guru Nanak, the only mode of living this human life successfully, resulting in a union with the Lord, comprises of reciting the Lord's True Name every moment of our lives. Infact, the Guru has stressed the point further by saying that if I had 20 lakh tongues and I were to repeat Lord's True Name with every tongue a hundred thousand times then even it would not be good enough to lead me towards the planned merger with my beloved Lord.

O Nanak ! It is only through the Lord's Grace that we may attain unison with the Lord, else it is all tall talk resulting in useless and fruitless efforts.

(N.B. : If we calculate the above hypothesis of having 20 lakh tongues and an approximate age of 60 years or so, we need to repeat Lord's Name 100 times per second, then only we could come upto the standard of Guru Nanak's mode of meditation, which is not within our reach, thus bringing it out clearly that we have to keep on immersing our heart and soul in the recitation of True Name, all the twenty-four hours.

Finally Guru Nanak says in Japji 38 :-

"Jin kou nadir karam tin ka'r, Nanak nadri nadir nihal." (38)

"ਜਿਨ ਕਉ ਨਦਰਿ ਕਰਮੁ ਤਿਨ ਕਾਰ॥ ਨਾਨਕ ਨਦਰੀ ਨਦਰਿ ਨਿਹਾਲ॥੩੮॥"

When the human being is purified by moulding like gold, undergoing trials of all types, he performs such beautiful actions through the Grace of the Lord that he becomes worthy of good deeds. O Nanak ! Such persons become worthy of the Guru's Grace and benevolence, thus attaining the ideal of life and enjoying the bliss of life they get satiated. Thus they leave this world fully satisfied, having lived a beautiful life. (38)

II. Sukhmani Sahib

This Composition has gained an added importance among the Sikhs as it is recited everyday alongwith some other compositions of Nit Name (Daily Prayers). This was composed by Guru Arjan Dev, the fifth Guru. There are 24 Cantos, which are briefly concerned with following points :-

a)

True Name

- i) Cantos - 1 to 3 stress the importance of True Name, which is the highest attainment of Man during this human life, but it is not so easy to inculcate. ("Akhan aukha sachu Nao." i.e. it is rather difficult to recite True Name.")

One can acquire all one desires through recitation of True Name; but it is to be attained through the Company of holy Congregations.

- ii) Canto 6 - again stresses on True Name which is brought out depicting the blessings of the Lord, attained through reciting True Name.
- iii) Canto 9 - again lays stress on developing virtues and good

qualities before reciting True Name.

- iv) Canto 12 - again brings out the point that the body of one, reciting True Name is fully used for fruitful purposes.
- v) Canto 15 - Whosoever has meditated on True Name with love, makes a success of his life and all his actions including various religious functions of meditation, penance are fruitfully employed.
- vi) Canto 22 - brings out finally that the individual reciting True Name becomes an embodiment of the Lord & attains salvation.

b) Prayer

- i) Cantos 4 and 5 show the mode of prayers to the Lord for His blessings, which will be accepted by the Lord.

c) Role of Guru and holy saints

- i) Cantos 7 and 8 bring out the importance of holy saints or Brahm Gyani which is beyond description as the saints are above the three-pronged Maya' (Worldly falsehood) and Brahm Gyani is the Lord Himself as He is the Creator and benefactor of the whole Universe.
- ii) Canto 13 deals with the slander of saints which is deprecated but if such persons even take refuge at the Lord's lotus feet they will also attain salvation.
- iii) Canto 18 & 19 shows the Grace of the Guru in praising the Lord and enjoy the bliss by serving the Lord, who is pervading every where.

d) Lord's Will

Cantos 21 and 23 bring out the importance of the Will of the Lord which is to be followed in toto, without any questions. Thus the Lord merges with Himself all those persons who follow his dictates as per His Will.

e) The Service, Worship, Sadh Sangat & Guru-minded Persons.

- i) Canto 14 - The service and worship of the Lord is carried out as per Lord's Will and pre-destined functions of the individual. The person finds the Lord pervading everywhere.

- ii) Canto 17 - The greatness of Guru-minded persons is brought out, whose company could pass on True Name to others.
Finally, the utility of Sukhmani and its recitation brings solace and unity with the Lord.

f) **Guru's Importance**

- i) Guru Amar Das has expressed beautifully vide Majh Mahalla-3 (Page 114) the role of the Guru.

"Satgur sevi ai vadi vadiaiee, Har ji achint vasai ma'n aiee.
har jio saphal birakh hai amrit jin pita tis tikha laha'vania. (1)

bin Gur Na'm na pa'ya jaie', sidh sadak re'hai bil laie'.
bin Gur se'vai sukh na ho'vi poorai bha'g Gur pavania'. (3)

Satgur da'ata milai mila'ya, poorai bha'g ma'n sabad vasa'ya.
Nanak Naam milai vadiaiee, har sache' ke' gu'n'n ga'vania." (8-9-10).

ਮਾਝ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੧੧੪)

“ਸਤਿਗੁਰੁ ਸੇਵਿਐ ਵਡੀ ਵਡਿਆਈ ॥ ਹਰਿ ਜੀ ਅਚਿੰਤੁ ਵਸੈ ਮਨਿ ਆਈ ॥
ਹਰਿ ਜੀਓ ਸਫਲਿਓ ਬਿਰਖੁ ਹੋ ਅੰਮ੍ਰਿਤੁ ਜਿਨਿ ਪੀਤਾ ਤਿਸੁ ਤਿਖਾ ਲਹਾਵਣਿਆ ॥ ੧ ॥

ਬਿਨੁ ਗੁਰ ਨਾਮੁ ਨ ਪਾਇਆ ਜਾਇ ॥ ਸਿਧ ਸਾਧਿਕ ਰਹੇ ਬਿਲ ਲਾਇ ॥
ਬਿਨੁ ਗੁਰ ਸੇਵੈ ਸੁਖੁ ਨ ਹੋਵੈ ਪੂਰੇ ਭਾਗਿ ਗੁਰ ਪਾਵਣਿਆ ॥ ੩ ॥

ਸਤਿਗੁਰ ਦਾਤਾ ਮਿਲੇ ਮਿਲਾਇਆ ॥ ਪੂਰੇ ਭਾਗਿ ਮਨਿ ਸਬਦੁ ਵਸਾਇਆ ॥
ਨਾਨਕ ਨਾਮੁ ਮਿਲੇ ਵਡਿਆਈ ਹਰਿ ਸਚੇ ਕੇ ਗੁਣ ਗਾਵਣਿਆ ॥ ੧ ॥ ੧੦ ॥”

Which means that with the service of the Guru, one inculcates Lord's love in one's heart effortlessly and the Guru is like the useful tree of nectar which satiates one's thirst. Without the Guru's guidance one cannot attain True Name; many sidhas and mendicants have tried in vain, it is only through good fortune that one enjoys peace by getting in touch with the True Guru. O Nanak ! It is through good fortune based on pre-destined Will of the Lord that one attains Guru's Word and sings Lord's Praises, leading one to an honourable position. (8-9-10)

- ii). The main stanza of Pause (Raha'o) meaning to ponder in the first canto of Sukhmani Sahib says :

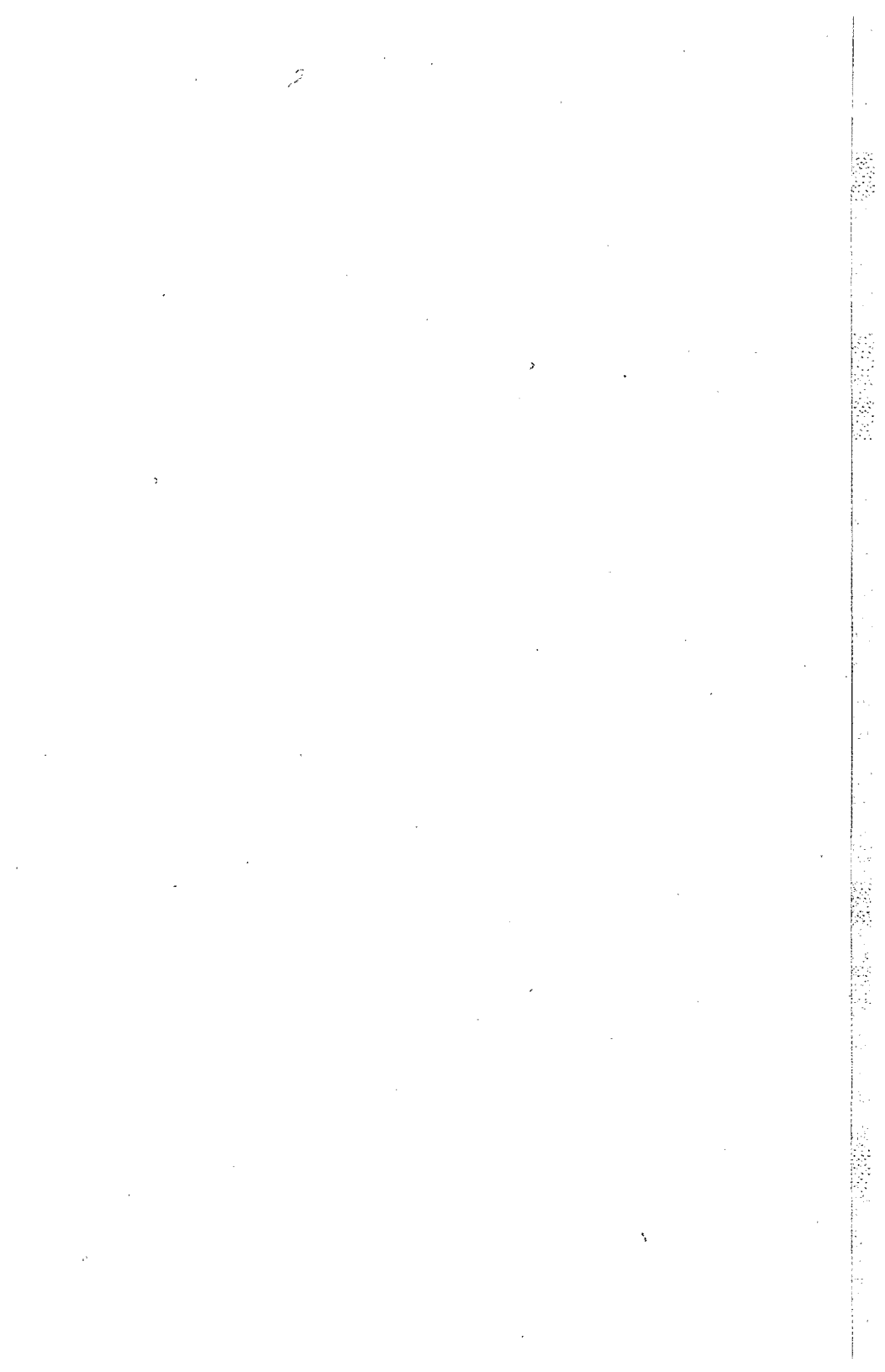
"Sukhmani sukh Amrit prabh Na'm.
Bhagat jana kai ma'n bisra'm." (Pause)

“ਸੁਖਮਨੀ ਸੁਖ ਅੰਮ੍ਰਿਤ ਪ੍ਰਭ ਨਾਮੁ॥ ਭਗਤ ਜਨਾ ਕੈ ਮਨਿ ਬਿਸ੍ਰਾਮ॥ ਰਹਾਉ॥”

Which means, "the Composition of 'Sukhmani' and its recitation would lead to the eternal bliss through partaking the nectar of True Name resulting in peace and tranquillity of the mind of holy saints."

The Whole Composition revolves around the above thought. Finally,

"The Lord is the fountain-head of all virtues, so all the good qualities are realised through recitation of True Name, as it is the magic-herb of all virtues and bliss of life", as contained in "Sukhmani". Similarly "Bara Maha" and "Bavan Akhri" bring out the above themes as explained in the following pages:



CHAPTER - I

i) **Jap Ji ----- Preface (Page 1)**

Ik onkar Satnam, Karta Purakh, Nirbhau Nirvair, akal moorat
ajooni saibhung Gur Prasad

Jap

Aad Sach Jugad Sach, Haibhi Sach Nanak hosi bhi Sach

(Guru Nanak)

ਜਪੁਜੀ (ਮੁਲਮੰਤ੍ਰ) (ਪੰਨਾ ੧)

ੴ ਸਤਿਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਾਉ, ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ ॥

॥ ਜਪੁ ॥

ਆਦਿ ਸਚੁ ਜੁਗਾਦਿ ਸਚੁ ॥ ਹੋ ਭੀ ਸਚੁ ਨਾਨਕ ਹੋਸੀ ਭੀ ਸਚੁ ॥ ੧ ॥

ii) **Central Theme :** There is but one Lord, whose Name is Truth and who is manifested by Himself. Fearless, without enmity and is self-existent. Attainable through the Grace of the Guru.

O Nanak, The Lord is and has been True all through the Ages and shall forever be True. Let us pray to the Lord !

i) **Jap Ji (Page 1)**

Sochai Soch na hoviee, Je sochee lakh vaar.

Hukam rajaiee chalna Nanak likhia Na'al.

ਜਪੁਜੀ ੧ (ਪੰਨਾ ੧)

“ਸੋਚੈ ਸੋਚਿ ਨ ਹੋਵਈ ਜੇ ਸੋਚੀ ਲਖਵਾਰ ॥ ਚੁਪੈ ਚੁਪਿ ਨ ਹੋਵਈ ਜੇ ਲਾਇ ਰਹਾ ਲਿਵ ਤਾਰ ॥

ਹੁਕਮਿ ਰਜਾਈ ਚਲਣਾ ਨਾਨਕ ਲਿਖਿਆ ਨਾਲ ॥ ੨ ॥”

ii) **Central Theme :** The veil of falsehood, which separates us from the Lord, could be removed only by completely surrendering to the will of God and abiding by the pre-ordained will. Thus we could attain the ultimate Truth and enjoy a blissful life. Nothing else like meditation, purification, fasting etc. avails in the effort to unite with the Lord.

i)

Jap Ji 2 (Page 1)

"Hukami hovan akar hukam na keha jaiee.
Hukami hovan jiu hukam milai vadiaiee.

Nanak hukamai je' bujhai ta' homain kehai na koi."

ਜਪੁਜੀ ੨ (ਪੰਨਾ ੧)

“ਹੁਕਮੀ ਹੋਵਨਿ ਆਕਾਰ ਹੁਕਮੁ ਨ ਕਹਿਆ ਜਾਈ ॥
ਹੁਕਮੀ ਹੋਵਨਿ ਜੀਅ ਹੁਕਮਿ ਮਿਲੈ ਵਡਿਆਈ ॥

ਨਾਨਕ ਹੁਕਮੇ ਜੇ ਬੁਝੈ ਤਾ ਹਉਮੈ ਕਹੈ ਨ ਕੋਇ ॥੨॥”

ii) **Central Theme** : The whole creation of the universe, whether vegetation, animal world or human beings, all follow the will of the Lord. O Nanak ! No one realises the Truth, else there will be none acting through egoism. It is through His Grace only that We acquire His benevolence and finally unite with Him. (2)

i)

Jap Ji - 3 (Page 2)

Gavai Ko taan hovai kisan taan Gavai ko da'at janai nisan.

Hukami Hukam chalai ra'h. Nanak vigsai vepárvah. (3)

(Guru Nanak)

ਜਪੁਜੀ ੩ (ਪੰਨਾ ੨)

“ਗਾਵੈ ਕੋ ਤਾਣੁ ਹੋਵੈ ਕਿਸੈ ਤਾਣੁ ॥ ਗਾਵੈ ਕੋ ਦਾਤਿ ਜਾਣੈ ਨੀਸਾਣੁ ॥

ਹੁਕਮੀ ਹੁਕਮੁ ਚਲਾਏ ਰਾਹੁ ॥ ਨਾਨਕ ਵਿਗਸੈ ਵੇਪਰਵਾਹੁ ॥੩॥”

ii) **Central Theme** : No one has the power or strength to even sing Lord's Praises, though everyone does try to extol Him. Some sing His Praises because of His bounties, His Deeds, His Knowledge, His Power of giving and taking away life, and His Power to be near or far removed from us. Millions speak about Him as they have lived on His favours for ages. His will has set our path to follow, but He remains Happy in His ever-blossoming beauty.

i)

Japji 4 (Page 2)

"Sa'cha Sahib Sa'ch nai bhakhia Bha'u apaa'r
akheh mangeh deh deh da'at karai da'taar"

Amrit v'ela sach na'au vadiaiee vichar
Karmi a'vai Kapr'a nadri mokh dwar
Nanak evai janiai sab aapai sachiar." (4)

(Guru Nanak)

ਜਪੁਜੀ ੪ (ਪੰਨਾ ੨)

“ਸਾਚਾ ਸਾਹਿਬ ਸਾਚੁ ਨਾਇ ਭਾਖਿਆ ਭਾਉ ਅਪਾਰੁ ॥
ਆਖਹਿ ਮੰਗਹਿ ਦੇਹਿ ਦੇਹਿ ਦਾਤਿ ਕਰੇ ਦਾਤਾਰੁ ॥

ਅੰਮ੍ਰਿਤ ਵੇਲਾ ਸਚੁ ਨਾਉ ਵਡਿਆਈ ਵੀਚਾਰੁ ॥ ਕਰਮੀ ਅਵੈ ਕਪੜਾ ਨਦਰੀ ਮੋਖੁ ਦੁਆਰੁ ॥
ਨਾਨਕ ਏਵੈ ਜਾਣੀਐ ਸਭੁ ਆਪੇ ਸਚਿਆਰੁ ॥ ੪ ॥”

ii)

Central Theme : Guru Nanak has raised the question :-

Q.: How shall we see the Kingdom of the Lord and attain His love ? What utterances would enable us to win His love and favour ?

A.: The Guru Himself provides the answer `By meditating on Lord's True Name and glorifying His Greatness at the ambrosial hours of the morning. (4)

i)

Jap Ji 5 (Page 2)

"Thapia na jaeai kita na hoi. A'apai aap niranjan soi.

sabhna jia ka ik da'ata so mein visar na jaeie." (5)

(Guru Nanak)

ਜਪੁਜੀ ੫ (ਪੰਨਾ ੨)

“ਬਾਪਿਆ ਨ ਜਾਇ ਕੀਤਾ ਨ ਹੋਇ ॥ ਆਪੇ ਆਪਿ ਨਿਰੰਜਨੁ ਸੋਇ ॥

ਸਭਨਾ ਜੀਆ ਕਾ ਇਕੁ ਦਾਤਾ ॥ ਸੋ ਮੇ ਵਿਸਰਿ ਨ ਜਾਈ ॥ ੫ ॥”

ii)

Central Theme : The Lord is Self manifested, is neither

created, nor sustained by anyone else. O Nanak ! Whosoever has sung His praises, has attained real Greatness. The Guru's word is the song 'Celestial', which enables us to attain unity with the Lord. May I never forget Thee, O Lord - benefactor of all ! (5)

i) **Jap Ji 6 (Page 2)**

"Tirath na'van je tis bha'va vin bha'nai ke' naeai kari.

Gura'n ik de' bujhaiee.
Sabhna jia ka ik da'ata so mein visar na jaiee." (6)

(Guru Nanak)

ਜਪੁਜੀ ੬ (ਪੰਨਾ ੨)

"ਤੀਰਥਿ ਨਾਵਾ ਜੇ ਤਿਸੁ ਭਾਵਾ ਵਿਣੁ ਭਾਣੇ ਕਿ ਨਾਇ ਕਰੀ॥

ਗੁਰਾ ਇਕ ਦੇਹਿ ਬੁਝਾਈ॥ ਸਭਨਾ ਜੀਆ ਦਾ ਇਕੁ ਦਾਤਾ ਸੋ ਮੈ ਵਿਸਰਿ ਨ ਜਾਈ॥੬॥"

ii) **Central Theme :** The whole world receives Lord's favours through His Grace alone. All other religious practices like bathing at holy places, are futile unless it pleaseth the Lord. If we were to take Guru's guidance, and follow His teachings, all our hidden qualities would be brought forth and developed to our advantage.

O Lord ! I have only one prayer that I may never forget Thee, my Lord benefactor, who sustaineth us all. (6)

i) **Jap Ji 7 (Page 2)**

"Je' ju'g cha'rai arja hore dasooni hoi
Navan Khanda'n vitch janiai na'al chalai sabh koi.

Nanak Nirgunn gúnn karai gúnnvantian gúnn de'
Te'ha koi na' sujhaiee je tis gúnn koi karai."

(Guru Nanak)

ਜਪੁਜੀ ੭ (ਪੰਨਾ ੨)

"ਜੇ ਜੁਗ ਚਾਰੇ ਆਰਜਾ ਹੋਰ ਦਸੂਣੀ ਹੋਇ॥ ਨਵਾ ਖੰਡਾ ਵਿਚਿ ਜਾਣੀਐ ਨਾਲਿ ਚਲੇ ਸਭੁ ਕੋਇ॥

ਨਾਨਕ ਨਿਰਗੁਣਿ ਗੁਣੁ ਕਰੇ, ਗੁਣਵੰਤਿਆ ਗੁਣੁ ਦੇ॥
ਤੇਹਾ ਕੋਇ ਨ ਸੁਝਾਈ ਜਿ ਤਿਸੁ ਗੁਣੁ ਕੋਇ ਕਰੇ॥੭॥"

ii) **Central Theme :** If one were to live for hundreds of years with honour and dignity from all over the world, but without the Lord's Grace, all this would be of no avail. The Lord bestoweth His blessings on all persons equally, whether they be good or bad and without or with full qualities. (7)

i) **Jap Ji 8 to 11 (Page 3)**

"Suni'iai sidh pir sù'r nath Suni'ai dharat dhaval akash.

Nanak bhagtan sada viga's Suni'ai dukh pa'ap ka na'as."

(Guru Nanak)

ਜਪੁਜੀ ੮ ਤੋਂ ੧੧ (ਪੰਨਾ ੩)

“ਸੁਣਿਐ ਸਿਧ ਪੀਰ ਸੁਰਿ ਨਾਥ॥ ਸੁਣਿਐ ਧਰਤਿ ਧਵਲ ਆਕਾਸ॥ ੮॥

ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ॥ ਸੁਣਿਐ ਦੁਖ ਪਾਪ ਕਾ ਨਾਸੁ॥ ੧੧॥”

Central Theme :

a) By listening to the True Name of the Lord, we could understand the secrets of Nature, and Lord's creation. Those saints, who listen to His True Name, enjoy the eternal bliss. (8)

b) By listening to True Name, we could acquire concentration of mind, and the knowledge of Vedas. (9)

c) By listening to Lord's True Name, we acquire Truth, patience and knowledge alongwith regard and respect of others. (10)

d) By listening to True Name, we acquire all virtues and the status of religious leaders and cross this ocean of life successfully. The saints listening to True Name enjoy the eternal bliss. (Jap Ji 11)

i) **Jap Ji 12 to 15 (Page 3)**

"Mannai ki ga't kahi na jaiai, Je ko kahe' pichhai pachhtai.

Aisa Na'am niranjan hoi, Je ko ma'n janai ma'n koi."

(Guru Nanak)

ਜਪੁਜੀ ੧੨ ਤੋਂ ੧੫ (ਪੰਨਾ ੩)

“ਮਨੋ ਕੀ ਗਤਿ ਕਹੀ ਨ ਜਾਇ ॥ ਕੇ ਕੋ ਕਹੈ ਪਿਛੈ ਪਛੁਤਾਇ ॥ ੧੨ ॥

ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ ॥ ਜੇ ਕੋ ਮੰਨਿ ਜਾਣੈ ਮਨਿ ਕੋਇ ॥ ੧੫ ॥”

ii) **Central Theme** : By believing and acting on Guru's word one acquires True Name and realises the True Lord.

- a) It is rather impossible to describe the status of a person, believing and acting upon Guru's Word, as it is beyond our imagination. (12)
- b) By believing one acquires clear thinking, greater wisdom and knowledge about Nature's secrets. (13)
- c) By believing and acting on Guru's Word, one leads a life of honour and fame, and follow the path of righteousness. (14)
- d) By believing and acting on Guru's Word, one attains salvation. Such is the efficacy of Lord's True Name, provided someone were to accept it with full faith and belief. (15)

i) **Jap Ji 16 (Page 3)**

Panch parvan panch pardha'n, Panchai pa'vai darge'h ma'an.

Jo tu'd bha'vai sa'ee bha'li kaa'ar, tu' sada sala'mat nirankar. (16)

(Guru Nanak)

ਜਪੁਜੀ ੧੬ (ਪੰਨਾ ੩)

“ਪੰਚ ਪਰਵਾਣ ਪੰਚ ਪਰਧਾਨ ॥ ਪੰਚੇ ਪਾਵਹਿ ਦਰਗਹਿ ਮਾਨੁ ॥ ਪੰਚੇ ਸੋਹਹਿ ਦਰਿ ਰਾਜਾਨੁ ॥

ਜੋ ਤੁਧੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ ॥ ਤੂੰ ਸਦਾ ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ ॥ ੧੬ ॥”

ii) **Central Theme** : There is no end to Lord's Creation and we cannot even think about the manner in which this Earth is supported. (erroneously believed those days that a huge bull was supporting it). This is only known to the Lord, with whose will, all this creation came into existence. I cannot even think about it or describe it as it is beyond my comprehension. I cannot even offer

myself as a sacrifice to His Greatness, only a chosen few, through Guru's guidance are acceptable to the Lord. (16)

i) **Jap Ji 17 (Page 4)**

"Asankh jap asankh bha'u asankh pooja asankh tap ta'u.

Jo tudh bha'vai sa'iee bha'li ka'ar, tu sa'da salamat nirankar. (17)

ਜਪੁਜੀ ੧੭ (ਪੰਨਾ ੪)

“ਅਸੰਖ ਜਪ ਅਸੰਖ ਭਾਉ ॥ ਅਸੰਖ ਪੂਜਾ ਅਸੰਖ ਤਪ ਤਾਉ ॥

ਜੋ ਤੁਧੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ ॥ ਤੂੰ ਸਦਾ ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ ॥ ੧੭ ॥”

ii) **Central Theme :** There are countless people meditating on Lord's True Name with love and devotion, with the help of various books including an equal number of mendicants (Yogi's) in Lord's pursuit. Countless are the saints or seekers of Truth alongwith countless brave men laying down their lives as martyrs. Countless are there concentrating on True Name in a trance. But the Lord is ever-existent in eternal bliss while His creation is manifold. (17)

i) **Jap Ji 18 (Page 4)**

"Asankh moorakh andh ghore, Asankh cho'r hara'm khore.

Jo tu'dh bhavai saiee bhali ka'ar, Tu' sa'da sala'mat Nirankar." (18)

(Guru Nanak)

ਜਪੁਜੀ ੧੮ (ਪੰਨਾ ੪)

“ਅਸੰਖ ਮੂਰਖ ਅੰਧ ਘੋਰ ॥ ਅਸੰਖ ਚੋਰ ਹਰਾਮ ਖੋਰ ॥

ਜੋ ਤੁਧੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ ॥ ਤੂੰ ਸਦਾ ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ ॥ ੧੮ ॥”

ii) **Central Theme :** There are countless fools, groping in the dark with an equal number of thieves, sinners, killers, liars, wretches who waste their lives in vicious and sinful actions. O Nanak ! I am of a very low status to deliberate fully on the Lord or offer myself as a sacrifice to Him. We should accept His will with pleasure, as it is beyond our comprehension, and follow the pursuits acceptable to the ever-existent Lord. (18)

i) **Jap Jii 19 (Page 4)**

"Asankh Na'v asankh tha'v, Aga'm aga'm asankh loiai,
Asankh kahai sir bha'r hoiai.

Jo tu'd bhavai saiee bhali kar, Tu' sada salama't Nirankar." (19)

(Guru Nanak)

ਜਪੁਜੀ ੧੯ (ਪੰਨਾ ੪)

“ਅਸੰਖ ਨਾਵ ਅਸੰਖ ਥਾਵ ॥ ਅਗੰਮ ਅਗੰਮ ਅਸੰਖ ਲੋਅ ॥ ਅਸੰਖ ਕਹਹਿ ਸਿਰਿ ਭਾਰੁ ਹੋਇ ॥

ਜੋ ਤੁਧੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ ॥ ਤੂੰ ਸਦਾ ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ ॥ ੧੯ ॥”

ii) **Central Theme** : The Creation of the Lord is so vast and beyond our grasp that even using the term "countless" would be a sin. But it is through the use of words alone that we could try to describe His blessings or speak about it. There is no place in the universe without the presence or effect of Lord's True Name, and I cannot even describe His Greatness or offer myself as a Sacrifice to Him. We should accept whatever pleaseth the Lord. The Lord is ever-existent being formless and in eternal bliss. (19)

i) **Jap Ji 20 (Page 4)**

"Bhariai hath peir tan' deh, Pa'ni dhotai utras kheh,
Moot pliti kapar' hoi.

Aipai beej a'apai hi khavoh, Nanak hukami avoh jaho."

(Guru Nanak)

ਜਪੁਜੀ ੨੦ (ਪੰਨਾ ੪)

“ਭਰੀਐ ਹਥੁ ਪੈਰੁ ਤਨੁ ਦੇਹ ॥ ਪਾਣੀ ਧੋਤੇ ਉਤਰਸੁ ਖੇਹ ॥ ਮੂਤ ਪਲੀਤੀ ਕਪੜੁ ਹੋਇ ॥

ਆਪੇ ਬੀਜਿ ਆਪੇ ਹੀ ਖਾਹੁ ॥ ਨਾਨਕ ਹੁਕਮੀ ਆਵਹੁ ਜਾਹੁ ॥ ੨੦ ॥”

ii) **Central Theme** : When the body gets spoiled with dust etc. or clothes get spoiled with filth these could be washed with soap. Similarly, when the mind gets polluted with sins, it could be cleansed with the love of the True Name."

i) **Jap Ji - 21 (Page 4)**

"Tirath tup daya dat da'an, Je' ko pa'vai til ka' ma'an.

Nanak je ko aapon ja'nai agai ga'ya na so'hai. (21)

(Guru Nanak)

ਜਪੁਜੀ ੨੧ (ਪੰਨਾ ੪)

“ਤੀਰਥੁ ਤੁਪੁ ਦਇਆ ਦਤੁ ਦਾਨੁ ॥ ਜੇ ਕੋ ਪਾਵੈ ਤਿਲ ਕਾ ਮਾਨੁ ॥

ਨਾਨਕ ਜੇ ਕੋ ਆਪੋ ਜਾਣੈ, ਅਗੈ ਗਇਆ ਨ ਸੋਹੈ ॥ ੨੧ ॥”

ii) **Central Theme :** O Lord ! We do not possess any virtues as all these virtues emanate from Thee through Thy benevolence. We could wash away all our sins by obeying Thy will but nothing could be achieved by performing austerities, pilgrimages or penance. O Lord ! Thou hath created this universe through Thy one Dictate only and none knows the exact time or date of this Creation. It is only within Thy power to know the exact details of creation.

O Nanak ! If anyone were so clever as to attempt describing details of the Lord's creation, he will not find favour with the Lord. (21)

i) **Jap Ji 22 (Page 5)**

"Patala' pata'l lakh aga'sa agas, Or'ak or'ak bha'l thakai,
Ved kahen' ik Vaa't.

Nanak va'da akhiai, Aa'pai janai a'ap." (22)

(Guru Nanak)

ਜਪੁਜੀ ੨੨ (ਪੰਨਾ ੫)

“ਪਾਤਾਲਾ ਪਾਤਾਲ ਲਖ ਆਗਾਸਾ ਆਗਾਸ ॥ ਉੜਕ ਉੜਕ ਭਾਲਿ ਥਕੇ ਵੇਦ ਕਹਨਿ ਇਕ ਵਾਤ ॥

ਨਾਨਕ ਵਡਾ ਆਖੀਐ ਆਪੋ ਜਾਣੈ ਆਪੁ ॥ ੨੨ ॥”

ii) **Central Theme :** There is no end to Lord's creation, for example there are numerous 'Earths and Skies' beyond any count, though according to some Muslim thought there are only 18000 worlds. In fact, those persons, trying to describe Lord's Creation

die in their efforts, while the count is endless. The Lord alone knoweth His Creation and His Greatness, which is beyond our imagination. (22)

i)

Jap Ji 23 (Page 5)

Salahi Su'la'h, eti surat na paiceai, na'dian' a'tai va'h pave'h,
samund na janieeahi.

Ki'ri tu'l na hovni je tis mano'h na' veesrai. (23)

(Guru Nanak)

ਜਪੁਜੀ ੨੩ (ਪੰਨਾ ੫)

“ਸਾਲਾਹੀ ਸਾਲਾਹਿ ਏਤੀ ਸੁਰਤਿਨ ਪਾਈਆ ॥ ਨਦੀਆਂ ਅਤੇ ਵਾਹ ਪਵਹਿ ਸਮੁੰਦਿਨ ਜਾਣੀਅਹਿ ॥

ਕੀੜੀ ਤੁਲਿ ਨ ਹੋਵਨੀ, ਜੇ ਤਿਸੁ ਮਨਹੁ ਨ ਵੀਸਰਹਿ ॥ ੨੩ ॥”

ii) **Central Theme :** The Lord's Creation and Greatness is beyond our comprehension and none has been able to gauge its extent. The average lowly person who is humble like the little ant, but remembers the Lord, is far superior to kings even, who have forgotten and forsaken the Lord. (23)

i)

Jap Ji 24 (Page 5)

"An't na sifti kahen' na a'nt, Ant na' karnai dein na' a'nt.

Je'vad' aa'p' ja'nai' a'ap' a'ap, Nanak nadri karmi da'at." (24)

(Guru Nanak)

ਜਪੁਜੀ ੨੪ (ਪੰਨਾ ੫)

“ਅੰਤੁ ਨ ਸਿਫਤੀ ਕਹਣਿ ਨ ਅੰਤੁ ॥ ਅੰਤੁ ਨ ਕਰਣੈ ਦੇਣਿ ਨ ਅੰਤੁ ॥

ਜੇਵਡੁ ਆਪਿ ਜਾਣੈ ਆਪਿ ਆਪਿ ॥ ਨਾਨਕ ਨਦਰੀ ਕਰਮੀ ਦਾਤਿ ॥ ੨੪ ॥”

ii) **Central Theme :** There seems to be no limit to the vast forms of creation of the Lord, and its boundaries are limitless. Many people have tried to gauge the extent of His grandeur and greatness but all have failed. The Lord is great and greater still is "His Abode", but His True Name is the Greatest, even greater than Himself. The Lord alone Knoweth His Greatness. O Nanak ! All the blessings we receive, are through the grace and munificence of the

Lord. (24)

i)

Jap Ji 25 (Page 5)

"Bahuta karam likhia na jaeai, Vada da'ata til na tamai.

Jis nu bakhsai sift salah, Nanak Pa'tsahi patsah." (25)

(Guru Nanak)

ਜਪੁਜੀ ੨੫ (ਪੰਨਾ ੫)

“ਬਹੁਤਾ ਕਰਮੁ ਲਿਖਿਆ ਨਾ ਜਾਇ ॥ ਵਡਾ ਦਾਤਾ ਤਿਲੁ ਨ ਤਮਾਇ ॥

ਜਿਸ ਨੇ ਬਖਸੇ ਸਿਫਤਿ ਸਾਲਾਹ ॥ ਨਾਨਕ ਪਾਤਿਸਾਹੀ ਪਾਤਿਸਾਹੁ ॥ ੨੫ ॥”

ii) **Central Theme :** The Lord's Blessings are so great that it is difficult to keep a track, but only few acknowledge them and some fools forget the Lord while enjoying His Blessings. O Lord ! We may unite with Thee if Thou willeth, and the persons who sing Lord's praises through His Grace are the greatest of Kings. (25)

i)

Jap Ji 26 (Page 6)

"Amul gun'n amul va'par, Amul vapariai amul bhanda'r.

Je ko a'khai bol vigar', ta likhiai sir gavar'a ga'var." (26)

(Guru Nanak)

ਜਪੁਜੀ ੨੬ (ਪੰਨਾ ੬)

“ਅਮੁਲ ਗੁਣ ਅਮੁਲ ਵਾਪਾਰੁ ॥ ਅਮੁਲ ਵਾਪਾਰੀਏ ਅਮੁਲ ਭੰਡਾਰ ॥

ਜੇ ਕੋ ਆਖੇ ਬੋਲੁ ਵਿਗਾੜੁ ॥ ਤਾ ਲਿਖੀਐ ਸਿਰਿ ਗਾਵਾਰਾ ਗਾਵਾਰੁ ॥ ੨੬ ॥”

ii) **Central Theme :** The Lord's ways and means of managing the worldly drama are really wonderful and priceless; also the blessings, virtues, laws and His dictates for bestowing such benevolence on us are equally priceless. The whole world including learned pandits, gods and goddesses, Munis and Saints have tried to describe Lord's Greatness and praises but failed miserably. If anyone limits His Greatness in words, he is to be considered the greatest fool on Earth. (26)

i)

Jap Ji 27 (Page 6)

"So dar Kiha so gha'r ke'haa jit be'h sarab sam'alai,
Va'jai Na'd an'ek asankha ke'tai vava'n harai.

Jo tis bha'van soiee karsi hukam na karna jaiee.
So patsah saha patsahib Nanak rahe'n rajaiee." (27)

*(Guru Nanak)***ਜਪੁਜੀ ੨੭ (ਪੰਨਾ ੫)**

“ਸੋ ਦਰੁ ਕੇਹਾ ਸੋ ਘਰੁ ਕੇਹਾ ਜਿਤੁ ਬਹਿ ਸਰਬ ਸਮਾਲੇ ॥ ਵਾਜੇ ਨਾਦ ਅਨੇਕ ਅਸੰਖਾ ਕੇਤੇ ਵਾਵਣ ਹਾਰੇ ॥

ਜੋ ਤਿਸੁ ਭਾਵੇ ਸੋਈ ਕਰਸੀ ਹੁਕਮੁ ਨ ਕਰਣਾ ਜਾਈ ॥
ਸੋ ਪਾਤਿਸਾਹੁ ਸਾਹਾ ਪਾਤਿਸਾਹਿਬੁ ਨਾਨਕ ਰਹਣੁ ਰਜਾਈ ॥ ੨੭ ॥”

ii) **Central Theme :** O Lord ! How Great ~~must~~ be Thy Abode (Kingdom) whence Thou watcheth everyone's interest ? It is really beyond my imagination. Countless musicians sing Thy praises in different forms of music, elements like air, water, fire and the god of justiee, all sing Thy praises including gods like Shiva, Vishnu, Brahma and Indra. Pandits with vast knowledge of Vedas, charming ladies of the world, holy places with holy rivers flowing by the side, priceless oceans with jewels and all other forms of creation sing Thy praises, O Lord!

O Nanak ! There are many more whom I am liable to forget, and are beyond my imagination and comprehension, all sing Thy praises. The Lord in the greatest of Kings who functioneth as it pleaseth Him, as per His will. Those persons, who follow His will acquire peace and tranquillity of mind. (27)

i)

Jap Ji 28 (Page 6)

Munda Santokh, Saram pa't jholi, Dhian ki kare'h bibhoot.

Aad aneel ana'd ana'hat, ju'g ju'g eko vais. (28)

ਜਪੁਜੀ ੨੮ (ਪੰਨਾ ੬)

“ਮੁੰਦਾ ਸੇਤੋਖੁ ਧਰਮੁ ਪਤੁ ਝੋਲੀ ਧਿਆਨ ਕੀ ਕਰਹਿ ਬਿਭੂਤਤਿ ॥

ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ ॥ ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ, ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਵੇਸੁ ॥ ੨੮ ॥”

ii) **Central Theme :** O Yogi ! Lead an active life of hard work by earning a living with love and devotion to God, instead of leading a life of idleness and begging for alms by smearing the body with ashes. This would lead you to a union with the everlasting spirit of the Almighty. Infact, you should lead a life of restraint, gaining control of the mind, resulting in self realisation. (28)

i) **Original Hymn**

Jap Ji 29 (Page 6)

"Bhugat' gyan daya bhandar'an, gha't gha't vaje'h naad.
Aap Na'th na'thi sabh ja'ki ridh sidh avra sa'ad.

Ade's tisai ade's.
a'ad an'eel ana'd anahat ju'g ju'g eko vais." (29)

(Guru Nanak)

ਜਪੁਜੀ ੨੯ (ਪੰਨਾ ੬)

“ਭੁਗਤਿ ਗਿਆਨੁ ਦਇਆ ਭੰਡਾਰਣਿ ਘਟਿ ਘਟਿ ਵਾਜਹਿ ਨਾਦ ॥
ਆਪਿ ਨਾਥੁ ਨਾਥੀ ਸਭ ਜਾਕੀ ਰਿਧਿ ਸਿਧਿ ਅਵਰਾ ਸਾਦ ॥

ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ ॥
ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਵੇਸੁ ॥ ੨੯ ॥”

ii) **Central Theme :** The whole world is under the sway of the Lord, who controls and administers it on the basis of union or separation from the Lord and from fellow beings on the basis of our actions. We should develop faith through knowledge, compassion for our fellow beings and feel the same life throbbing in all the beings.

O Nanak ! My salutations to the Great Lord who is ever-existent throughout the ages and is beyond our reach and comprehension ! (29)

i)

Jap Ji 30 (Page 7)

"E'ka maiee jagat viaiee, Tin chelai parv'an
Ik sansari ik bhandari, Ik laeai deba'n.

Ade's tisai a'de's, A'd anil ana'd ana'har Ju'g ju'g eko vais. (30)

(Guru Nanak)

ਜਪੁਜੀ ੩੦ (ਪੰਨਾ ੭)

“ਏਕਾ ਮਾਈ ਜੁਗਤਿ ਵਿਆਈ, ਤਿਨਿ ਚੇਲੇ ਪਰਵਾਣੁ ॥
ਇਕੁ ਸੈਸਾਰੀ ਇਕੁ ਭੰਡਾਰੀ ਇਕੁ ਲਾਏ ਦੀਬਾਣੁ ॥

ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ ॥

ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਿਤਿ ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਵੇਸੁ ॥ ੩੦ ॥”

ii) **Central Theme :** The Lord hath created three deities (sons) viz. Brahma, Vishnu and Shiva to manage the affairs of this world. They look after creation, its sustenance and destruction (death) respectively. The Lord could see everyone of us, but none of us could see Him, and that is the beauty of this whole affair. The Lord remaineth the same entity, everytime this world is created.

My salutations to the Great Lord, who is ever-existent, without any change, throughout the ages, and is beyond our grasp. (30)

i)

Jap Ji 31 (Page 7)

"Asa'n loi loi bhandar, Jo Kichh paya so e'ka va'ar.

Ade's tisai ade's, ad anil anad ana'hat, ju'g ju'g eko vais." (31)

ਜਪੁਜੀ ੩੧ (ਪੰਨਾ ੭)

“ਆਸਣੁ ਲੋਇ ਲੋਇ ਭੰਡਾਰ ॥ ਜੋ ਕਿਛੁ ਪਾਇਆ ਸੁ ਏਕਾ ਵਾਰ ॥

ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ ॥ ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਿਤਿ ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਵਾਸੁ ॥ ੩੧ ॥”

ii) **Central Theme :** The Lord pervadeth everywhere, and whatever blessings we receive from Him are for once only, as ordained by His will. O Nanak ! My salutations to the ever-existent Lord, who is beyond us. (31)

i)

Jap Ji 32 (Page 7)

"Ik doo jibho'n lakh hohe', lakh ho'vai lakh bees.
Lakh lakh ger'a aa'khiai ek na'am Jagdish.

Nanak nadri paiyeeai koo'ri koorai thees." (32)

(Guru Nanak)

ਜਪੁਜੀ ੩੨ (ਪੰਨਾ ੭)

“ਇਕੁ ਦੂ ਜੀਭੈ ਲਖ ਹੋਹਿ ਲਖ ਹੋਵਹਿ ਲਖ ਵੀਸ ॥
ਲਖੁ ਲਖੁ ਗੋੜਾ ਆਖੀਅਹਿ ਏਕੁ ਨਾਮੁ ਜਗਦੀਸ ॥

ਨਾਨਕ ਨਦਰੀ ਪਾਈਐ ਕੁੜੀ ਕੁੜੇ ਠੀਸ ॥ ੩੨ ॥”

ii) **Central Theme :** The only means of attaining unison with the Lord is to repeat Lord's True Name every moment of our lives, with many more tongues, as one tongue is not enough for the effort required. Everyone is enamoured at the thought of meeting the Lord, after listening to His Greatness. But it is only through the Grace of the Lord, that we may be united with the Lord, by reciting His True Name all the time. (32)

i) **Jap Ji 33 (Page 7)**

"Aakha'n jo'r chupai neh jo'r, Jo'r na mangan dain na jo'r.
Jisi ha'th ju'r kar vaikhai soiai, Nanak uttam neech na koaia" (33)

(Guru Nanak)

ਜਪੁਜੀ ੩੩ (ਪੰਨਾ ੭)

“ਆਖਣਿ ਜੋਰੁ ਚੁਪੈ ਨਹ ਜੋਰੁ ॥ ਜੋਰੁ ਨ ਮੰਗਣਿ ਦੇਣਿ ਨ ਜੋਰੁ ॥

ਜਿਸੁ ਹਥਿ ਜੋਰੁ ਕਰਿ ਵੇਖੇ ਸੋਇ ॥ ਨਾਨਕ ਉਤਮੁ ਨੀਚੁ ਨ ਕੋਇ ॥ ੩੩ ॥”

ii) **Central Theme :** There is only one power controlling the whole Universe and no human being has any control over life or death. None could demand worldly possessions by force or acquire knowledge through force, as everything moves according to the Lord's will.

i) **Jap Ji 34 (Page 7)**

"Ra'ti ruti thiti va'ar, pavan panl agni pata'l.

Kach pakaiee o'tha'i paeai, Nanak ga'ya japai jaeai. (34)

(Guru Nanak)

ਜਪੁਜੀ ੩੪ (ਪੰਨਾ ੭)

“ਰਾਤੀ ਰੂਤੀ ਥਿਤੀ ਵਾਰ ॥ ਪਵਣ ਪਾਣੀ ਅਗਨੀ ਪਾਤਾਲ ॥

ਕਚ ਪਕਾਈ ਓਥੇ ਪਾਇ ॥ ਨਾਨਕ ਗਇਆ ਜਾਪੈ ਜਾਇ ॥ ੩੪ ॥”

ii) **Central Theme** : The Lord hath created this Universe as His wonderous drama and then came days, nights and seasons alongwith phases of the moon; and elements like air and water etc. He then created this Earth for man to meditate on True Name, alongwith different beings, who are blessed with His favours and judged according to their actions. (34)

i) **Jap Ji 35 (Page 7)**

"Dharam khand ka e'ho dharam, Gyan khand ka akho karam.

Ke'tia surti sewak ke'tai, Nanak a'nt na a'nt." (35)

(Guru Nanak)

ਜਪੁਜੀ ੩੫ (ਪੰਨਾ ੭)

“ਧਰਮ ਖੰਡ ਕਾ ਏਹੋ ਧਰਮੁ॥ ਗਿਆਨ ਖੰਡ ਕਾ ਆਖਹੁ ਕਰਮੁ॥

ਕੇਤੀਆ ਸੁਰਤੀ ਸੇਵਕ ਕੇਤੇ॥ ਨਾਨਕ ਅੰਤੁ ਨ ਅੰਤੁ॥ ੩੫॥”

ii) **Central Theme** : In the approach to the study of Lord's Creation, and its secrets, the first stage is the realm of Dharam; the study of Lord's Will, where everything moves according to certain principles. The second stage is the Realm of Knowledge (Gyan) where we realise that the Lord's Creation is limitless. If you think of Brahmas, Yogis, Krishnas, Sidhas, Budhas, there are so many of them (each one of them) that we have to admit that Lord's Creation is beyond our comprehension and grasp, being limitless.

i) **Jap Ji 36 (Page 7)**

"Gian khand mein gyan parchand, tithai Na'd binod kod anand.

Tithai gh'ariai su'rat ma't ma'n budh,
tithai ghariai su'ra sidhan ki sudh." (36)

ਜਪੁਜੀ ੩੬ (ਪੰਨਾ ੭)

“ਗਿਆਨ ਖੰਡ ਮਹਿ ਗਿਆਨ ਪਰਚੰਡ॥ ਤਿਥੈ ਨਾਦ ਬਿਨੋਦ ਕੋਡ ਆਨੰਦੁ॥

ਤਿਥੈ ਘੜੀਐ ਸੁਰਤਿ ਮਤਿ ਮਨਿਬੁਧਿ॥ ਤਿਥੈ ਘੜੀਐ ਸੁਰਾ ਸਿਧਾ ਕੀ ਸੁਧਿ॥ ੩੬॥”

ii) **Central Theme** : In the Realin of Knowledge, our reasoning

and thinking is sharpened and in the Realm of Action, those persons' are honoured, who are constantly working towards the ideal of life, the merger with the Lord, so that their wisdom and thinking improves to the level of God fearing persons. (36)

i) **Jap Ji 37 (Page 8)**

"Karam khand ki ba'ni jo'r, tithai ho're na koiee hor'e.

Vaikhai vigsai kar vichar, Nanak kathna karn'a sa'ar." (37)

(Guru Nanak)

ਜਪੁਜੀ ੩੭ (ਪੰਨਾ ੮)

“ਕਰਮ ਖੰਡ ਕੀ ਬਾਣੀ ਜੋਰੁ ॥ ਤਿਥੈ ਹੋਰੁ ਨ ਕੋਈ ਹੋਰੁ ॥

ਵੇਖੈ ਵਿਗਸੈ ਕਰਿ ਵੀਚਾਰੁ ॥ ਨਾਨਕ ਕਥਨਾ ਕਰੜਾ ਸਾਰੁ ॥ ੩੭ ॥”

ii) **Central Theme :** In the realm of Grace (Karam Khand) we find very few powerful persons who attain this stage, with True Name enshrined in their hearts. There only Lord's saints and few chosen ones dwell; and above that stage is the Realm of Truth (Sach Khand) where Lord abideth Himself. The Lord's Creation is beyond limits and it is impossible to describe it. One finds there, that everything is happening as per Lord's Will. There we could see the vast creation of the Universes, planets, worlds etc. but the vastness is beyond our imagination, and description. (37)

i) **Jap Ji 38 (Page 8)**

"Jat pa'har'a dhiraj suniar, Ahran maa't ved hathiar.

Jin ko nadar karam tin kar, Nanak nadri nadir nihai." (38)

ਜਪੁਜੀ ੩੮ (ਪੰਨਾ ੮)

“ਜਤੁ ਪਾਹਾਰਾ ਧੀਰਜੁ ਸੁਨਿਆਰੁ ॥ ਆਹਰਣਿ ਮਤਿ ਵੇਦੁ ਹਥੀਆਰੁ ॥

ਜਿਨ ਕਉ ਨਦਰਿ ਕਰਮੁ ਤਿਨ ਕਾਰ ॥ ਨਾਨਕ ਨਦਰੀ ਨਦਰਿ ਨਿਹਾਲ ॥ ੩੮ ॥”

ii) **Central Theme :** One needs tireless efforts, in the form of service, to mould one's life according to True religion with an Unblemished character but this could be achieved through God's

Grace only. One favourable glance from the Lord bestoweth the eternal bliss of life, merging him in the eternal Nature of the Lord. (38)

i) **Jap Ji - Sloka (Page 8)**

Pavan Guru Pa'ni' Pita, ma'ta dharat mahat.

Nanak te' mukh ujalai, keti chhuti na'al. (Slok 1)

(*Guru Angad Dev*)

॥ ਸਲੋਕ ॥ (ਪੰਨਾ ੮)

“ਪਵਣੁ ਗੁਰੂ ਪਾਣੀ ਪਿਤਾ ਮਾਤਾ ਧਰਤਿ ਮਹਤੁ ॥

ਨਾਨਕ ਤੇ ਮੁਖ ਉਜਲੇ ਕੇਤੀ ਛੁਟੀ ਨਾਲਿ ॥੧॥”

ii) **Central Theme :** The Lord hath created air, water and Earth for the comforts and convenience of Man alongwith day and night for carrying out daily chores and the night for taking rest. Our actions are analysed at the end of our lives. Some persons come closer to God through remembrance of True Name, while some others are far removed from Him. (Slok)

i) **Sodar Rag Asa Mahalla - 1**
Ik onkar Satgur prasad.

"So dar keha so gha'r ke'ha jit be'h sarab sama'lai
Va'jai Na'd ane'k asankha ke'tai vava'nharai

Jo tis bha'vai soiee karsi hukam na karna'jaiee.
So pa'tsah sa'ha patsahib, Nanak rahe'n rajaiee."

(*Guru Nanak*)

ਸੋਦਰ ਰਾਗੁ ਆਸਾ ਮਹਲਾ ੧ ॥ (ਪੰਨਾ ੮)

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

“ਸੋਦਰੁ ਤੇਰਾ ਕੇਹਾ ਸੋ ਘਰੁ ਕੇਹਾ ਜਿਤੁ ਬਹਿ ਸਰਬ ਸਮਾਲੇ ॥
ਵਾਜੇ ਤੇਰੇ ਨਾਦ ਅਨੇਕ ਅਸੰਖਾ ਕੇਤੇ ਤੇਰੇ ਵਾਵਣ ਹਾਰੇ ॥

ਸੋ ਪਾਤਿਸਾਹੁਸਾਹਾ ਪਤਿਸਾਹਿਬੁ ਨਾਨਕ ਰਹਣੁ ਰਜਾਈ ॥੧॥”

ii) **Central Theme** : O Lord ! How Great must be Thy Abode (Kingdom) whence Thou watcheth everyone's interest ! It is really beyond my imagination. Countless musicians sing Thy praises in different forms of music, elements like air, water, fire and the god of justice all sing Thy praises including gods like Shiva, Vishnu, Brahma and Indra. Pandits with vast knowledge of Vedas, charming ladies of the world, holy places with holy rivers flowing by the side, priceless oceans with jewels and all other forms of creation sing Thy praises.

O Nanak ! There are many more, whom I am liable to forget, and who are beyond my imagination and comprehension, all sing Thy praises, O Lord ! The Lord is the greatest of Kings, who functioneth as is pleaseth Him, as per His will. Those persons, who follow His will, acquire peace and tranquillity of mind. (27)

Ia) **Asa Mahalla - 1 (Page 9)**

"Su'nn vada aakhai sab koi, Kaivad vada deetha hoi.

Jis tu deh tisai kia cha'ara, Nanak sach savaran har'a.

(Guru Nanak)

ਆਸਾ ਮਹਲਾ 1 (ਪੰਨਾ 2) (I-A)

“ਸੁਣਿ ਵਡਾ ਆਖੈ ਸਭੁ ਕੋਇ ॥ ਕੇਵਡੁ ਵਡਾ ਡੀਠਾ ਹੋਇ ॥

ਜਿਸੁ ਤੁ ਏਹਿ ਤਿਸੈ ਕਿਆਚਾਰਾ ॥ ਨਾਨਕ ਸਚੁ ਸਵਾਰਣ ਹਾਰਾ ॥੪॥੨॥”

ii) **Central Theme** : Everyone has described the greatness of the Lord from sheer hear- say, but one could really appreciate and gauge His greatness on perceiving and realising Him alone. The Lord is like an ocean of virtues and none knows the extent of His Great set-up. Great learned men have tried to understand Him but could not describe even a part of His Greatness, as the ocean of His virtues lies before them.

The True Lord is all powerful, and an embodiment of Truth maintaining us all in our positions. (4-2)

i)

Asa Mahalla-1 (Page 9)

Akhan Jiwa visrai mar jao, akhan okha sachha nao

jewad aap te vad teri daat, khasam visarai te kamjat, Nanak
Navin bajh sunaat. (4-3)

*(Guru Nanak)***ਆਸਾ ਮਹਲਾ 1 ॥ (ਪੰਨਾ 9)**

“ਆਖਾ ਜੀਵਾ ਵਿਸਰੈ ਮਰਿ ਜਾਉ ॥ ਆਖਣਿ ਆਉਖਾ ਸਾਚਾ ਨਾਉ ॥

ਜੇ ਵਡੁ ਆਪਿ ਤੇ ਵਡੁ ਤੇਰੀ ਦਾਤਿ ॥ ਜਿਨਿ ਦਿਨੁ ਕਰਿਕੇ ਕੀਤੀ ਰਾਤਿ ॥
ਖਸਮੁ ਵਿਸਾਰਹਿ ਤੇ ਕਮਜਾਤਿ ॥ ਨਾਨਕ ਨਾਵੈ ਬਾਝ ਸਨਾਤਿ ॥੪॥੩॥”

ii) **Central Theme :-** The forgetfulness of the Lord is virtually like death for me, and I feel alive only when I remember Him. Why should we forget the Lord, who is an embodiment of Truth ? By praising the Lord, we do not add to His stature. He is ever blessing us with His favours who hath created night after day, (for our rest) and none else ever existed like Him. Cursed be the person who forgets such a benevolent Lord !

i)

Rag Gujri Mahalla -4 (Page 10)

“Har ke Jan satgur sat purkha bino karo Gur paas
Hum kerai kiram satgur satnam kar daya n'am pargaas

Dhan Dhan Sat Sangat jit har ra's paya,
mil jan Nanak Naam pargas.

*(Guru Ram Das)***ਰਾਮੁ ਗੁਜਰੀ ਮਹਲਾ 4 ॥ (ਪੰਨਾ ੧੦) ॥**

ਹਰਿ ਕੇ ਜਨ ਸਤਿਗੁਰ ਸਤ ਪੁਰਖਾ ਬਿਨਉ ਕਰਉ ਗੁਰਪਾਸਿ
ਹਮ ਕੀਰੇ ਕਿਰਮ ਸਤਿਗੁਰ ਸਰਣਾਇ ਕਰਿ ਦਇਆ ਨਾਮੁ ਪਰਗਾਸਿ ॥

ਧਨੁ ਧਨੁ ਸਤਿ ਸੰਗਤਿ ਜਿਤੁ ਹਰਿ ਰਸੁ ਪਾਇਆ, ਮਿਲਿ ਜਨ ਨਾਨਕ ਨਾਮੁ ਪਰਗਾਸਿ ॥੪॥੪॥

ii) **Central Theme :-** O True Guru ! I have only one request to make to Thee to favour me with the boon of the service of Thy holy saints and holy congregations through Thy Grace. In the Company of Thy holy saints I may be enabled to inculcate the love of Lord's True Name so as to enlighten me with the light of self-

realisation, thus resulting in the final merger with the Lord.

(N.B. : This hymn was given by young Ramdas (later Guru) at the time of his marriage with the daughter of Guru Amar Das, as per prevalent customs, requiring him to make a demand to the father-in-law) (4-4) (Guru Ramdas.)

i) **Rag Gujri Mahalla-5 (Page 10)**

Ka'hai re' ma'n chitve'h uda'm, ja aha'r har jui paria

jan Nanak bal bal sa'd bal jaiecai ter'a a'nt na pa'ra varia

(Guru Arjun)

ਰਾਮੁ ਗੁਜਰੀ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ 10) (VII)

“ਕਾਰੇ ਰੇ ਮਨ ਚਿਤਵਹਿ ਉਦਮੁ ਜਾ ਆਹਰਿ ਹਰਿ ਜੀਉ ਪਰਿਆ ॥
ਸੈਲ ਪਥਰ ਮਹਿ ਜੈਤ ਉਪਾਏ ਤਾ ਕਾ ਰਿਜਕੁ ਆਗੈ ਕਰਿ ਧਾਰਿਆ ॥ ੧ ॥

ਜਨ ਨਾਨਕ ਬਲਿ ਬਲਿ ਸਦ ਬਲਿ ਜਾਈਐ ਤੇਰਾ ਅੰਤੁ ਨਾ ਪਾਰਾ ਵਰਿਆ ॥ ੪ ॥ ੫ ॥”

ii) **Central Theme:-** The Lord hath made all provisions for the up keep and up-bringing of every being before creating him. So why should you worry about it ? The Lord Controlleth all the pleasures and powers within Himself, and His power and creation is beyond any decription

O Lord! The person, who joins the holy congregations attains Salvation through the Guru's Grace.

O Nanak! Let us offer ourselves as a sacrifice to the Lord who is so beautiful and unfathomable and is beyond our Comprehension (4-5)

i) **Rag Asa Mahalla-4 (Page 10)**

“So Purakh”

“Ik Onkar Sargar Prasad”

“So Purakh Niranjjan har purakh niranjjan har agma agam apara
Sabh dhiaveh sabh dhiaveh tu'd ji har sachai Sirjan hara

tu'd a'apai srist sabh upaieeji tu'd a'apai sirej sabh goiee
Jan Nanak gunn ga'vai kartai keji jo sabh sai ka ja'noiee. (5-1)

(Guru Ram Das)

ਰਾਗ ਆਸਾ ਮਹਲਾ 4 ॥ (ਪੰਨਾ ੧੦) (I - C)

‘ਸੋ ਪੁਰਖ’
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

“ਸੋ ਪੁਰਖੁ ਨਿਰੰਜਨੁ ਹਰਿ ਪੁਰਖੁ ਨਿਰੰਜਨੁ ਹਰਿ ਅਗਮਾ ਅਗਮ ਅਪਾਰਾ ॥
ਸਭਿ ਧਿਆਵਹਿ ਸਭਿ ਧਿਆਵਹਿ ਤੁਧੁ ਜੀ ਹਰਿ ਸਚੇ ਸਿਰਜਣਹਾਰਾ ॥

ਜਨੁ ਨਾਨਕੁ ਗੁਣ ਗਾਵੈ ਕਰਤੇ ਕੇ ਜੀ ਜੋ ਸਭ ਸੈ ਕਾ ਜਾਣੈਈ ॥੫॥੧॥”

ii) **Central Theme:-**

“By the Grace of One supreme Being:
True and Manifested by Himself
Attainable Through the Guru's Grace”.

O Nanak ! The Lord Himself is the Master and the follower; how could I sing His Praises or describe His Greatness ? In fact, the Lord is all-pervading, benefactor of all our blessings and there is none other equal to Him. Those persons, who remember the Lord and sing His Praises, enjoy peace and attain salvation, finally merging with the Lord. The Lord is Unchanged throughout the ages, and is ever-existent in the same form, while His creation is vast and His Greatness is limitless. The saints are only accepted by the Lord, and deserve our praises. O Nanak ! Let us therefore sing the praises of the Lord, our Creator. (5-1)

i) **Asa Mahalla - 4 (Page 11)**

“Tu Karta Sachiar ma'inda saiee
jo tu' bhavai soiee the'si, jo tu de'h soiee hoan paiee.

jan Nanak Gurmukh pargat hoi”. (4-2)

(Guru Ravidas)

ਆਸਾ ਮਹਲਾ 4 (ਪੰਨਾ 11) (II-b)

“ਤੂੰ ਕਰਤਾ ਸਚਿਆਰੁ ਮੇਡਾ ਸਾਈ ॥ ਜੋਤਉ ਭਾਵੈ ਸੋਈ ਕੀਸੀ
ਜੋ ਤੂੰ ਦੇਹਿ ਸੋਈ ਹਉ ਪਾਈ ॥੧॥ ਰਹਾਉ ॥

ਜਨ ਨਾਨਕ ਗੁਰਮੁਖਿ ਪਰਗਟੁ ਹੋਇ ॥੪॥੨॥”

ii) **Central Theme:** O Lord! The whole Universe is being managed by Thy Nature, which only the Guru-minded persons,

could really appreciate, through Guru's guidance.

O Lord! They visualise this and enjoy eternal bliss, while the self-willed persons, being separated from Thee, undergo sufferings throughout.

O Lord! Thou art the fountain-head of all creation and everyone springs from Thee, while the Guru-minded persons finally merge with Thee. (3)

i) **Asa Mahalla -1 (Page 12)**

"Tit Sarvarr'ai bhaiee lai nivasa, Pani pa'vak tine'h Kia.

Pran'vat Nanak tin ki sarna, Jin tu' nah'i visaria. (2-3)

(Guru Nanak)

ਆਸਾ ਮਹਲਾ ੧ ॥ (ਪੰਨਾ ੧੨) (VI)

“ਤਿਤੁ ਸਰਵਰੜੇ ਭਈ ਲੇ ਨਿਵਾਸਾ ਪਾਣੀ ਪਾਵਕੁ ਤਿਨਹਿ ਕੀਆ ॥
ਪੰਕਜੁ ਮੋਹ ਪਗੁ ਨਹੀ ਚਾਲੈ ਹਮ ਦੇਖਾ ਤਹ ਡੂਲੀਅਲੇ ॥ ੧ ॥

ਪ੍ਰਣਵਤਿ ਨਾਨਕ ਤਿਨ ਕੀ ਸਰਣਾ ਜਿਨ ਤੂੰ ਨਾਹੀ ਵੀਸਰਿਆ ॥ ੨ ॥ ੩ ॥”

ii) **Central Theme:** O Lord! Pray grant me the company of such holy saints, who remember Thee all the time. I am a foolish person, not knowing how to cross this ocean of life successfully. O my mind! Let us meditate on the one and only True Lord, so that we may not waste our good deeds and qualities even. (2-3)

i) **Asa Mahalla -5 (Page 12)**

Bhaiee pra'pat manukh de' huria, Gobind milan ki e'h te'ri baria

Koh Nanak hum neech Karam'a, Saran parai ki rakho sarma. (2-

4)

(Guru Arjan Dev)

ਆਸਾ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੧੨) (Va)

“ਭਈ ਪਰਾਪਤਿ ਮਾਨੁਖ ਦੇਹੁਰੀਆ ॥ ਗੋਬਿੰਦ ਮਿਲਣ ਕੀ ਇਹੁ ਤੇਰੀ ਬਰੀਆ ॥

ਕਹੁ ਨਾਨਕ ਹਮ ਨੀਚ ਕਰੰਮਾ ॥ ਸਰਣਿ ਪਰੇ ਕੀ ਰਾਖਹੁ ਸਰਮਾ ॥ ੨ ॥ ੪ ॥”

ii) **Central Theme:** This life is given to us for-attaining unison

with the Lord, by meditation of True Name through the Guru's guidance. But man is apt to waste this life without realising anything.

O Nanak! Though my actions hav not been of a high order in this life, I have now sought Lord's support and pray to Him for saving my honour through His Grace! (2-4)

i) **Sohilla Rag Gouri Deepki Mahalla-1 (Page 12)**
"ik onkar satgur prasad"

"Jai ghar kirat aakhiyai kartai ka hoi bicharo,
 tit ghar gavoh sohilla sivrioh sirjan haro.

 sadan hara simriai Nanak se' dih ava'n. (4-1)

(Guru Nanak)

ਸੋਹਿਲਾ ਰਾਗੁ ਗਉੜੀ ਦੀਪਕੀ ਮਹਲਾ ੧ ॥

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

“ਜੈ ਘਰਿ ਕੀਰਤਿ ਆਖੀਐ ਕਰਤੇ ਕਾ ਹੋਇ ਬੀਚਾਰੋ ॥ ਤਿਤੁ ਘਰਿ ਗਾਵਹੁ ਸੋਹਿਲਾ ਸਿਵਰਿਗੁ
 ਸਿਰਜਣਹਾਰੋ ॥ ੧ ॥

 ਘਰਿ ਘਰਿ ਏਹੋ ਪਾਹੁਚਾ ਸਦੜੇ ਨਿਤੁ ਪਵੈਨਿ ॥ ਸਦਣ ਹਾਰਾ ਸਿਮਰੀਏ ਨਾਨਕ ਸੇ ਦਿਹ ਆਵੈਨਿ ॥
 ੪ ॥ ੧ ॥”

ii) **Central Theme:** Let us join the holy congregations in singing Lord's praises. The Lord shall bless those persons, who remember Him constantly through His Grace, though none can gauge His Greatness. O Nanak! Since our days are numbered in this world, we should face the challenge of death by meditating on True Name, and finally uniting with the True Lord. (4-1)

I(a) i) **Rag Asa Mahalla-1 (Page 12)**

“Chhai ghar, chhai Gur, chhai upde's, Gur Gur e'ko vais anek.

 Sooraj eko r'ut anek, Nanak Kartai ke' ketai vais.” (2-2)

(Guru Nanak)

ਰਾਗੁ ਆਸਾ ਮਹਲਾ ੧ ॥ (ਪੰਨਾ ੧੨) (I-a)

“ਛਿਅ ਘਰ ਛਿਅ ਗੁਰਛਿਅ ਉਪਦੇਸ ॥ ਗੁਰੁ ਗੁਰੁ ਏਕੋ ਵੇਸ ਅਨੇਕ ॥ ੧ ॥

 ਸੂਰਜੁ ਏਕੋ ਰੁਤਿ ਅਨੇਕ ॥ ਨਾਨਕ ਕਰਤੇ ਕੇ ਕੇਤੇ ਵੇਸ ॥ ੨ ॥ ੨ ॥”

ii) **Central Theme:** The Lord is one but different people have selected different paths to attain Him. We should always sing the Lord's praises, in the company of holy saints. Just as the same "Sun" is responsible for different seasons, similarly the same Lord hath different embodiments like the Time and Sun. (Various religions and Sects have sprung up for attaining the Lord, following different paths) (2-2)

I(a) **i) Rag Dhansari Mahalla-1 (Page 13)**

Gagan mein Tha'l rav Chand deepak banai
ta'rika mandal janak moti.

dhoop mal a'nlo pavan chavro karai sagal banrai phoolant joti.

kirpa jal deh Nanak sarang ko ho jatai terai nai vasa. (4-3)

(Guru Nanak)

ਰਾਗੁ ਧਨਾਸਰੀ ਮਹਲਾ ੧ ॥ (ਪੰਨਾ ੧੩) (I-a)

“ਗਗਨ ਮੇ ਥਾਲੁ ਰਵਿ ਚੰਦੁ ਦੀਪਕ ਬਨੇ ਤਾਰਿਕਾ ਮੰਡਲ ਜਨਕ ਮੋਤੀ ॥
ਯੁਪ ਮਲ ਆਨ ਲੋ ਪਵਣੁ ਚਵਰੋ ਕਰੇ ਸਗਲ ਬਨਰਾਇ ਫੁਲੰਤ ਜੋਤੀ ॥੧॥

ਕ੍ਰਿਪਾ ਜਲੁ ਦੇਹਿ ਨਾਨਕ ਸਾਰਿਗ ਕਉ ਹੋਇ ਜਾਤੇ ਤੇਰੈ ਨਾਇ ਵਾਸਾ ॥੪॥੩॥”

ii) **Central Theme:** Guru Nanak sang this Arti at Jagan Nath Puri (Orissa) during his travels. The Guru, instead of ordinary lamps, talks of the sun and moon as the lamps in the salver of sky alongwith stars as jewels. The air is charged with fragrance and the whole vegetation looks like flowers for Lord's worship. The Lord's prayer is like the song celestial, where True Name is being sung by the whole Universe. O Nanak ! "I am completely lost at the lotus feet of the Lord longing for the nectar of True Name, so that I could merge with Him."

i) **Rag Gouri Poorbi Mahalla-4 (Page 13)**

"Ka'am Kar'od nagar boh bharia mil sadhu khandal khanda hai.
Poorab likhat likhai Gur pa'ya ma'n har liv mandal manda hai (1)

Jan Nanak naam adh'ar te'k hai har n'aamai hi sukh manda hai."

(4-4)

(Guru Ram Das)

ਰਾਗੁ ਗਉੜੀ ਪੂਰਬੀ ਮਹਲਾ (ਪੰਨਾ ੧੩)

“ਕਾਮਿ ਕਰੋਧਿ ਨਗਰੁ ਬਹੁ ਭਰਿਆ ॥ ਮਿਲਿ ਸਾਧੁ ਖੰਡਲ ਖੰਡਾ ਹੇ ॥
ਪੂਰਬਿ ਲਿਖਤ ਲਿਖੇ ਗੁਰੁ ਪਾਇਆ ਮਨਿ ਹਰਿ ਲਿਵ ਮੰਡਲ ਮੰਡਾ ਹੇ ॥ ੧ ॥

ਜਨ ਨਾਨਕ ਨਾਮੁ ਅਧਾਰੁਟੇਕ ਹੇ ਹਰਿ ਨਾਮੇ ਹੀ ਸੁਖੁ ਮੰਡਾ ਹੇ ॥੪॥੪॥”

ii) **Central Theme:** Our body is full of some vicious thoughts and tendencies like sexual desires, anger etc. but these could be overcome with Guru's guidance, and the company of holy Saints. O Nanak! Once we could develop the love of True Name we would be able to rid ourselves of such vices and finally merge with the Lord. (4-4)

i) **Rag Gouri Poorbi Mahalla-5 (Page 13)**

Karo benati sunoh merai meeta, sant tahl ki bela.

Nanak das ehai sukh mangai, mo'ko kar santan ki dhoorai.

ਰਾਗੁ ਗਉੜੀ ਪੂਰਬੀ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੧੩) (IV-b)

“ਕਰਉ ਬੇਨਤੀ ਸੁਣਹੁ ਮੇਰੇ ਮੀਤਾ ਸੰਤ ਟਹਲ ਕੀ ਬੇਲਾ ॥
ਈਹਾ ਖਾਟਿ ਚਲਹੁ ਹਰਿ ਲਾਹਾ ਆਗੇ ਬਸਨੁ ਸੁਰੇਲਾ ॥ ੧ ॥

ਨਾਨਕ ਦਾਸੁ ਇਹੈ ਸੁਖੁ ਮਾਗੈ ਮੋਕਉ ਕਰਿ ਸੰਤਨ ਕੀ ਪੂਰੇ ॥੪॥੫॥”

ii) **Central Theme :** Man, having been born in this world for a specific goal, gets engulfed in various misgivings, formalism and dual mindedness, thus losing sight of the main aim, realising the True lord. O Nanak ! My prayer to the Lord is to grant me the company of holy saints so that I may avail of the dust of the holy feet of saints to purify my innerself.

CHAPTER - II

i) **“Ik onkar Satgur Prasad”**

Rag Sri Rag Mahalla Pehla-1 Ghar 1 (Page 14) (Va)

“Moti ta' mandir u'sre'h ratni ta' hoihe jar'avu.
Kastoor kungoo agar chandan leap aavai cha'ou.
Ma't dekh bhoola veesrai te'ra chit na avai nao.

Sultan Ho'aan mail laskar takhat rakha pao.

hukam hasal kari baitha Nanaka Sabh vao.

Ma't d'ekh bho'ola veesrai te'ra chit na avai nao.” (4-1)

(Guru Nanak)

ਰਾਗੁ ਸਿਰੀ ਰਾਗੁ ਪਹਲਾ ਪਹਿਲਾ ੧ ਘਰੁ ੧ ॥ (ਪੰਨਾ ੧੪) (V-a)

“ਮੋਤੀ ਤ ਮੰਦਰ ਉਸਰਹਿ ਰਤਨੀ ਤ ਹੋਇ ਜੜਾਉ ॥
ਕਸਤੂਰਿ ਕੁੰਗੁ ਅਗਰਿ ਚੰਦਨਿ ਲੀਪਿ ਆਵੈ ਚਾਉ ॥

ਹੁਕਮੁ ਹਾਸਲੁ ਕਰੀ ਬੈਠਾ ਨਾਨਕਾ ਸਭ ਵਾਉ ॥
ਮਤੁ ਦੇਖਿ ਭੂਲਾ ਵੀਸਰੈ ਤੇਰਾ ਚਿਤਿ ਨ ਆਵੈ ਨਾਉ ॥੪॥੧॥”

ii) **Central Theme:** We should not get enamoured by the worldly possessions, forgetting the Lord, though this is the normal tendency and very common. Even if a person occupies the highest position gaining occult powers, wealth or even becoming a King, and being seated on the throne, one should not forsake the Lord's True Name.

O Nanak! Let us not forget the True Name of the Lord, being engrossed in worldly pleasures, like becoming an emperor commanding large armies and being acknowledged the world over. Let us consider all this as a passing phase, like the blowing wind. (4-1).

i) **Sri Rag Mahalla-1 (Page 14) I (a)**

Kot koti me'ri a'rja pavan pian apiao.
Chand suraj doi guphai na dekha, supnai soun na thao.
bhi teri kimat na pavai haon keva'd akha nao (1)

Nanak Kagad lakh ma'n par' par' kichai bhau.
masu to't na avaiie lekhan poan chal'ao
bhi teri kimat na pavai hoan ke'vad a'kha nao. (4-2)

(Guru Nanak)

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੧ ॥ (ਪੰਨਾ ੧੪) (I-a)

“ਕੋਟਿ ਕੋਟੀ ਮੇਰੀ ਆਰਜਾ ਪਵਣੁ ਪੀਅਣੁ ਅਪਿਆਉ ॥
ਚੰਦ ਸੂਰਜ ਦੁਇ ਗੁਣੈ ਨ ਦੇਖਾ ਸੁਪਨੈ ਸਉਣ ਨ ਥਾਉ ॥

ਮਸੁ ਤੋਟਿ ਨ ਆਵਈ ਲੇਖਣਿ ਪਉਣੁ ਚਲਾਉ ॥
ਭੀ ਤੇਰੀ ਕੀਮਤਿ ਨ ਪਵੈ ਹਉ ਕੇਵਡੁ ਆਖਾ ਨਾਉ ॥੪॥੨॥”

ii) **Central Theme:** In spite of our best efforts by way of concentration, with no outer distraction, it is not possible to describe the Greatness of the Lord. Even if someone performs austerities,

and penance, or someone soars high like the birds flying in the skies, or someone were to write accounts of Lord's limitlessness, it is impossible to gauge the depth of the unseen Lord or describe the greatness of the Unfathomable Lord.

IV (a) i) Sri Rag Mahalla-1 (Page 15)

"Lekhai bolan bolana lekhai kha'na khau,
lekhai wat chalaia' lekhai su'nnvai khau.

jithai neech samalian tithai nadar teri bakhsis". (4-3)

(Guru Nanak)

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੧ ॥ (ਪੇਜ 15) (IV-a)

“ਲੇਖੈ ਬੋਲਣੁ ਬੋਲਣਾ ਲੇਖੈ ਖਾਣਾ ਖਾਉ ॥ ਲੇਖੈ ਵਾਟ ਚਲਾਈਆ ਲੇਖੈ ਸੁਣਿਵੈ ਖਾਉ ॥

ਜਿਥੈ ਨੀਚ ਸਮਾਲੀਅਨਿ ਤਿਥੈ ਨਦਰਿ ਤੇਰੀ ਬਖਸੀਸ ॥੪॥੩॥”

ii) **Central Theme:** The creation of the nature, in the form of worldly veil of falsehood is all within limits, while the Lord's own existence is limitless and beyond imagination.

We should keep Company with the low and poor people, as the Lord's Grace is always showered on the lowly and poor. O Nanak! I crave for the company of the most humble, the true saints of the lowest status in Society, as I cannot think of joining the rich who are full of ego. (4-3)

VI (b) i) Sri Rag Mahalla-1 (Page 15)

"La'b ku'ta koor' choohr'a, Thug kha'da mu'rdar.

Nanak nadri ba'hrai, ra'cheh da'an na naaei. (4-4)

(Guru Nanak)

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੧ ॥ (ਪੰਨਾ ੧੪) (VI b)

“ਲਬੁ ਕੁਤਾ ਕੂੜਾ ਚੂਹੜਾ ਠਸਿ ਖਾਧਾ ਮੁਰਦਾਰੁ ॥
ਪਰ ਨਿੰਦਾ ਪਰਮਲੁ ਮੁਖ ਸੁਧੀ ਅਗਨਿ ਕ੍ਰੋਧੁ ਚੰਡਾਲੁ ॥

ਨਾਨਕ ਨਦਰੀ ਬਾਹਰੇ ਰਾਚਹਿ ਦਾਨਿ ਨ ਨਾਇ ॥੪॥੪॥”

ii) **Central Theme:** The self-willed (Faithless) person wastes

his life in false wordly pleasures like falsehood, backbiting, slander and greed etc. We should inculcate such qualities which could win us favours and honours in the Lord's Kingdom of Heaven. The True Name of the Lord is such a treasure, which could gain us the Lord's Grace as well.

The body with such enjoyments and pleasures, as wealth, beauty, woman's love, power, beautiful and comfortable living, leave no place or time for True Name to be remembered. Truth, which brings us honour in the Lord's Presence and His acceptance should only be practised. (4-4)

VI(a)

i) Sri Rag Mahalla -1 (Page 15)

"Amal galola koo'r ka dita devan haa'r.
mati maran visaria khushi kiti din cha'ar.

hore gala'n sabh koo'rian bha'vai parvan. (4-5)

(Guru Nanak)

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੧ ॥ (ਪੰਨਾ ੧੪) (VI a)

“ਅਮਲੁ ਗਲੋਲਾ ਕੂੜ ਕਾ ਦਿਤਾ ਦੇਵਣਹਾਰਿ ॥ ਮਤੀ ਮਰਣੁ ਵਿਸਾਰਿਆ ਖੁਸ਼ੀ ਕੀਤੀ ਦਿਨ ਚਾਰਿ ॥

ਹੋਰਿ ਗਲਾ ਸਭ ਕੂੜੀਆ ਤੁਧੁ ਭਾਵੈ ਪਰਵਾਣੁ ॥ ੪ ॥ ੫ ॥”

ii) **Central Theme:** The Lord is an embodiment of Truth, and real happiness lies in His Service alone; though Lord hath created Falsehood also in this World. The Guru-minded person realises Truth and through Guru's Grace and guidance merges with the Lord, being absorbed in True Name. Whatever pleaseth the Lord is worthwhile only and the rest is all worthless.

All the pleasures of life are useless and impure without the Lord's remembrance. (4-5)

i)

Sri Rag Mahalla-1 (Page 16)

Ja'al mo'hgha's ma's kar mat kagad kar sa'ar.
Bhan kalam kar chit lekhari Gur puchh likh bichar.

Nav jina sultan khan hond'e dith'e khe'h
Nanak u'thi chalia sab koorai tutai ne'h. (4-6)

(Guru Nanak)

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੧ ॥ (ਪੰਨਾ ੧੬)

“ਜਾਲਿ ਮੋਹੁ ਘਸਿ ਮਸੁ ਕਰਿ ਮਤਿ ਕਾਗਦੁ ਕਰਿ ਸਾਰੁ ॥
ਭਾਉ ਕਲਮ ਕਰਿ ਚਿਤੁ ਲੇਖਾਰੀ ਗੁਰ ਪੁਡਿ ਲਿਖੁ ਬੀਚਾਰੁ ॥

ਨਾਵ ਜਿਨਾ ਸੁਲਤਾਨ ਖਾਨ ਹੋਏ ਡਿਠੇ ਖੇਹ ॥
ਨਾਨਕ ਉਠੀ ਚਲਿਆ ਸਭਿ ਕੂੜੇ ਤੁਟੇ ਨੇਹ ॥ ੪ ॥ ੬ ॥”

ii) **Central Theme:** This hymn was addressed to the Pandit (Gopal by name) when Guru Nanak was sent to him for studies. The Guru clarified to him that all other studies are useless, unless we realise the importance of True Name of the Lord. It is only through the Grace and benevolence of the Lord and His pre-ordained will that one may achieve honour and acceptance in the Kingdom of Heaven.

O Nanak ! All the false attachments of this world come to naught when this life comes to an end and nothing accompanies man to the next world except True Name. (4-6)

i) **Sri Rag Mahalla -1 (Page 16)**

Sabh ra's mithai maniai suniai salonai.
Khat tursi mukh bolna ma'ran na'ad kiai.

Baba hore sou'na khusi khu'ar.
jit su'tai t'an piriai ma'n me'h chaleh vikar. (Pause -1) (4-7)

(Guru Nanak)

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੧ ॥ (ਪਾਠ ੧੬) (Va)

“ਸਭਿ ਰਸ ਮਿਠੇ ਮੰਨੀਐ ਸੁਣੀਐ ਸਾਲੋਣੇ ॥
ਖਟ ਤੁਰਸੀ ਮੁਖਿ ਬੋਲਣਾ ਮਾਰਣ ਨਾਦ ਕੀਏ ॥

ਬਾਬਾ ਹੋਰੁ ਸਉਣਾ ਖੁਸੀ ਖੁਆਰੁ ॥
ਜਿਤੁ ਸੁਣੇ ਤਨੁ ਪੀੜੀਐ ਮਨ ਮਹਿ ਚਲਹਿ ਵਿਕਾਰ ॥ ੧ ॥ ਰਹਾਉ ॥ ੪ ॥ ੭ ॥”

ii) **Central Theme:** The world is full of pleasures, and by getting attached to Lord's True Name through His Grace, one could relish all the tastes. O brother! Without meditating on True Name, it is immaterial how one dress up, it is useless to have arms power which brings evil thoughts; or any other type of sleep or relaxation is not worthwhile; even all types of food which brings vicious

thoughts in the mind is troublesome, and should be avoided. The realisation of one's ideal of life through Guru's guidance is like controlling a horse with full knowledge of its control and working for a noble cause in this world.

O Nanak ! The True Lord directeth our affairs Himself, without consulting anybody else.

i) **Sri Rag Mahalla-1 (Page 17)**

Ku'ngu ki ka'ya ratna ki lalita agar va'as ta'n sa'as.
athasath tirath ka mukh tika tit ghat mat viga's.

Nanak na'am visariai dar gaya kia hoi. (4-8)

(Guru Nanak)

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੧ ॥ (ਪੰਨਾ ੧੭) (III)

“ਕੁੰਗੁ ਕੀ ਕਾਇਆ ਰਤਨਾ ਕੀ ਲਲਿਤਾ ਅਗਰਿ ਵਾਸੁ ਤਨਿ ਸਾਸੁ ॥
ਅਠਸਠਿ ਤੀਰਥ ਕਾ ਮੁਖਿ ਟਿਕਾ ਤਿਤੁ ਘਟਿ ਮਤਿ ਵਿਗਾਸੁ ॥

ਨਾਨਕ ਨਾਮਿ ਵਿਸਾਰਿਐ ਦਰਿ ਗਇਆ ਕਿਆ ਹੋਇ ॥੪॥੮॥”

ii) **Central Theme:** Even if a person were very clever, beautiful and honoured by his fellow beings he should utilise his life in singing Lord's praises and meditating on True Name; else this life is futile. The persons who are blessed by the Guru and inculcate the treasure of True Name in their hearts are always immersed in the True Lord. While the self-willed persons, forgetful of the Lord's True Name, always depart from this world in pain and agony.

O Nanak ! If we forsake the Lord's True Name, we do not find an honourable place in the Lord's Presence. (4-8)

i) **Sri Rag Mahalla-1 (Page 17)**

Gu'nnvanti gu'n vithrai augu'nvanti jhoor.
je lor'ai var ka'mni neh miliai pir ko'or.

poorai tha'an sohavanai poorai a'as nira's.
Nanak poorai je milai kiu ghatai gun'n tas. (4-9)

(Guru Nanak)

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ 1 (ਪੰਜ ੧੭) (II)

ਗੁਣਵੰਤੀ ਗੁਣ ਵੀਥਰੇ ਅਉਗੁਣਵੰਤੀ ਝੁਰਿ ॥ ਜੇ ਲੋੜਹਿ ਵਰੁ ਕਾਮਣੀ ਨਾ ਮਿਲੀਐ ਪਿਰ ਕੁਰਿ ॥

ਪੂਰੇ ਥਾਨਿ ਸੁਹਾਵਣੇ ਪੂਰੇ ਆਸ ਨਿਰਾਸ ॥ ਨਾਨਕ ਪੁਰਾ ਜੇ ਮਿਲੈ ਕਿਉ ਘਾਟੇ ਗੁਣਤਾਸ ॥੪॥੯॥

ii) **Central Theme:** My Lord-benefactor occupies a permanent throne, can never be dislodged from His position and is beyond our comprehension. We could unite with Him through the Guru's Grace only. The Guru is the ladder, the raft, the river nay the ocean and the ship, all combined in one, who could help us wash away our sins and swim across safely.

O Nanak ! The unison with the Lord would lead man to great honours and virtues. (4-9)

i) Sri Rag Mahalla-1 (Page 18)

"Avoh bhaine' gal mileh ank sahe'lar'iah.
milkai karai kahlania samrath kant kian.

surat hovai pa't ooga'vai Gurbachni bhan khai.
Nanak sa'cha pa'tsaho apai lai milai". (4-10)

(Guru Nanak)

ਸ੍ਰੀ ਰਾਗੁ ਮਹਲਾ ੧ ॥ (ਪੰਨਾ ੧੮) (I-b)

"ਆਵਹੁ ਭੇਣੇ ਗਲਿ ਮਿਲਹ ਅੰਕਿ ਸਹੇਲੜੀਆਹ ॥ ਮਿਲਿਕੈ ਕਰਹ ਕਹਾਣੀਆ ਸੰਖ ਕੰਤ ਕੀਆਹ ॥

ਸੁਰਤਿ ਹੋਵੈ ਪਤਿ ਉਗਵੈ ਗੁਰਬਚਨੀ ਭਉ ਖਾਇ ॥
ਨਾਨਕ ਸਚਾ ਪਾਤਿਸਾਹੁ ਆਪੇ ਲਏ ਮਿਲਾਇ ॥੪॥੧੦॥"

ii) **Central Theme:** O Lord ! Everything is controlled by Thee, and everyone derives strength from Thee, so we should meditate on Lord's True Name through Guru's guidance.

O Friend ! Let us greet each other as we are the beloved disciples of the same Lord and sing His praises.

O Lord ! There is no end to Thy Creation and Thy Nature, with innumerable blessings bestowed on us.

O Nanak ! Let us acquire true knowledge and realise the fear and love (wonder-awe) of the Lord, through Guru's Word, so that we are received with honour in Lord's Presence. (4-10)

i)

Sri Rag Mahalla-1 (Page 18)

"Bhalli sari je ubri homain moiec ghraho,
doot lagai phir chakri satgur ka vaisaho.

juri sa'ch vanjia Gur poorai sabas,
Nanak vast pacha'nsi sach sonda jis paas. (4-11)

(Guru Nanak)

ਸਿਰੀ ਰਾਗ ਮਹਲਾ ੧ ॥ (ਪੰਨਾ ੧੮) (I-b)

"ਭਲੀ ਸਰੀ ਜਿ ਉਬਰੀ ਹਉਮੈ ਮੁਈ ਘਰਾਹੁ ॥ ਦੂਤ ਲਗੇ ਫਿਰਿ ਚਾਕਰੀ ਸਤਿਗੁਰ ਕਾ ਵੇਸਾਹੁ ॥

ਜਿਨੀ ਸਚੁ ਵਣੈਜਿਆ ਗੁਰ ਪੂਰੇ ਸਾਬਾਸਿ ॥
ਨਾਨਕ ਵਸਤੁ ਪਛਾਣਸੀ ਸਚੁ ਸਉਦਾ ਜਿਸੁ ਪਾਸਿ ॥ ੪ ॥ ੧੧ ॥"

ii) **Central Theme:** By acquiring real Truth one could overcome worldly fear and then merge in the True Lord through the Guru's guidance. If we were to remember the Lord, our benefactor, we could attain perfect bliss. We are united or separated from the Lord in this world according to our actions, and the Lord's pre-ordained will. The person, who realises Truth, finally attains self-realisation. This world is like a dream, with everything around us appearing like a passing drama, and we can achieve true value of life through the Guru's guidance alone. (4-11)

i)

Sri Rag Mahalla-1 (Page 18)

Dha'at mili'ai phu'n dha'at ko sifti sift samai.
Lal gula'l gehbra sacha rung char'ao.

eko sabad vichariai avar tiagai aas.
Nanak dekh dikhaieeai hon sadbal harai jaas. (4-12)

(Guru Nanak)

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੧ ॥ (ਪੰਨਾ ੧੮) (II)

"ਧਾਤੁ ਮਿਲੈ ਫੁਨਿ ਧਾਤੁ ਕਉ ਸਿਫਤੀ ਸਿਫਤਿ ਸਮਾਇ ॥
ਲਾਲ ਗੁਲਾਲ ਗਹਬਰਾ ਸਚਾ ਰੰਗੁ ਚੜਾਉ ॥

ਏਕੋ ਸਬਦੁ ਵੀਚਾਰੀਐ ਅਵਰ ਤਿਆਗੈ ਆਸ ॥
ਨਾਨਕ ਦੇਖਿ ਦਿਖਾਈਐ ਹਉ ਸਦ ਬਲਿਹਾਰੈ ਜਾਸੁ ॥ ੪ ॥ ੧੨ ॥"

ii)

Central Theme: The world engulfed by lust for power,

greed and even peace of mind, the three stages of human activity based on the three pronged values of life (Rajo; Sato and Tamo) cannot attain the fourth stage of 'Equipoise'. Without Guru's guidance it is only through the stage of 'equipoise' that we could attain complete peace and tranquillity of mind. Moreover, one cannot rid oneself of sins and their evil-designs without the Guru's guidance and the Grace of the Lord, leading to self-realisation and eternal bliss. (4-12)

i) **Sri Rag Mahalla-1 (Page 18)**

"Dhriḡ jivan dohagani muthi doojai bhaie'.
Kalar ke'ri kandh jiu ehni kir dhe'h paeai.

Jab la'g sabad na bhediai kiu sohai gur-dwar.
Nanak dhan sohagni jin se'h naal pyar". (5-13)

(Guru Nanak)

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੧ ॥ (ਪੰਨਾ ੧੮) ॥

“ਪ੍ਰਿਗੁ ਜੀਵਣੁ ਦੁਹਾਗਣੀ ਮੁਠੀ ਦੂਜੇ ਭਾਇ ॥
ਕਲਰ ਕੇਰੀ ਕੰਧ ਜਿਉ ਅਹਿਨਿਸਿ ਕਿਰਿ ਢਹਿ ਪਾਇ ॥

ਜਬ ਲਗੁ ਸਬਦਿ ਨ ਭੇਦੀਐ ਕਿਉ ਸੋਹੈ ਗੁਰਦੁਆਰਿ ॥
ਨਾਨਕ ਧਨ ਸੁਹਾਗਣੀ ਜਿਸ ਸਹ ਨਾਲਿ ਪਿਆਰਿ ॥”

ii) **Central Theme:** Just as the wife deserted by her husband can never be happy and satisfied, similarly the self-willed person devoid of the Lord's acceptance and love suffers all sorts of afflictions. Infact, he behaves like a blind, man having forgotten the True Lord due to the utter darkness of ignorance. All the worldly pleasures and attractions are futile without understanding and following the Guru's Word.

However, the Guru-minded persons, immersed in the Lord's love by meditating on True Name, are really praiseworthy, enjoying perfect bliss. (5-13)

i) **Sri Rag Mahalla-1 (Page 19)**

Sunji de'h dravani ja jiu vichon jaeai

Nanak dar pardhan so dargeh painda jai. (4-14)

(Guru Nanak)

ਸਿਰੀ ਰਾਮੁ ਮਹਲਾ ੧ ॥ (ਪੰਨਾ ੧੯) (VI a)

“ਸੁੰਦੀ ਦੇਹ ਡਰਾਵਣੀ ਜਾ ਜੀਉ ਵਿਚਹੁ ਜਾਇ ॥ ਭਾਹਿ ਬਲੰਦੀ ਵਿਝਵੀ ਧੂਉ ਨ ਨਿਕਸਿਓ ਕਾਇ ॥

ਨਾਨਕ ਦਹਿ ਪਰਧਾਨੁ ਸੋ ਦਰਗਹਿ ਪੈਧਾ ਜਾਇ ॥੪॥੧੪॥”

ii) **Central Theme:** The self-willed (Faithless) persons, engulfed by falsehood and egoism are passed through the cycle of births and deaths, thus suffering miserably. On the other hand, the Guru-minded persons, meditating on True Name, enjoy the bliss of life and finally unite with the Lord. At the time of death, all falsehood disappears, and the Guru-minded persons proceed with honour to the Lord's Presence. Blessed are the persons, who attain the Lord, the eternal Truth, by dint of their noble actions through Guru's guidance ! (4-14)

i) **Sri Rag Mahalla-1 (Page 19)**

“Ta'n jal bal ma'ti bhia ma'n maya moh manoor.
angan phir lagu bhaeai koor' vajavai toor.

Panch bhoot sach bhai ratai' jot sachi ma'n mahain.
Nanak a'ungan visarai Gur rakhai pat tahain.” (4-5)

(Guru Nanak)

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੧ ॥ (ਪੰਨਾ ੧੯) (I-c)

“ਤਨੁ ਜਲਿ ਬਲਿ ਮਾਟੀ ਭਇਆ ਮਨੁ ਮਾਇਆ ਮੋਹਿ ਮਨੂਰੁ ॥
ਅਉਗਣ ਫਿਰਿ ਲਾਗੁ ਭਏ ਕੂਰਿ ਵਜਾਵੈ ਤੂਰੁ ॥

ਨਾਨਕ ਅਉਗਣ ਵੀਸਰੇ ਗੁਰਿਰਾਖੇ ਪਤਿ ਤਾਹਿ ॥੪॥੧੫॥”

ii) **Central Theme:** The Lord first created air, water and fire etc. (5 elements) and with the help of these elements the human body was created and thus the whole Universe. If man through Guru's guidance remains immersed in the Lord's Name, he is enabled to cross this ocean of life successfully. Thus he is honoured here and hereafter otherwise, being engrossed in worldly falsehood, he suffers the pangs of the cycle of births and deaths.

O Nanak ! The Guru has saved those persons through His Grace, who have overcome their sins. They are enabled to realise the true enlightenment within their inner selves. (4-15)

i)

Sri Rag Mahalla-1 (Page 20)

"Nanak be'ri sach ki tariai Gur vichar.
Ik ave'h ik javhi pu'r bharai ahunkar".

Sachai seti ral milai sachai gu'nn parga's.
Nanak Naam Santokhia jiu pind prabh pa'as." (5-16)

(Guru Nanak)

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੧ ॥ (ਪੰਨਾ ੨੦) (Va)

“ਨਾਨਕ ਬੇਰੀ ਸਚ ਕੀ ਤਰੀਐ ਗੁਰ ਵੀਚਾਰਿ ॥
ਇਕਿ ਆਵਹਿ ਇਕਿ ਜਾਵਹੀ ਪੁਰਿ ਭਰੇ ਅਹੰਕਾਰਿ ॥

ਸਚੇ ਸੇਤੀ ਰਲਿ ਮਿਲੇ ਸਚੇ ਗੁਣ ਪਰਗਾਸਿ ॥
ਨਾਨਕ ਨਾਮਿ ਸੰਤੋਖੀਆ ਜੀਉ ਪਿੰਡੁ ਪ੍ਰਭ ਪਾਸਿ ॥੫॥੧੬॥”

ii) **Central Theme:** The Guru-minded persons swim across successfully from this ocean of life while the self-willed persons are drowned. The person, favoured by the Lord, gets realisation of Truth, in the Company of holy saints. The Guru-minded persons have acquired all the virtues of the Master through realisation of Truth, finally merging with Him. The Lord's light is lit in every human heart but it can be visualised by few through the Guru's Grace and guidance. (5-16)

i)

Sri Rag Mahalla-1 (Page 20)

Su'ni ma'n mitar piaria mil ve'la hai eh.
Jab lag jobin saas hai ta'b lag e'h ta'n de'h.

Tribhavan khoj dhandolia Gurmukh Khoj nihai.
Satgur mail milaya Nanak so prabh Na'al. (4-17)

(Guru Nanak)

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੧ ॥ (ਪੰਨਾ ੨੦) (Va)

“ਸੁਣਿ ਮਨ ਮਿਤੁ ਪਿਆਰਿਆ ਮਿਲੁ ਵੇਲਾ ਹੈ ਏਹ ॥
ਜਬ ਲਗੁ ਜੋਬਨਿ ਸਾਸੁ ਹੈ ਤਬ ਲਗੁ ਇਹੁ ਤਨੁ ਦੇਹ ॥

ਤ੍ਰਿਭਵਣ ਖੋਜਿ ਢੰਡੋਲਿਆ ਗੁਰਮੁਖਿ ਖੋਜਿ ਨਿਹਾਲਿ ॥
ਸਤਿਗੁਰ ਮੇਲਿ ਮਿਲਾਇਆ ਨਾਨਕ ਸੋ ਪ੍ਰਭੁ ਨਾਲਿ ॥੪॥੧੭॥”

ii) **Central Theme:** This life is the only chance given to us for uniting with the Lord, so we should try to achieve this ideal by meditation of True Name through Guru's guidance.

O Man ! At the time of death all the friends and relatives will desert you and only True Name will be helpful in controlling worldly desires and remembering death during the three stages of life, childhood, youth and old age. O-Nanak! One's craving for worldly pleasures cannot be quenched without the company of holy saints, and without meditating on True Name one suffers from all sorts of afflictions. (4-17)

i) **Sri Rag Mahalla-1 (Page 20)**

Marnai Ki Chinta nahi jivan ki nahi a'as.
Tu sarab jia pritpalhi le'khai saas gia'ss.

Nanak eh ma'n ma'r mi'l bhi phir dukh na hoi" (5-18)

(Guru Nanak)

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੧ ॥ (ਪੰਨਾ ੨੦) (Va)

“ਮਰਣੈ ਕੀ ਚਿੰਤਾ ਨਹੀ ਜੀਵਣ ਕੀ ਨਹੀ ਆਸ ॥
ਤੂੰ ਸਰਬ ਜੀਆ ਪ੍ਰਤਿਪਾਲਹੀ ਲੇਖੈ ਸਾਸ ਗਿਰਾਸ ॥

ਨਾਨਕ ਇਹੁ ਮਨੁ ਮਾਰਿ ਮਿਲ ਭੀ ਫਿਰਿ ਦੁਖੁ ਨ ਹੋਇ ॥੫॥੧੮॥”

ii) **Central Theme:** By discarding the path of isolation from the Lord if we follow Guru's guidance, and take up the path of merger with the Lord then we could attain self-realisation and unison with the Lord. When the mind is engrossed in the love and the wonder-awe of the Lord, it approaches the state of self-realisation in the fourth stage of "Equipoise". Here the individual enjoys the ecstasy of Lord's secrets and its knowledge which quenches all his craving for worldly desires or worldly pleasures. (5-18)

VI a **Sri Rag Mahalla-1 (Page 4)**

“e'h mano moorakh lochia, lobhia la'ga lobha'n.

Nanak Na'am na Ve'esrai, Karam Sacha nisaan" (4-19)

(Guru Nanak)

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੧ ॥ (ਪੰਨਾ ੨੧) (VI a)

“ਇਹੁ ਮਨੁ ਮੁਰਖੁ ਲੋਭੀਆ ਲੋਭੇ ਲਗਾ ਲੋਭਾਨੁ ॥ ਸਬਦਿ ਨ ਭੀਜੇ ਸਾਕਤਾ ਦੁਰਮਤਿ ਆਵਨੁ ਜਾਨੁ ॥

ਨਾਨਕ ਨਾਮੁ ਨ ਵੀਸਰੇ ਕਰਮਿ ਸਚੇ ਨੀਸਾਣੁ ॥੪॥੧੯॥”

ii) **Central Theme:** We should remember the True Name of the Lord day and night through the Guru's guidance but this favour is available to Guru-minded persons only, in the company of holy saints. While the self-willed persons waste their lives in falsehood and worldly attachments, thus undergoing sufferings. The Guru-minded persons, however, enjoys a blissful life.

O Nanak ! The persons, who neever forgt the True Name of the Lord, are always blessed with Lord's favours and benevolence. (4-19)

i) **Sri Rag Mahalla-1 (Page 21)**

“Ik Til piara veesrai ro'g vada, man mahai Kiu darge'h pa't.
paieeai ja har vasai ma'n mahai.

Nanak satgur mee't kar, sach paraih dargeh jai'ai” (4-20)

(Guru Nanak)

ii) **Central Theme:** I cannot afford to forget my Lord even for a moment as we could have eternal bliss only by singing His praises through Guru's guidance. One could rid oneself of one's doubts and miseries by meditating on True Name, and by surrendering to the Lord's Will completely. Like the lotus flower, let us rise above the worldly desires by remembering the Lord and receive honours in the Lord's Presence. (4-20)

i) **Sri Rag Mahalla-1 (Page 22)**

Har har japoh piaria Gurmat lai har bole.
Man sach kasvati laieai tuliai poorai tol'e.

Sach vakhar dhan Na'am hai gha't gha't geha'r gambhir.
Nanak gurmukh paieai daya karai har heer. (4-21)

(Guru Nandk)

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੧ ॥ (ਪੰਨਾ ੨੨) (॥)

“ਹਰਿ ਹਰਿ ਜਪਹੁ ਪਿਆਰਿਆ ਗੁਰਮਤਿ ਲੇ ਹਰਿ ਬੋਲਿ ॥
ਮਨੁ ਸਚ ਕਸਵਟੀ ਲਾਈਐ ਤੁਲੀਐ ਪੂਰੇ ਤੋਲਿ ॥

ਸਚੁ ਵਖਰੁ ਧਨੁ ਨਾਮੁ ਹੈ ਘਟਿ ਘਟਿ ਗਹਿਰ ਗੰਭੀਰੁ ॥
ਨਾਨਕ ਗੁਰਮੁਖਿ ਪਾਈਐ ਦਇਆ ਕਰੇ ਹਰਿ ਹੀਰੁ ॥੪॥੨੨॥”

ii) **Central Theme:** The Guru-minded persons, through the Guru's guidance, attain the treasure of True Name, and cross this ocean of life successfully themselves, while helping others as well. The self-willed faithless persons dislike Truth, being engrossed in worldly pleasures and worldly falsehood and remain astray from the Lord; but could merge with Truth through the Guru's guidance.

O Nanak ! The Guru-minded persons are bestowed by the Grace of the Lord, with the jewel of True Name through the Guru's guidance. (4-21)

i) **Sri Rag Mahalla-1 (Page 22)**

Bharmai Bhaih na vijhvai je bhavai disa'ntar de's
antar mael na uttrai dhrig jiwan dhr'ig ve's.

Nanak te mukh ujalai dhun upjai sabad niss'an. (4-22)

(Guru Nanak)

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੧ ॥ (ਪੰਨਾ ੨੨)

“ਭਰਮੇ ਭਾਹਿ ਨ ਵਿਝਵੈ ਜੇ ਭਵੈ ਦਿਸੰਤਰ ਦੇਸੁ ॥ ਅੰਤਰਿ ਮੈਲੁ ਨ ਉਤਰੈ ਪ੍ਰਿਗ ਜੀਵਣੁ ਪ੍ਰਿਗ ਵੇਸੁ ॥

ਨਾਨਕ ਤੇ ਮੁਖ ਉਜਲੇ ਧੁਨਿ ਉਪਜੈ ਸਬਦੁ ਨੀਸਾਣੁ ॥੪॥੨੨॥”

ii) **Central Theme :** We should mediate on True Name of the Lord through Guru's guidance so as to lead a successful life in this world.

Nothing is achieved by visiting many holy places as the fire of egoism and worldly pleasures is not quenched except through Guru's Word.

This life is a priceless gem but without the realisation of True Name, it is totally lost in worldly falsehood.

O Nanak ! The Guru-minded persons, whose heart throbs with the love of True Name, are really worthy of honour at the Lord's Court. (4-22)

V a i) Sri Rag Mahalla-1 (Page 22)

Vanaj Karo Vanja'rio, Vakhar leho sma'al

Har jap laha agla, Nirbhau har ma'n mah. (4-23)

(Guru Nanak)

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੧ ॥ (ਪੰਨਾ ੨੨) (VA)

“ਵਣਜੁ ਕਰਹੁ ਵਣਜਾਰਿਹੋ ਵਖਰੁ ਲੇਹੁ ਸਮਾਲਿ ॥ ਤੈਸੀ ਵਸਤੁ ਵਿਸਾਹੀਐ ਜੈਸੀ ਨਿਬਹੈ ਨਾਲਿ ॥

ਹਰਿ ਜਪਿ ਲਾਹਾ ਅਗਲਾ ਨਿਰਭਉ ਹਰਿ ਮਨ ਮਾਹ ॥ ੪ ॥ ੨੩ ॥”

ii) Central Theme: We should trade only in True Name in this world, which will be appreciated by the Lord, who will bestow all honours on us in His Court. While the self-willed, faithless persons, forgetting True Name, suffer throughout this life.

O Nanak ! Let us train our minds in the praise of the Lord through the Guru's guidance. Let our motto in life be the "Praise and meditation of the Lord, which is the only worthwhile job in the World."

V a i) Sri Rag Mahalla-1 Ghar 2 (Page 23)

"Dhan joban or phula'ra nathiar'ai din chaar.

Paban kerai pat jiu dhl dhul juman haar.

Nanak Suti paiecai jaan virti sun.

Gun'na gavaiee ganthri avgan chali ban. (4-21)

(Guru Nanak)

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੧ ਘਰੁ ੨ ॥ (ਪੰਨਾ ੨੩) (Va)

“ਪਠੁ ਜੋਬਨੁ ਅਰੁ ਫੁਲੜਾ ਨਾਠੀਅੜੇ ਦਿਨ ਚਾਰਿ ॥

ਪਬਣਿ ਕੇਰੇ ਪਤ ਜਿਉ ਢਲਿ ਢੁਲਿ ਜੁਮਣਹਾਰ ॥ ੧ ॥

ਨਾਨਕ ਸੁਤੀ ਪੈਈਐ ਜਾਣੁ ਵਿਰਤੀ ਸੋਨਿ ॥

ਗੁਣਾ ਗਵਾਈ ਗੰਠੜੀ ਅਵਗਣ ਚਲੀ ਬੋਨਿ ॥ ੪ ॥ ੨੪ ॥”

ii) **Central Theme :** O Man! This life is short-lived, so do not waste it in the slumber of a lazy person, of a life of no-action, instead get immersed in the love of the True Lord and spend this life for some useful achievement and realisation of True Lord, finally merging with Him. Else you will leave this world in distress.

O Nanak ! It would be rather suicidal and tragic indeed if one were to fritter away one's life in this world, without attaining the True Lord. (Guru Nanak) (4-24)

ia) **Sri Rag Mahalla-1 (Page 23)**

"Aapai rasia a'ap ra's a'pai ra'van ha'ar
aapai hovai cholr'a aapai s'ej bhata'r.

Pranvai Nanak be'nati tu sarvar tu hans.
Kaul tu hain kavia tu hain aa'pai vaikh viga's." (4-25)

(Guru Nanak)

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੧ ॥ (ਪੰਨਾ ੨੩) (I-a)

“ਆਪੇ ਰਸੀਆ ਆਪਿ ਰਸੁ ਆਪੇ ਰਾਵਣ ਹਾਰੁ ॥ ਆਪੇ ਹੋਵੈ ਚੋਲੜਾ ਆਪੇ ਸੇਜ ਭਤਾਰੁ ॥ ੧ ॥

ਪੁਣਵੈ ਨਾਨਕੁ ਬੇਨਤੀ ਤੁ ਸਰਵਰੁ ਤੁ ਹੰਸੁ ॥
ਕਉਲੁ ਤੁ ਹੋ ਕਵੀਆ ਤੁ ਹੋ ਆਪੇ ਵੇਖਿ ਵਿਗਸੁ ॥ ੪ ॥ ੨੫ ॥”

ii) **Central Theme:** The Lord is omni-present and functioneth Himself in all forms of His Creation, for example He is the lover, the beloved and the love itself, all combined in one, and thoroughly enjoyeth His drama of the world being Himself a party to it at all times.

The Guru then seeks Lord's help in uniting him with the Lord through His Grace, if it pleaseth Him, witnessing all this fun of His Worldly drama. (4-25)

i) **Sri Rag Mahalla-1 Ghar 3 (Page 23)**

eh ta'n dharti beej karma karo salal a'pa'o sarang pa'ni.
ma'n kirsan har ridai jama'ielai eu' pa'vas pa'd nirba'ni. (1)

das atha'r mein aparumparo cheenai kehai Nanak iv e'k tar'ai.(3-26)

(Guru Nanak)

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੧ ॥ ਘਰੁ ੩ ॥ (ਪੰਨਾ ੨੨)

“ਇਹੁ ਤਿਨੁ ਧਰਤੀ ਬੀਜੁ ਕਰਮਾ ਕਰੋ ਸਲਿਲ ਆਪਾਉ ਸਾਰਿਗ ਪਾਣੀ ॥
ਮਨੁ ਕਿਰਸਾਣੁ ਹਰਿ ਰਿਦੈ ਜੰਮਾਇਲੈ ਇਉ ਪਾਵਸਿ ਪਦੁ ਨਿਰਬਾਣੀ ॥ ੧ ॥

ਦਸ ਅਠਾਰ ਮੇ ਅਪਰਮਪਰੋ ਚੀਨੈ ਕਹੈ ਨਾਨਕੁ ਇਵ ਏਕੁ ਤਾਰੈ ॥ ੪ ॥ ੨੬ ॥”

ii) **Central Theme:** O fool ! Why do you feel proud of your indulgence in worldly pleasures ? Why do you not nourish your body with Lord's True Name for its sustenance ? None of your relations like father, mother or son and wife will be of any avail in the end. O Man ! Let meditation of True Name take the place of your vicious thoughts or sinful actions, so that the lotus of True Name may blossom forth and spread sweetness all around you.

O Nanak ! By controlling our worldly desires let us visualise the Lord's presence in His Creation all around us. (3-26)

i) **Sri Rag Mahalla-1 Ghar 3 (Page 23)**

"Amal kar dharti beej sabdo kar sa'ch *ki aab nit deh pa'ni.

Nanak a'akhai ra'hai pai chalna ma'al dhan kitku sanjia'hi."(4-27)

(Guru Nanak)

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੧ ਘਰੁ ੩ ॥ (ਪੰਨਾ ੨੩) (III)

“ਅਮਲੁ ਕਰਿ ਧਰਤੀ ਬੀਜੁ ਸਬਦੋ ਕਰਿ ਸਾਚ ਕੀ ਆਬ ਨਿਤਦੇਹਿ ਪਾਣੀ ॥
ਹੋਇ ਕਿਰਸਾਣੁ ਈਸਾਨੁ ਜੰਮਾਇਲੈ ਭਿਸਤੁ ਦੇਜਕੁ ਮੂੜੇ ਏਵ ਜਾਣੀ ॥ ੧ ॥

ਨਾਨਕ ਆਖੈ ਰਾਹਿ ਪੈ ਚਲਣਾ ਮਾਲੁ ਧਨੁ ਕਿਤ ਕੂ ਸੰਜਿਆਹੀ ॥” ੪ ॥ ੨੭ ॥

ii) **Central Theme:** O Man ! Whatever type of worship and penance you may practise in this world without the true love of the Lord, it all goes to waste.

The real knowledge is gained not through sheer tall talk or false worldly pursuits but through the Lord's Grace and Guru's guidance. All formal religious practices like fasting (by devout Muslims) or saying regular prayers, without being careful of satan, will not help without a truthful practical life.

O Nanak ! The collection of worldly possessions and wealth is fruitless and futile, as it is only through truthful actions that one may attain the Lord. (4-27)

i) Sri Rag Mahalla-1 Ghar 4 (Page 24)

Soiee ma'ula jin j a'g ma'ulia haria kia'sansaro.
a'b Kha'k jin bandh rahaiee dhan sirjan haro. (1)

Nanak a'khai ghor sade'iee reho pina' kha'na."(4-28)

(Guru Nanak)

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੧ ॥ ਘਰੁ ੪ ॥ (ਪੰਨਾ ੨੪) (III)

ਸੋਈ ਮਉਲਾ ਜਿਨਿ ਜਗੁ ਮਉਲਿਆ ਹਰਿਆ ਕੀਆ ਸੰਸਾਰੋ ॥
ਆਬ ਖਾਕੁ ਜਿਨਿ ਬੰਧਿ ਰਹਾਈ ਧੰਨੁ ਸਿਰਜਣੁ ਹਾਰੋ ॥ ੧ ॥

ਨਾਨਕ ਆਖੈ ਗੋਰ ਸਦੇਈ ਰਹਿਓ ਪੀਣਾ ਖਾਣਾ ॥੪॥੨੮॥

ii) Central Theme: The Lord hath created this wonderful universe and controlleth it in position being ever-existent. O Kazi ! By being well-read, you could not escape the onslaught of death unless you understand the value of True Name.

O Nanak ! Even a devout Muslim will have to answer the call of the grave, but the only saving factor for all is the recitation of Lord's True Name. (4-28)

i) Sri Rag Mahalla-1 Ghar 4 (Page 24)

e'k soa'n doa'i soani na'al, bhalkai - bhoukeh sadaa bayal.

Nanak neech kahai bichar, Dhanik roop ra'ha kartar. (4-27)

(Guru Nanak)

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੧ ਘਰੁ ੪ ॥ (ਪੰਨਾ ੨੪) (VI a)

“ਏਕੁ ਸੁਆਨੁ ਦੁਇ ਸੁਆਨੀ ਨਾਲਿ ॥ ਭਲਕੇ ਭਉਕਹਿ ਸਦਾ ਬਇਆਲਿ ॥

ਨਾਨਕੁ ਨੀਚੁ ਕਹੈ ਬੀਚਾਰੁ ॥ ਧਾਣਕ ਰੂਪਿ ਰਹਾ ਕਰਤਾਰ ॥” ੪ ॥੨੯॥

ii) Central Theme: O Lord ! When I look inwards to my shortcomings and misdeeds, I perceive a dreadful personality of an inhuman and uncivilised type within me. I am, in fact, full of vices like lust and anger, and forget completely all Thy benevolence showered on me, in the form of worldly gifts.

O Nanak ! With my low status in life and thinking of my mean actions, I feel that I have wasted my life.

How shall I face Thee, O Lord, in the Kingdom of Heaven?
(4-29)

i) **Sri Rag Mahalla-1 Ghar 4 (Page 24)**

eka surat je'tai hai jia, surat vihoona koi na kia.

Gurparsad Karai bichar, So gyani dargah parvan. (4-30)

(Guru Nanak)

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੧ ਘਰੁ ੪ ॥ (ਪੰਨਾ ੨੪) ॥

ਏਕਾ ਸੁਰਤਿ ਜੇਤੇ ਹੈ ਜੀਅ ॥ ਸੁਰਤਿ ਵਿਹੂਣਾ ਕੋਇ ਨ ਕੀਅ ॥

ਗੁਰਪਰਸਾਦਿ ਕਰੇ ਬੀਚਾਰੁ ॥ ਸੋ ਗਿਆਨੀ ਦਰਗਾਹ ਪਰਵਾਣੁ ॥” ੪ ॥੩੦ ॥

ii) **Central Theme:** O Man ! Why are you trying to be too clever, when the Lord controlleth everything as per His Will ? O Lord ! All the beings in the World are created by Thee, leading a life according to Thy dictates, though they are not aware of it.

Whosoever receives Thy benign Grace, acquires good conscience through Guru's guidance and crosses this ocean of life successfully, attaining self realisation and honour at Thy Court. O Nanak ! What are the characteristics of a Man of wisdom and knowledge ? (The answer is :) He, who meditates on True Name, through the Guru 's Grace is to be considered the wisest of Men.
(4-30)

ia) **Sri Rag Mahalla-1 Ghar 4 (Page 25)**

"Tu da'riau d'ana bina, mein machhli kaise' aa'nt lahan.
Jeh jeh dekhan teh teh tu hain, tujh te' niksi phoot maran. (1)

Aapai vaikhai sunai aapai hi kudrat kare' jahano,
Jo tis bha'vai Nanaka hukam soice parvano."(4-31)

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੧ ॥ ਘਰੁ ੩ ॥ (ਪੰਨਾ ੨੩) ॥

“ਤੂ ਦਰੀਆਉ ਦਾਨਾ ਬੀਨਾ ਮੈ ਮਛਲੀ ਕੈਸੇ ਅੰਤੁ ਲਹਾ ॥
ਜਹ ਜਹ ਦੇਖਾ ਤਹ ਤਹ ਤੂਹੈ ਤੁਝਤੇ ਨਿਕਸੀ ਫੁਟਿ ਮਰਾ ॥ ੧ ॥

ਆਪੇ ਵੇਖੇ ਸੁਣੇ ਆਪੇ ਹੀ ਕੁਦਰਤਿ ਕਰੇ ਜਹਾਨੁ ॥
ਜੋ ਤਿਸੁ ਭਾਵੈ ਨਾਨਕਾ ਹੁਕਮੁ ਸੋਈ ਪਰਵਾਨੁ ॥” ੪ ॥੩੧ ॥

ii) **Central Theme:** O Lord ! Thou art like a vast river of wisdom and man is like a small fish, how could he gauge Thy greatness ? Whatever man does is in the presence of the Lord, though he does not realise His omni-presence, the best course for him is to seek Lord's support.

O Nanak ! The Guru further exhorts man to surrender his body and soul at Lord's service. Infact, Lord existeth very near to us, being within us, so let us accept whatever pleaseth the Lord and whatever His dictates are for us as per His Will. (4-31)

i) **Sri Rag Mahalla-1 Ghar 4 (Page 25)**

Kita keha karai ma'n ma'an. de'van harai kai hath da'an.

Nanak aanai avai ra'as. Vin Navai nahi Saba'as. (3-32)

(Guru Nanak)

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੧ ਘਰੁ ੪ ॥ (ਪੰਨਾ ੨੪) (IV a)

“ਕੀਤਾ ਕਰਾ ਕਰੇ ਮਨਿ ਮਾਨੁ ॥ ਦੇਵਣ ਹਾਰੇ ਕੈ ਹਥਿ ਦਾਨੁ ॥

ਨਾਨਕ ਆਣੇ ਆਵੈ ਰਾਸਿ ॥ ਵਿਣੁ ਨਾਵੈ ਨਾਹੀ ਸਾਬਾਸਿ ॥” ੩ ॥ ੩੨ ॥

ii) **Central Theme:** The human mind favoured with Lord's love is cared for by the Lord as without love, this life becomes unsavoury. But all this is controlled by Lord's Will. The truthful living can be practised by us by meditating on the True Name of the Lord.

"Whatever you sow, so shall you reap."

O Nanak ! Whosoever is favoured by God's Grace realises the secrets of life, and meditates on True Name. (3-32)

i) **Sri Rag Mahalla-1 Ghar 5 (Page 25-26)**

Achhal chhalaiee neh chhalai, neh ghau katara kar sakai.

Jiu sahib ra'akhai tiu rehai, iss lobhi ka jiu talpalai.

Vich duniya save kamaiyeeai, Ta dargeh be'san payeeai.

Koh Nanak ba'h ludaiyeeai. (4-33)

(Guru Nanak)

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੧ ॥ ਘਰੁ ੫ ॥ (ਪੰਨਾ ੨੫) (V-a)

ਅਛਲ ਛਲਾਈ ਨਹ ਛਲੈ ਨਹ ਘਾਉ ਕਟਾਰਾਕਰਿ ਸਕੈ ॥
ਜਿਉ ਸਾਹਿਬ ਰਾਖੈ ਤਿਉ ਰਹੈ ਇਸ ਲੋਭੀ ਕਾ ਜੀਉ ਟਲਪਲੈ ॥

ਵਿਚ ਦੁਨੀਆ ਸੇਵਕਮਾਈਐ ॥ ਤਾ ਦਰਗਹ ਬੈਸਣੁ ਪਾਈਐ ॥
ਕਹੁ ਨਾਨਕ ਬਾਹ ਲੁਡਾਈਐ ॥" ੪ ॥੩੩ ॥

- ii) **Central Theme:** O Nanak ! This life could be illumined by the Lord's love and wonderful drama of Lord's vast Nature and creation through the Guru's guidance.

The other important factor is the service of the Guru and holy congregations or holy saints so that we may be accepted with honour in the Lord's Presence. (Kingdom of Heaven) (4-33)

- i) **Sri Rag Mahalla-3 Ghar 1 (Page 26)**
Ik Onkar Satgur Prasad

"Ho'u Satgur Se'vi a'pna, ik ma'n ik chit bhae'ai.
Satgur ma'n kam'na tirath hai jisno dai bujhai.

Jina har ka sa'ad aya, hon' tin balharai ja's.
Nanak nadri pa'yeeai sach, Na'am gu'nn taas."(4-1-34)

(Guru Amar Das)

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੩ ਘਰੁ ੧ ॥ (ਪੰਨਾ ੨੬)

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

“ਹਉ ਸਤਿਗੁਰ ਸੇਵੀ ਆਪਣਾ ਇਕ ਮਨਿ ਇਕ ਚਿਤਿ ਭਾਇ ॥
ਸਤਿਗੁਰ ਮਨ ਕਾਮਨਾ ਤੀਰਥੁ ਹੈ ਜਿਸਨੋ ਦੇਇ ਬੁਝਾਇ ॥

ਜਿਨਾ ਹਰਿ ਕਾ ਸਾਦੂ ਆਇਆ ਹਉ ਤਿਨ ਬਲਿਹਾਰੈ ਜਾਸੁ ॥
ਨਾਨਕ ਨਦਰੀ ਪਾਈਐ ਸਚੁ ਨਾਮੁ ਗੁਣ ਤਾਸੁ ॥" ੪ ॥੧ ॥੩੪ ॥

- ii) **Central Theme:** The True Guru is like a holy place, for attaining our inner wishes and the true path lies in following True Name. The Guru-minded persons, meditating on True Name are gradually merge'd with the Lord, by getting rid of worldly attachments and lust for power. O Nanak ! We could attain the limitless treasure of True Name through the Grace of the Guru. I offer myself as a sacrifice to those Guru-minded persons who have tasted the Lord's love. (4-1-34)

i) **Sri Rag Mahalla 3 (Page 26)**

"Bo'h bhe'kh kar bharmaaieeai, ma'n hirdai kapat kamai.
Harka mahal na paviee, mer vista mahai samai. (1)

Jan Nanak jivai Naam lai, har devoh Sahej Subhai. (5-2-35)
(Guru Amar Das)

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੨੬)

“ਬਹੁ ਭੇਖ ਕਰਿ ਭਰਮਾਈਐ, ਮਨਿ ਹਿਰਦੈ ਕਪਟ ਕਮਾਇ ॥
ਹਰਿ ਕਾ ਮਹਲੁ ਨ ਪਾਵਈ, ਮਰਿ ਵਿਸਟਾ ਮਾਹਿ ਸਮਾਇ ॥ ੧ ॥

ਜਨੁ ਨਾਨਕ ਜੀਵੈ ਨਾਮੁ ਲੈ ਹਰਿ ਦੇਵਹੁ ਸਹਜਿ ਸੁਭਾਇ ॥” ੫ ॥ ੨ ॥ ੩੫ ॥

ii) **Central Theme:** The Guru-minded persons who are enlightened through Guru's guidance live a truthful life. We should also meditate on True Name in the company of holy saints. Whatever pleaseth the Lord, takes place and none has any say in this.

Those persons who have won the nectar of True Name and have surrendered their body and soul at the Guru's feet, have rid themselves of all greed. O Nanak ! I would live by meditating on True Name alone. May the Lord bestow on me the nectar of True Name in the State of equipoise ! (5-2-35)

i) **Sri Rag Mahalla-3 Ghar 1 (Page 27)**

"Jis hi ki sirkar hai tis hi ka sabh koi.
Gurumukh ka'r kamavani sach gha't pargat hoi.

Nisbhau sada dayal hai sabhna karda saar.
Nanak Gurumukh bujhiai paieeai mokh dwar."(5-3-36)
(Guru Amar Das)

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੩ ॥ ਘਰੁ ੧ ॥ (ਪੰਨਾ ੨੬) (Va)

“ਜਿਸ ਹੀ ਕੀ ਸਿਰਕਾਰ ਹੈ ਤਿਸਹੀ ਕਾ ਸਭੁ ਕੋਇ ॥
ਗੁਰਮੁਖਿ ਕਾਰ ਕਮਾਵਣੀ ਸਚੁ ਘਟਿ ਪਰਗਟੁ ਹੋਇ ॥

ਨਿਰਭਉ ਸਦਾ ਦਇਆਲ ਹੈ ਸਭਨਾ ਕਰਦਾ ਸਾਰ ॥
ਨਾਨਕ ਗੁਰਮੁਖਿ ਬੁਝੀਐ ਪਾਈਐ ਮੋਖ ਦੁਆਰੁ ॥” ੫ ॥ ੩ ॥ ੩੬ ॥

ii) **Central Theme:** The whole Universe is under the sway of the Lord-Creator, and everything is being managed as per His Will.

Few Guru-minded persons, realising this, merge with Him.

Some learned people, with all their learning are engaged in futile discussions and suffer without realising Truth. The Guru-minded persons only cross this ocean of life successfully, through Guru's guidance.

The Guru's service is rather difficult to perform but through self-surrender one could dedicate one's life to the Guru. O Nanak ! the Lord Merciful looketh after the interests and needs of everyone through His munificence, so we need not worry about it. (5-3-36)

i) **Sri Rag Mahalla-3 (Page 27)**

"Jini su'unke m'ania tina nij ghar vass,
Gurmati salah'eai sach har paya gu'nn tass.

Har gu'nn gaveh har nit par'eh har gu'nn gai samai.
Nanak tin ki b'ani sada sach hai, je naam rahe liv lai."(5-4-37)

(Guru Amar Das)

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੨੭) (Va)

“ਜਿਨੀ ਸੁਣਿਕੈ ਮਨਿਆ ਤਿਨਾ ਨਿਜ ਘਰ ਵਾਸੁ ॥
ਗੁਰਮਤੀ ਸਾਲਾਹਿ ਸਚੁ ਹਰਿ ਪਾਇਆ ਗੁਣ ਤਾਸੁ ॥

ਹਰਿ ਗੁਣ ਗਾਵਹਿ ਹਰਿ ਨਿਤ ਪੜਹਿ ਹਰਿ ਗੁਣ ਗਾਇ ਸਮਾਇ ॥
ਨਾਨਕ ਤਿਨ ਕੀ ਬਾਣੀ ਸਦਾ ਸਚੁ ਹੈ ਜਿ ਨਾਮਿ ਰਹੇ ਲਿਵ ਲਾਇ ॥” ੫॥੪ ॥

ii) **Central Theme:** The Guru-minded persons, through Guru's guidance have realised the Lord within themselves, while the self-willed persons lead a wasteful life and then repent afterwards.

So we should pray for the gift of bliss of life from the Lord through meditation of True Name, as the worldly pleasures are transient like the Kusumbh flower. O Nanak ! Some people, meditating on True Name, always speak the Truth. (5-4-37)

i) **Sri Rag Mahalla-3 (Page 28)**

"Jini ik ma'n Na'am dhiaya gurmati vichar.
Tin ke mukh sa'd ujale tit sachai darbar.

Ouiyai androh bah'roh nirmalai sache sach samai.
Nanak aiyai se parwan hai jin Gurmati har dhiai."(4-5-38)

(Guru Amar Das)

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੨੮) (V a)

“ਜਿਨੀ ਇਕ ਮਨਿ ਨਾਮੁ ਧਿਆਇਆ ਗੁਰਮਤੀ ਵੀਚਾਰਿ ॥
ਤਿਨ ਕੇ ਮੁਖ ਸਦ ਉਜਲੇ ਤਿਤੁ ਸਚੇ ਦਰਬਾਰਿ ॥”

ਉਇ ਅੰਦਰਹੁ ਬਾਹਰਹੁ ਨਿਰਮਲੇ ਸਚੇ ਸਚਿ ਸਮਾਇ ॥
ਨਾਨਕ ਆਏ ਸੇ ਪਰਵਾਣੁ ਹਰਿ ਜਿਨ ਗੁਰਮਤੀ ਹਰਿ ਧਿਆਇ ॥” ੪ ॥੫ ॥੩੮ ॥

ii) **Central Theme:** Some Guru-minded persons, through the Guru's guidance, meditate on True Name and cross this ocean of life successfully, alongwith other family members. On the other hand, the self-willed persons, neither enjoy the taste nor appreciate the meaning of the Name and are always engulfed in the useless pursuits of worldly pleasures, leading to miseries and afflictions. O Nanak ! Blessed are the persons who meditate on True Name, through the Guru's guidance and their lives are worth emulating. (4-5-38)

i) **Sri Rag Mahalla-3 (Page 28)**

"Har bhagtan har dhan ra'as hai, Gur poochh Kare'h va'par.
Har Naam slāhin sada sada vakhar har naam adhar.

Nanak gurmukh har paya, Sada har naam samaie."(4-6-39)

(Guru Amar Das)

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੨੮) (Va)

“ਹਰਿ ਭਗਤਾ ਹਰਿ ਧਨੁ ਰਾਸਿ ਹੈ ਗੁਰਪੁਛਿ ਕਰਹਿ ਵਾਪਾਰੁ ॥
ਹਰਿ ਨਾਮੁ ਸਲਾਹਨਿ ਸਦਾ ਸਦਾ ਵਖਰੁ ਹਰਿ ਨਾਮੁ ਅਧਾਰੁ ॥

ਨਾਨਕ ਗੁਰਮੁਖਿ ਹਰਿ ਧਾਇਆ ਸਦਾ ਹਰਿ ਨਾਮਿ ਸਮਾਇ ॥” ੪ ॥੬ ॥੩੯ ॥

ii) **Central Theme :** O brother ! Let us devote our energies on the meditation of True Name, with the Guru's guidance and blessings. The holy saints always sing the praises of the Lord, as the Lord hath imbibed the value of True Name on His Saints. Blessed are the Guru-minded persons, who follow the Lord's Will and distinguish between Truth and falsehood; standing out clearly due to their strenght of character and inner enlightenment. O Nanak ! There are many people craving for a union with the Lord, but it is only through Guru's Grace and Lord's pre-destined Will that one meets the True Guru. (4-6-39)

i)

Sri Rag Mahalla-3 (Page 29)

"Sukh sagar har Naam hai, Gurmukh pa'ya ja'eai.
Andin Naam dhiaeeai Sehjaai Na'am Samai.

Nanak Naam dhiaeeai, Saabhna jia ka' a'adhar."(4-7-40)

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੨੯)

“ਸੁਖ ਸਾਗਰੁ ਹਰਿ ਨਾਮੁ ਹੈ ਗੁਰਮੁਖਿ ਪਾਇਆ ਜਾਇ ॥
ਅਨਦਿਨੁ ਨਾਮੁ ਧਿਆਈਐ ਸਹਜੇ ਨਾਮਿ ਸਮਾਇ ॥

ਨਾਨਕ ਨਾਮੁ ਧਿਆਈਐ ਸਭਨਾ ਜੀਆ ਕਾ ਆਧਾਰੁ ॥” ੪ ॥ ੭ ॥ ੪੦ ॥

ii) **Central Theme :** The whole world suffers because of its dual mindedness, but could find peace and tranquillity of mind through Guru's guidance by meditating on True Name. While the faithless persons are engrossed in worldly attachments, and suffer in disgrace. The Guru-minded faithful persons who love Lord's True Name, lead a life of prayer, concentration and discipline.

O Nanak ! Let us meditate on True Name of the Lord, which is the only solace of all human beings in this world. (4-7-40)

i)

Sri Rag Mahalla-3 (Page 29)

"Manmukh mo'h viapia bairag udasi na hoi.
Sabad na cheenai sada dukh, har dargeh pat kho'ai.

Nanak Sabad ra'tai har Na'am rangai, bin bhai ke'hi la'ag."(4-8-41)

(Guru Amar Das)

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੨੯) ॥

“ਮਨਮੁਖੁ ਮੋਹਿ ਵਿਆਪਿਆ ਬੈਰਾਗੁ ਉਦਾਸੀ ਨ ਹੋਇ ॥
ਸਬਦੁ ਨ ਚੀਨੈ ਸਦਾ ਦੁਖੁ ਹਰਿ ਦਰਗਹਿ ਪਤਿ ਖੋਇ ॥

ਮਨਮੁਖ ਫਿਰਹਿ ਨ ਜਾਣਹਿ ਸਤਗੁਰੁ ਹਉਮੈ ਅੰਦਰਿ ਲਾਗਿ ॥
ਨਾਨਕ ਸਬਦਿ ਰਤੇ ਹਰਿ ਨਾਮਿ ਰੰਗਾਏ ਬਿਨੁ ਭੈ ਕੋਹੀ ਲਾਗਿ ॥” ੪ ॥ ੮ ॥ ੪੧ ॥

ii) **Central Theme :** The self-willed faithless person, engrossed in the worldly pleasures and falsehood, cannot practise renunciation or Truth, as he does not understand the Guru's teachings. He thus suffers various privations in life; losing prestige at the Lord's Court even. The attainment of True Name of the Lord springs from the

fear and wonder of the Lord (with His wonderful drama of life). This further develops from acceptance of Lord's Will by the Guru-minded persons in the Company of holy saints.

O Nanak ! There could be no attachment to True Name without imbibing fear and love of the Lord. (4-8-41)

i) **Sri Rag Mahalla-3 (Page 29)**

"Ghar hi souda pa'yeeai antār sabh vath hoi.
Khin Khin Naam Sama'liai gurmukh pa'vai koiai.

Kahna kichhu na jawee jis bha'vai tis dai.
Nanak gurmukh pa'yeeai aapai ja'ne soi."(4-9-42)

(Guru Amar Das)

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੨੯) (Va)

“ਘਰ ਹੀ ਸਉਦਾ ਪਾਈਐ ਅੰਤਰਿ ਸਭ ਵਥੁ ਹੋਇ ॥
ਖਿਨੁ ਖਿਨੁ ਨਾਮੁ ਸਮਾਲੀਐ ਗੁਰਮੁਖਿ ਪਾਵੈ ਕੋਇ ॥

ਕਹਣਾ ਕਿਛੁ ਨ ਜਾਵਈ ਜਿਸੁ ਭਾਵੈ ਤਿਸੁ ਦੇਇ ॥
ਨਾਨਕ ਗੁਰਮੁਖਿ ਪਾਈਐ ਆਪੇ ਜਾਣੈ ਸੋਇ ॥” ੪ ॥ ੯ ॥ ੪੨ ॥

ii) **Central Theme :** We could make this life worthwhile and successful by inculcating the invaluable and never ending treasure of True Name in our hearts; but this is achieved by few Guru-minded persons through Guru's guidance. The self-willed persons, however undergo sufferings, without the support of True Name. But all this is controlled by the Lord's Will, which is accepted by few Guru-minded persons only.

O Nanak ! It is only the Guru-minded persons, who realise the ideal of life, through Guru's guidance and finally attain merger with the Lord. (4-9-42).

i) **Sri Rag Mahalla-3 (Page 30)**

"Sachaa Sahib seviai sach vadiaiee dai.
Gur parsadi ma'n vasai homain do'or karai.

Nanak gurmat ubrai sachha naam small."(4-10-43)

(Guru Amar Das)

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੨੯) (II)

“ਸਚਾ ਸਾਹਿਬੁ ਸੇਵੀਐ ਸਚੁ ਵਡਿਆਈ ਦੇਇ ॥ ਗੁਰੁ ਪਰਸਾਦੀ ਮਨਿ ਵਸੈ ਹਉਮੈ ਦੂਰਿ ਕਰੇਇ ॥

ਬਾਝਹੁ ਗੁਰੁ ਅਚੇਤੁ ਹੈ ਸਭ ਬਧੀ ਜਮਕਾਲਿ ॥
ਨਾਨਕ ਗੁਰਮਤਿ ਉਬਰੇ ਸਚਾ ਨਾਮੁ ਸਮਾਲਿ ॥” ੪ ॥ ੧੦ ॥ ੪੩ ॥

ii) **Central Theme :** O Brother ! Let us meditate on True Name in the company of the Guru, so as to attain an honourable position in the Lord's Presence. The whole world is lost in utter darkness without the Guru's guidance, thus groping in the dark, leading to an ignominious death without achieving anything.

O Nanak ! The Guru-minded persons, cherish True Name in their hearts, through the Guru's guidance thus enabling them to cross this ocean of life successfully. (4-10-43)

V(b) **Sri Rag Mahalla-3 (Page 30)**

"Trai gu'nn maya moh hai, Gurmukh chotha pa'd pa'ei.

Nanak ek joat doi mo'orti, Sabad mila'va hoi."(4-11-44)

(Guru Amar Das)

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੩੦) (Vb)

“ਤ੍ਰੈਗੁਣ ਮਾਇਆ ਮੋਹੁ ਹੈ ਗੁਰਮੁਖਿ ਚਉਥਾ ਪਦੁ ਪਾਇ ॥
ਕਰਿ ਕਿਰਪਾ ਮੇਲਾਇਨੁ ਹਰਿ ਨਾਮੁ ਵਸਿਆ ਮਨਿ ਆਇ ॥

ਨਾਨਕ ਏਕ ਜੋਤਿ ਦੁਇ ਮੂਰਤੀ ਸਬਦਿ ਮਿਲਾਵਾ ਹੋਇ ॥” ੪ ॥ ੧੧ ॥ ੪੪ ॥

ii) **Central Theme :** Man is controlled in this world by the three pronged activity of Maya viz lust for power, greed and peace; and only in the fourth stage of Equipoise someone may enjoy, bliss of life. By meditating on True Name according to Guru's guidance, one merges with the Lord.

O Nanak ! The Lord and the Guru though possess two different forms, the same spirit and love throbs in both, so one could merge with the Lord by serving the Guru. (4-11-44)

i) **Sri Rag Mahalla-3 (Page 31)**

"Amrit Chho'd bikhia lobhanai sewa kare'h vidani.
Aapna dharam gava'veh boojhai na'hi andin dukh vihani.

Nanak nadri paieeai gurmukh mail milia'n."(4-12-45)

(Guru Amar Das)

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੩੧) (II)

“ਅੰਮ੍ਰਿਤ ਛੋਡਿ ਭਿਖਿਆ ਲੋਭਾਣੇ ਸੇਵਾ ਕਰਹਿ ਵਿਡਾਣੀ ॥
ਆਪਣਾ ਧਰਮੁ ਗਵਾਹਹਿ ਬੁਝਹਿ ਨਾਹੀ ਅਨਦਿਨੁ ਦੁਖਿ ਵਿਹਾਣੀ ॥

ਦਰਿ ਸਚੈ ਸਚੀ ਵਡਿਆਈ ਸਹਜੇ ਸਚਿ ਸਮਾਉ ॥
ਨਾਨਕ ਨਦਰੀ ਪਾਈਐ ਗੁਰਮੁਖਿ ਮੇਲਿ ਮਿਲਾਉ ॥” ੪ ॥ ੧੨ ॥ ੪੫ ॥

ii) **Central Theme :** The self-willed person, is an embodiment of the worldly veil of falsehood, as the demon of ego resideth in him.

The Guru-minded persons, however, have spent their lives in the service of the True Guru, thus realising unity with the Lord and eternal bliss of life.

The self-willed persons suffer afflictions passing through the cycle of births and deaths, because of their worldly attachments.

The Guru-minded persons, merge with the True Lord (Truth) attaining the "State of Equipoise" through the Grace of the Lord. (4-12-45)

VI (a) **Sri Rag Mahalla-3 (Page 31)**

"Manmukh Karam Kamavnai jiu doha'gan tan' sigar.
Se'jai kant na a'vaiee nit nit hoi khava'r.

Nanak Gurmukh Naam dhiaiecai sach milawa hoi."(4-13-46)

(Guru Amar Das)

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੨੬) (II)

“ਮਨਮੁਖ ਕਰਮ ਕਮਾਵਣੇ ਜਿਉਂ ਦੋਹਾਗਣਿ ਤਨਿ ਸੀਗਾਰੁ ॥
ਸੇਜੈ ਕੰਤੁ ਨ ਆਵਈ ਨਿਤ ਨਿਤ ਹੋਇ ਖੁਆਰੁ ॥

ਨਾਨਕ ਗੁਰਮੁਖਿ ਨਾਮੁ ਧਿਆਈਐ ਸਚਿ ਮਿਲਾਵਾ ਹੋਇ ॥” ੪ ॥ ੧੩ ॥ ੪੬ ॥

ii) **Central Theme :** The Guru-minded persons, like the wedded woman, enjoy the unison with the Lord-Spouse, and realise a blissful life of comforts. The self-willed persons are, however, like the deserted wife, who suffers the pangs of separation, being enamoured by worldly veil of falsehood. (Maya).

O Nanak ! Let us meditate on True Name in the company of holy saints through the Guru's Guidance, and attain the real

Truth. (4-13-46)

i)

Sri Rag Mahalla-3 (Page 31)

"Ja pir ja'ne a'pna ta'n ma'n agai dhraie.
Sohagani Karam Kamavadian Saiee Karam Karai.

ma'n ta'n ra'ata rung siun ras'na rasan rasa'i.
Nanak rung na uttrai jo har dhu'r chhodia la'ie'."(4-14-47)

(Guru Amar Das)

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੩੧) ॥

“ਜਾ ਪਿਰੁ ਜਾਣੈ ਆਪਣਾ ਤਨੁ ਮਨੁ ਅਗੈ ਧਰੇਇ ॥
ਸੋਹਾਗਣੀ ਕਰਮ ਕਮਾਵਦੀਆ ਸੈਈ ਕਰਮ ਕਰੇਇ ॥

ਮਨੁ ਤਨੁ ਰਾਤਾ ਰੰਗ ਸਿਉ ਰਸਨਾ ਰਸਨ ਰਸਾਇ ॥
ਨਾਨਕ ਰੰਗ ਨ ਉਤਰੈ ਜੋ ਹਰਿ ਧੁਰਿ ਛੋਡਿਆ ਲਾਇ ॥” ੪ ॥੧੪॥੪੭॥

ii) **Central Theme :** One has to follow in the foot-steps of the Guru-minded person to be united with the Lord, with the realisation of Truth. Without the Guru's guidance no one has achieved any success in life. The self-willed person suffers due to his ego and dual-mindedness, going through the cycle of births and deaths. The Guru-minded persons, who acquire Truth and True Name, find solace in Guru's guidance, with their body and mind always immersed in the love of the Lord. (4-14-47)

i)

Sri Rag Mahalla-3 (Page 32)

"Gurmukh Kirpa Karai bhagat keejai bin Gur bhagat na hoiee.

Nanak sobha su'rat da'e prabh,
a'apai gurmukh daa'e va'diaiee."(4-15-48)

(Guru Amar Das)

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੩੨) ॥

“ਗੁਰਮੁਖਿ ਕ੍ਰਿਪਾ ਕਰੇ ਭਗਤਿ ਕੀਜੈ ਬਿਨੁ ਗੁਰ ਭਗਤਿ ਨ ਹੋਈ ॥
ਆਪੈ ਆਪੁ ਮਿਲਾਏ ਬੁਝੈ ਤਾ ਨਿਰਮਲੁ ਹੋਵੈ ਸੋਈ ॥

ਹਰਿ ਜੀਉ ਦਾਤਾ ਭਗਤਿ ਵਛਲੁ ਹੈ ਕਰਿ ਕਿਰਪਾ ਮੰਨਿਵਸਾਈ ॥
ਨਾਨਕ ਸੋਭਾ ਸੁਰਤਿ ਦੇਇ ਪ੍ਰਭੁ ਆਪੈ ਗੁਰਮੁਖਿ ਦੇ ਵਡਿਆਈ ॥” ੪ ॥੧੫॥੪੮॥

ii) **Central Theme :** O Brother ! Without the true devotion of the Lord, this life is just a waste, without serving the True Guru. The Lord alone through the Guru's guidance, enables us to mingle with Him, bestowing on us greatness and purity of mind. Man, overpossessed by his ego, cannot rid himself of his ego without the Guru's guidance, though the Lord-benefactor hath bestowed His saints with service and meditation of True Name, through His Grace. (4-15-48)

i) **Sri Rag Mahalla-3 (Page 32)**

"Dhan janni jin ja'yaia' dhann pita, pardha'n.
Satgur save sukh pa'ya vichoh giya guman.

Ahni's hirdai rav rahe' nirbhau na'am Nirankar.
Nanak a'ap mila'yan poorai sabad apa'r."(4-6-49)

(Guru Amar Das)

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੩੨) ॥

“ਧਨੁ ਜਨਨੀ ਜਿਨਿ ਜਾਇਆ ਧੰਨੁ ਪਿਤਾ ਪਰਧਾਨੁ ॥
ਸਤਗੁਰੁ ਸੇਵਿ ਸੁਖੁ ਪਾਇਆ ਵਿਚਹੁ ਗਇਆ ਗੁਮਾਨੁ ॥

ਅਹਿਨਿਸਿ ਹਿਰਦੈ ਰਵਿ ਰਹੈ ਨਿਰਭਉ ਨਾਮੁ ਨਿਰੰਕਾਰ ॥
ਨਾਨਕ ਆਪਿ ਮਿਲਾਇਅਨੁ ਪੂਰੈ ਸਬਦਿ ਅਪਾਰ ॥” ੪ ॥ ੬ ॥ ੪੯ ॥

ii) **Central Theme :** O my mind ! Let us meditate on Lord's True Name through Guru's Grace. Some persons acquire the concentration of mind through Guru's Grace, thus attaining the Lord. The Lord functioneth, as it pleaseth Him, as per His Will; while man obeys the dictates of the Lord, as there is nothing else he could do.

O Nanak ! Such persons remember the True Name of the Formless Lord day and night and the Lord hath united such persons with Himself through following Guru's guidance. (4-16-49)

i) **Sri Rag Mahalla-3 (Page 33)**

"Govind guni nidhan hai a'nt na pa'ya jaeai.
Kathni badni na paiceai homain vichoh jae'ai.
Satgur miliai sa'd bhai rachai a'ap vasai ma'n aieai. (1)

Poorai bha'g na'am ma'n vasai sabad milava'hoiai.
Nanak Sahejai hi rung vartada har gu'nn pa'vai soiai."(4-17-50)

(Guru Amar Das)

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੩੩)

“ਗੋਵਿੰਦੁ ਗੁਣੀ ਨਿਧਾਨੁ ਹੈ ਅੰਤੁ ਨ ਪਾਇਆ ਜਾਇ ॥
ਕਥਨੀ ਬਦਨੀ ਨ ਪਾਈਐ ਹਉਮੈ ਵਿਚਰੁ ਜਾਇ ॥

ਪੂਰੇ ਭਾਗਿ ਨਾਮੁ ਮਨਿ ਵਸੈ ਸਬਦਿ ਮਿਲਾਵਾ ਹੋਇ ॥
ਨਾਨਕ ਸਹਜੇ ਹੀ ਰੰਗਿ ਵਰਤਦਾ ਹਰਿ ਗੁਣ ਪਾਵੈ ਸੋਇ ॥” ੪ ॥ ੧੭ ॥ ੫੦ ॥

ii) **Central Theme :** O Brother ! The Guru-minded persons only realise the Lord while other actions without Him are a waste of this life. The persons, who have attained True Name, can only relish it, but none could describe its taste, as those immersed in Guru's Word get merged in the Lord. We get this gift of True Name through the Lord's Grace; all other efforts are wasted, for example austeritis and penance etc. are only the means to that end. It is with great fortune that one inculcates True Name in one's heart. O Nanak! The person, who gets absorbed in the love of the Lord, gets united with Him through Guru's guidance. (4-17-50)

i) **Sri Rag Mahalla-3 (Page 33)**

"Ka'ya sadhai urdh ta'p karai, vichon homain na jaeai.
Adhiatam Karam je karai naam na kabhi paeai.

Nanak Na'am lage' se ubrai, homain sabad gavai."(4-8-51)

(Guru Amar Das)

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੩੩) (II)

“ਕਾਇਆ ਸਾਧੈ ਉਰਧ ਤਪੁ ਕਰੈ ਵਿਚਰੁ ਹਉਮੈ ਨ ਜਾਇ ॥
ਅਧਿਆਤਮ ਕਰਮ ਜੇ ਕਰੇ ਨਾਮੁ ਨ ਕਬਹੀ ਪਾਇ ॥

ਨਾਨਕ ਨਾਮਿ ਲਗੇ ਸੇ ਉਬਰੇ ਹਉਮੈ ਸਬਦਿ ਗਵਾਇ ॥” ੪ ॥ ੮ ॥ ੪੧ ॥

ii) **Central Theme :** O my mind ! Let us take refuge at the lotus-feet of the Guru by meditating on True Name. It is only through the Guru's Grace that one may be able to rid oneself of worldly attachments and afflictions. The path of self-surrender to the 'Will of God', through the Guru's teachings alone leads to the fourth state of "Equipoise" and unity with the Lord.

O Nanak ! The Guru-minded persons, who have taken the support of Lord's True Name, have crossed this ocean of life successfully through the Guru's guidance. (4-18-51)

V a) Sri Rag Mahalla-3 (Page 33)

"Kirpa Karai Gur pa'yeeai har na'mo dai dirr'ai.
Bin Gur Kinai na pa'yiou birtha janam gavai.

Na'am padar'ath ma'n vasia' Nanak Sahej Samai."(4-19-52)

(Guru Amar Das)

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੩੩) (V a)

“ਕਿਰਪਾ ਕਰੇ ਗੁਰੁ ਪਾਈਐ ਹਰਿ ਨਾਮੋ ਦੇਇ ਦਿੜਾਇ।
ਬਿਨੁ ਗੁਰ ਕਿਨੈ ਨ ਪਾਇਓ ਬਿਰਥਾ ਜਨਮੁ ਗਵਾਇ॥

ਨਾਮੁ ਪਦਾਰਥੁ ਮਨਿ ਵਸਿਆ ਨਾਨਕ ਸਹਿਜ ਸਮਾਇ॥” ੪ ॥ ੧੯ ॥ ੫੨ ॥

ii) Central Theme : One meets the True Guru through the Grace of the Lord, and such a Guru-minded person merges with the Lord by ridding himself of his ego, and then meditating on True Name. The self-willed person, without gaining the company of holy saints, wastes his life, while the Guru-minded person follows the Guru's teachings and enjoys a blissful life. (4-19-52)

i) Sri Rag Mahalla-3 (Page 34)

"Jini purakhi Satgur na sevio se' dukhia'i ju'g cha'r.
Ghar honda purakh na pachha'nia abhma'n muthai ahanka'r.

Nanak Na'm small tu Gurkai he't a'par."(5-20-53)

(Guru Amar Das)

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੩੩)

“ਜਿਨੀ ਪੁਰਖ ਸਤਗੁਰੁ ਨ ਸੇਵਿਓ ਸੇ ਦੁਖੀਏ ਜੁਗ ਚਾਰਿ॥
ਘਰਿ ਹੋਦਾ ਪੁਰਖੁ ਨ ਪਛਾਣਿਆ ਅਭਿਮਾਨ ਮੁਠੇ ਅਹੰਕਾਰਿ॥

ਨਾਨਕ ਨਾਮੁ ਸਮਾਲਿ ਤੁ ਗੁਰ ਕੈ ਹੇਤਿ ਅਪਾਰਿ॥” ੫ ॥ ੨੦ ॥ ੫੩ ॥

ii) Central Theme : O my mind ! By perceiving the Lord pervading everywhere we could get rid of our sufferings and the fear of the cycle of rebirths. The self-willed persons never realise the True Lord as they do not take the support of the Guru. The Guru-minded persons, however, seek Truth through the Guru's guidance and lead an honest and truthful life. The self-willed persons are not blessed with Lord's favours, being engulfed by the

worldly veil of falsehood. Some persons have crossed this ocean of life successfully by serving the True Guru and ridding themselves of egoism and narrow mindedness.

O Nanak ! Let us inculcate True Name in our hearts through the Lord's Grace for leading a fruitful life as all other formal practices like bathing at holy places or alms-giving will be of no avail. (5-20-53)

i) **Sri Rag Mahalla-3 (Page 34)**

"Kis ho'an sevi kia ju'p kari satgur poocho' jaeai.
Satgur ka bha'na ma'n le'iee vichon a'ap gavai.

Satgur se'van a'apna hoan tin ke' lag'a paeai.
Nanak dar sache' sachiaar hai hoan tin balharai jao."(4-21-541)

(Guru Amar Das)

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੩੪) ॥

“ਕਿਸੁ ਹਉ ਸੇਵੀ ਕਿਆ ਜਪੁ ਕਰੀ ਸਤਗੁਰ ਪੂਛਉ ਜਾਇ ॥
ਸਤਗੁਰ ਕਾ ਭਾਣਾ ਮੰਨਿ ਲਈ ਵਿਚਹੁ ਆਪੁ ਗਵਾਇ ॥

ਸਤਿਗੁਰ ਸੇਵਨਿ ਆਪਣਾ ਹਉ ਤਿਨਕੇ ਲਾਹਉ ਪਾਇ ॥
ਨਾਨਕ ਦਰਿ ਸਚੇ ਸਚਿਆਰ ਹਹਿ ਹਉ ਤਿਨ ਬਲਿਹਾਰੈ ਜਾਉ ॥” ੪ ॥ ੨੧ ॥ ੫੪ ॥

ii) **Central Theme :** The Guru-minded persons, who perceive the Lord pervading everywhere in the world, rid themselves of their ego, through the Guru's guidance, and they enjoy perfect bliss following the Lord's Will. The self-willed persons, without understanding the Guru's Word, waste their lives in this world, and are not treated with prestige and honour in the world hereafter.

O Nanak ! I would offer myself as a sacrifice to the Guru-minded persons, who are accepted as truthful in the Lord's Presence, finally merging with Him. (4-21-54)

i) **Sri Rag Mahalla-3 (Page 35)**

"Je ve'la vakhat vicharia ta' kit v'ela bhagat hoi.
Andin Na'amai ratia sache' sachi soi.

Nanak Sabad milawar'a Na'amai Na'am Samai."(4-22-55)

(Guru Amar Das)

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੩੫)

“ਜੇ ਵੇਲਾ ਵਖਤੁ ਵੀਚਾਰੀਐ ਤਾ ਕਿਤੁ ਵੇਲਾ ਭਗਤਿ ਹੋਇ ॥
ਅਨਦਿਨੁ ਨਾਮੇ ਰਤਿਆ ਸਚੇ ਸਚੀ ਸੋਇ ॥

ਨਾਨਕ ਸਬਦਿ ਮਿਲਾਵੜਾ ਨਾਮੇ ਨਾਮਿ ਸਮਾਇ ॥” ੪ ॥ ੨੨ ॥ ੫੫ ॥

ii) **Central Theme** : The question arises, which is the opportune time for remembering the Lord ? It is rather difficult to allocate a completely free time for remembering the Lord, so we should not worry about that and remember Him all the time. True worship consists in meditating on Lord's True Name with love all the time. The Guru-minded persons rid themselves of their ego and desires and merge with the Lord. We are lucky to meet holy saints who would help us to attain True Name through the Guru's guidance, thus finally uniting with the Lord. (4-22-55)

i) **Sri Rag Mahalla-3 (Page 35)**

"Apna bha'u tin pae'aun jin Gur ka sabad bichar.
Satsangti sada mil rahe' sachai ke gu'nn sa'ar.

So prabh nadar na aviee manmukh boojh na paiai.
Jis vaikha'lai soiee vaikhai Nanak Gurmukh paiai."(4-23-56)

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੩੫) (1-b)

“ਆਪਣਾ ਭਉ ਤਿਨ ਪਾਇਓਨੁ ਜਿਨ ਗੁਰ ਕਾ ਸਬਦੁ ਬੀਚਾਰਿ ॥
ਸਤ ਸੰਗਤੀ ਸਦਾ ਮਿਲਿ ਰਹੇ ਸਚੇ ਕੇ ਗੁਣ ਸਾਰਿ ॥

ਸੋ ਪ੍ਰਭੁ ਨਦਰਿ ਨ ਆਵਈ ਮਨਮੁਖਿ ਬੁਝ ਨ ਪਾਇ ॥
ਜਿਸ ਵੇਖਾਲੇ ਸੋਈ ਵੇਖੇ ਨਾਨਕ ਗੁਰਮੁਖਿ ਪਾਇ ॥” ੪ ॥ ੨੩ ॥ ੫੬ ॥

ii) **Central Theme** : Man is full of egoism and love for worldly Vices and pleasures. The Guru's teachings show him the right path for attainment of the Lord. Those persons, who are fortunate and pre-destined by Lord's Will due to their previous actions, realise the Lord automatically. The world is completely lost in dual mindedness and suffers through the cycle of rebirths, but it could be united with the Lord through His frace alone. Infact, only Guru-minded persons attain self-realisation through the Lord's Grace. (4-23-56)

i) Sri Rag Mahalla-3 (Page 36)

"Bin Gur ro'ge na tutiaee homain pir'r na jaeai.
Gur parsadi man vasai Naamai rehai samai.

Nanak Na'am salahai tu a'nt na pa'ravar. "(4-24-57)

(Guru Amar Das)

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੩੬) (Va)

“ਬਿਨੁ ਗੁਰ ਰੋਗੁ ਨ ਭੁਟਈ ਹਉਮੈ ਪੀੜ ਨ ਜਾਇ ॥ ਗੁਰ ਪਰਸਾਦੀ ਮਨਿ ਵਸੈ ਨਾਮੇ ਹਰੈ ਸਮਾਇ ॥

ਨਾਨਕ ਨਾਮੁ ਸਲਾਹਿ ਤੂੰ ਅੰਤੁ ਨ ਪਾਰਾਵਾਰੁ ॥” ੪ ॥ ੨੪ ॥ ੫੭ ॥

ii) Central Theme : We should sing the praises of the Lord, who is beyond our comprehension, and the whole world looks upto Him for His support. One attains self-realisation through Guru's guidance and finally merges with the Lord by immersing in the True Name of the Lord. The True Lord pervadeth everywhere and His writ runs throughout the universe; when we sing His praises through the Guru's Word, we acquire perfect bliss.

O Nanak ! The Lord is infinite, beyond our comprehension and is indescribable. Let us meditate on True Name, thus attaining salvation from this world. (4-24-57)

i) Rag Mahalla 3 (Page 36)

Tina anand sada sukh hai jina sach Na'am adhar
Gur sabdi sach pa'ya dookh nivanan ha'ar

andin Na'amai ratia Nanak Na'am Samai.

(Guru Amar Das)

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੩੬)

“ਤਿਨਾ ਅੰਨਦੁ ਸਦਾ ਸੁਖੁ ਹੈ ਜਿਨਾ ਸਚੁ ਨਾਮੁ ਆਧਾਰੁ ॥
ਗੁਰ ਸਬਦੀ ਸਚੁ ਪਾਇਆ ਦੁਖ ਨਿਵਾਰਣੁ ਹਾਰੁ ॥

ਅਨੰਦਿਨ ਨਾਮੇ ਹਤਿਆ ਨਾਨਕ ਨਾਮਿ ਸਮਾਇ ॥ ੪ ॥ ੨੫ ॥ ੫੮ ॥”

ii) Central Theme : Let us sing the praises of the Lord for attaining eternal bliss and unity with the Lord. It is only the Guru-minded persons who acquire this state of permanent joy through the Grace of the Lord. The self-willed persons spend their lives in

ignorance engulfed by the veil of falsehood. The Guru-minded persons, however, acquire True Name and merge with the Lord, the eternal Truth.(4-25-58)

i) **Sri Rag Mahalla-3 (Page 37)**

"Gu'nnvanti sach paya trisna ta'j vikar,
Gur sabdi 'mia'n rangia rasna prem payar.

sach khatna sach ra'as hai sachai sachi soiai,
sach milai se na vichhrai Nanak Gurmukh hoiai". (4-26-59)
(Guru Amar Das)

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੩੭) (I-b)

“ਗੁਣਵੰਤੀ ਸਚੁ ਪਾਇਆ ਤ੍ਰਿਸਨਾ ਤਜਿ ਵਿਕਾਰ ॥ ਗੁਰ ਸਬਦੀ ਮਨੁ ਰੰਗਿਆ ਰਸਨਾ ਪ੍ਰੇਮ ਪਿਆਰਿ ॥

ਸਚੁ ਖਟਣਾ ਸਚੁ ਗਾਸਿ ਹੇ ਸਚੇ ਸਚੀ ਸੋਇ ॥
ਸਚਿ ਮਿਲੇ ਸੇ ਨ ਵਿਛੁੜਹਿ ਨਾਨਕ ਗੁਰਮੁਖਿ ਹੋਇ ॥” ॥੪॥ ੨੬ ॥੫੯ ॥

ii) **Central Theme :** The Guru-minded persons follow Guru's Word with love and devotion and attain the Lord through the Guru's guidance finding favour in the Lord's Kingdom. The faithless persons are far removed from the Lord due to their sins and vicious thoughts or deeds thus they never realise the Truth, the True Lord. O Nanak! Having rid myself of worldly desires, I got Salvation and realised the Lord through Guru's guidance with the help of True Name (4-26-59)

i) **Sri Rag Mahalla-3 (Page 37)**

"aapai ka'ran karta karai srist dekhai aap upai,
sabh e'ko ik vartada alakh na lakhia jaeai.

aapai mail milainda phir vichhor'a na ho,
Nanak Gur Salahi a'pna jidu paice prabh soiai. (4-27-60)
(Guru Amar Das)

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੩੬) (I-a)

“ਆਪੇ ਕਾਰਣੁ ਕਰਤਾ ਕਰੇ ਸ੍ਰਿਸਟਿ ਦੇਖੇ ਆਪਿ ਉਪਾਇ ॥
ਸਭ ਏਕੇ ਇਕੁ ਵਰਤਦਾ ਅਲਖੁ ਨ ਲਖਿਆ ਜਾਇ ॥

ਆਪੇ ਮੇਲਿ ਮਿਲਾਇਦਾ ਫਿਰਿ ਵੇਛੋੜਾ ਨ ਹੋਇ ॥
ਨਾਨਕ ਗੁਰੁ ਸਾਲਾਹੀ ਆਪਣਾ ਜਿਦੁ ਪਾਈ ਪ੍ਰਭੁ ਸੋਇ ॥੪॥ ੨੭ ॥੬੦ ॥”

ii) **Central Theme :** The Lord Himself is the cause and effect of His creation and taketh care to maintain it. He unfoldeth these secrets to one whom He favoureth with His Grace. We should attain peace of mind by following His dictates, and meditating on True Name, unite with Him. We may realise the Lord through the Guru's guidance. Let us, therefore, concentrate on good deeds, ridding ourselves of meanness, and get united with the Lord. (4-27-60).

i) **Sri Rag Mahalla 3 (Page 37)**

"Su'nn Su'nn kaam gahaliai kia chaleh ba'h lada'i
aa'pna pir na pachhaniee kia mo'h dese'h jai

Nanak sobhavantia sohagani andin bhagat karai" (4-28-61)

(Guru Amar Das)

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੩ (ਪੰਨਾ ੩੭) (II)

ਸੁਣਿ ਸੁਣਿ ਕਾਮ ਗਹੇਲੀਏ ਕਿਆ ਚਲਹਿ ਬਾਹ ਲੁਭਾਇ ॥
ਆਪਣਾ ਪਿਰੁ ਨ ਪਛਾਣਈ ਕਿਆ ਗੁਰੁ ਦੇਸਹਿ ਜਾਇ ॥

ਨਾਨਕ ਸੋਭਾਵੰਤੀਆ ਸੋਹਾਗਣੀ ਅਨਦਿਨੁ ਭਗਤਿ ਕਰੇਇ ॥੪॥੨੮॥੬੧॥

ii) **Central Theme :** The self-willed, faithless persons are devoid of the Lord's love, like the deserted wife who does not get the love of her spouse, because they have not understood the Lord. The Guru-minded persons, however, have realised the True Lord with the Guru's guidance, having rid themselves of their ego; just like the faithful and beloved wife who gets all the care and love of her spouse, because of her obedient and lovable nature.

O Nanak! Such Guru-minded and faithful persons, who sing the praises of the Lord day and night, enjoying His love and Presence, are really praiseworthy. (4-28-61)

i) **Sri Rag Mahalla - 3 (Page 38)**

"ik pir rave'h a'pna hoan kai da'r poochho'u jai
satgur se'vi bhavkar mein pir deho milaeai

jini ik pachhania dooja bhau chukaiai
Gurmukh Naa'm pachhaniai Nanak sach samaeai (3-29-62)

(Guru Amar Das)

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੩ (ਪੰਨਾ ੩੮) (VI-b)

“ਇਕਿ ਪਿਰੁ ਗਵਹਿ ਆਪਣਾ ਹਉ ਕੈ ਦਰਿ ਪੂਛਉ ਜਾਇ॥
ਸਤਿਗੁਰੁ ਸੇਵੀ ਭਾਉ ਕਰ ਮੇ ਪਿਰੁ ਦੇਹੁ ਮਿਲਾਇ॥

ਜਿਨੀ ਇਕੁ ਪਛਾਣਿਆ ਦੁਜਾ ਭਾਉ ਚੁਕਾਇ॥
ਗੁਰਮੁਖਿ ਨਾਮੁ ਪਛਾਣੀਐ ਨਾਨਕ ਸਚਿ ਸਮਾਇ॥” (੩-੨੯-੬੨)

ii) **Central Theme :** O foolish Man! Follow the Lord's Will in the right spirit, so that you may win the love of the Lord-Spouse, thus merging with Him finally. One should serve the True Guru with love and devotion so that the Lord could be perceived closely through Guru's guidance, thus realising Him fully. The Guru-minded persons, who have followed the Guru's word, have realised the Lord within themselves and always cherish His memory. I bow in homage to them, who have attained the Lord getting rid of their dual-mindedness.

O Nanak! Let us realise True Name through the Guru's guidance and be merged in Truth. (3-29-62).

i) **Sri Rag Mahalla 3 (Page 38)**

Har ji sacha sach tu sab kichh te'rai chirai
lakh chourasi tarsdai phirai bin Gur bhetai pirai

Nanak Na'am small tu jit seviyai sukh hoi (4-30-63)

(Guru Amar Das)

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੩ (ਪੰਨਾ ੩੮)

“ਹਰਿ ਜੀ ਸਦਾ ਸਚੁ ਤੂ ਸਭੁ ਕਿਛੁ ਤੇਰੈ ਚਰਿ॥ ਲਖ ਚਉਰਾਸੀਹ ਤਰਸਦੇ ਫਿਰੇ ਬਿਨੁ ਗੁਰੁ ਭੇਟੇ ਪੀਰੈ॥

ਨਾਨਕ ਨਾਮੁ ਸਮਾਲਿ ਤੂ ਜਿਤੁ ਸੇਵੀਐ ਸੁਖੁ ਹੋਇ॥ ੪-੩੦-੬੩

ii) **Central Theme :** The Lord is the only ultimate Truth, and the whole Universe functions as per His Will. So we should remember True Name with Guru's guidance, as nothing else avails. The Lord is manifest through His creation, and the Guru-minded persons have realised Him through Guru's Word.

O Nanak! Let us preserve the True Name of the Lord in our minds, so that we could enjoy the eternal bliss in His Service. (4-30-63)

i)

Sri Rag Mahalla -3 (Page 39)

Jag homain mae'l dukh pa'ya ma'l lagi doojai bhaeai
ma'l homain dhoti kivai na uttrai je so tirath nai

Nanak naam na visrai sachai mahe' sma'ao. (4-33-64)

(Guru Amar Das)

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੩ (ਪੰਨਾ ੩੯) (VI-a)

“ ਜਗਿ ਹਉਮੈ ਮੇਲੁ ਦੁਖੁ ਪਾਇਆ ਮਲੁ ਲਾਗੀ ਦੁਜੈ ਭਾਇ ॥
ਮਲੁ ਹਉਮੈ ਧੋਤੀ ਕਿਵੈ ਨ ਉਤਰੈ ਜੇ ਸਉ ਤੀਰਥ ਨਾਇ ॥

ਨਾਨਕ ਨਾਮੁ ਨਾ ਵੀਸਰੈ ਸਚੈ ਮਾਹਿ ਸਮਾਉ ॥ (੪-੩੩-੬੪)

ii) **Central Theme :** The self-willed person, intoxicated with his egoism, even though he may be reading various religious books, is busy in this world with all sorts of penances, but these actions do not lead him anywhere, except to pain and sufferings. However, the Guru-minded persons, through the Guru's guidance, achieve self-realisation in the fourth stage of "Equipoise" and attain unity with the Lord.

O Nanak! The Guru-minded persons never forget True Name of the Lord, finally merging with the Lord. Their mind is full of Lord's Praises, and their only solace is the Guru's Word. Man, with his egoism, always claims credit for anything happening in this world, through sheer ignorance and foolishness (4-33-64)

i)

Sri Rag Mahalla - 4 (Page 39)

mein ma'n ta'n birhon a't a'gla kiun pritam milai ghar aieai
ja dekha prabh a'pna prabh dekhiyai dukh jaeai

prabh tudoh khali ko nahi dar Gurmukhan nu sa'bas
bikh bhoujal dubdai kadh lai jan Nanak ki ardas (4-1-65)

(Guru Ram Das)

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੪ (ਪੰਨਾ ੩੯)

“ ਮੈ ਮਨਿ ਤਨਿ ਬਿਰਹੁ ਅਤਿ ਅਗਲਾ ਕਿਉ ਪ੍ਰੀਤਮ ਮਿਲੈ ਘਰਿ ਆਇ ॥
ਜਾ ਦੇਖਾ ਖੁਭੁ ਆਪਣਾ ਪ੍ਰਭਿ ਦੇਖਿਐ ਦੁਖੁ ਜਾਇ ॥

ਪ੍ਰਭ ਤੁਧਰੁ ਖਾਲੀ ਕੋ ਨਹੀ ਦਰਿ ਗੁਰਮੁਖਾ ਨੂੰ ਸਾਬਾਸਿ ॥
ਬਿਖੁ ਭਉਜਲ ਡੁਬਦੇ ਕਢਿ ਲੈ ਜਨ ਨਾਨਕ ਕੀ ਅਰਦਾਸਿ ॥” (੪-੧-੬੫)

ii) **Central Theme :** O my True Guru! I have a great yearning for meeting the Lord, and I have no other solace except Thee. Pray lead us to unity with God ! The True Guru alone could bestow True Name on us; I would therefore seek His compassion to enable me to meet the Lord through His Grace.

O Lord! Thou art the fountain-head of all Thy Creation and all look upto Thee for support.- O Nanak! Pray save us from this ocean of suffering through Thy True Name, O Lord! This is my only prayer. (4-1-65)

i) **Sri Rag Mahalla - 4 (Page 40)**

Na'am milai ma'n triptiai bin Naa'mai dhrig jiwa's.
Koiee Gurumukh sajan je' milai mein dasai prabh gu'nn ta's

Jan Nanak utta'm pa'd pa'ya satgur ki livlaie'. (4-2-66)

(Guru Ram Das)

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੪ (ਪੰਨਾ ੪੦)

“ਨਾਮੁ ਮਿਲੈ ਮਨੁ ਤ੍ਰਿਪਤੀਐ ਬਿਨੁ ਨਾਮੈ ਪ੍ਰਿਗੁ ਜੀਵਾਸੁ ॥
ਕੋਈ ਗੁਰਮੁਖਿ ਸਜਣੁ ਜੇ ਮਿਲੈ ਮੈਂ ਦਸੈ ਪ੍ਰਭੁ ਗੁਣਤਾਸੁ ॥

ਜਨ ਨਾਨਕ ਉਤਮ ਪਦੁ ਪਾਇਆ ਸਤਿਗੁਰ ਕੀ ਲਿਵਲਾਇ ॥” (੪-੨-੬੬)

ii) **Central Theme :** May the Guru imbibe True Name of the Lord unto me, as life is useless without it! If one serves the Guru, one gets enlightened with the light of wisdom, through the jewel of True Name. The faithless persons, without the Guru's blessings are made to suffer the pangs of the cycle of births and deaths, and we should avoid their company. The Guru-minded persons, have attained the bliss of unity with the Lord, through Guru's guidance. (4-2-66).

i) **Sri Rag Mahalla - 4 (Page 40)**

"Gu'nn ga'va gu'nn vithra gu'nn boli meri mai
Gurmukh sajan gu'nn ka'ria mil sajan har gu'nn gai

satgur kai bha'nai jo chalai vitch bohath be'tha, ayaei
dhan dhan vadbhagi Nanka jin Satgur leiai milai" (4-3-67)

(Guru Ram Das)

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੪ (ਪੰਨਾ ੪੦)

“ਗੁਣ ਗਾਵਾ ਗੁਣ ਵਿਬਰਾ ਗੁਣ ਬੋਲੀ ਮੇਰੀ ਪਾਇ ॥
ਗੁਰਮੁਖਿ ਸਜਣੁ ਗਣ ਕਾਰੀਆ ਮਿਲਿ ਸਜਣੁ ਹਰਿਗੁਣ ਗਾਇ ॥

ਸਤਿਗੁਰ ਕੈ ਭਾਣੈ ਜੋ ਚਲੈ ਵਿਚਿ ਬੋਹਿ ਬੋਠਾ ਆਇ ॥
ਧੰਨੁ ਧੰਨੁ ਵਡਭਾਗੀ ਨਾਨਕਾ ਜਿਨਾ ਸਤਿਗੁਰ ਲਏ ਮਿਲਾਇ ॥” (੪-੩-੬੭)

ii) **Central Theme :** O my True Lord! My mind always pines for acquiring Thy True Name, which is attained through the Guru's Grace only. I get peace of mind by singing Thy praises, immersed in True Name. It is to be clearly understood that without good fortune and good actions one cannot meet the True Guru in spite of being very close to Him, due to the separation caused by the wall of ignorance and dual-mindedness. Thus the faithless person loses the battle of life, without the help of True Name and the True Guru, being the boat and boatman. O Nanak! Blessed are the Guru-minded and fortunate persons, who are merged with the True Lord, through Guru's guidance, following the Will of the Lord! (4-3-67)

i) **Sri Rage Mahalla - 4 (Page 41)**

"Ho'u pa'nth disaiee nit khar'i koiee prabh dasai tin jao
Jini me'ra piara ra'via tin pichhai la'g phirao

sab jug jivan ju'g aa'p hai Nanak jal jalai samai" (4-4-68)

(*Guru Ram Das*)

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੪ (ਪੰਨਾ ੪੧)

“ਹਉ ਪੰਬੁ ਦਸਾਈ ਨਿਤ ਖੜੀ ਕੋਈ ਪ੍ਰਭੁ ਦਸੈ ਤਿਨਿ ਜਾਉ ॥
ਜਿਨੀ ਮੇਰਾ ਪਿਆਰਾ ਰਾਵਿਆ ਤਿਨ ਪੀਛੈ ਲਾਗਿ ਫਿਰਾਉ ॥

ਆਪਿ ਦਇਆ ਕਰਿ ਮੇਲਸੀ ਗੁਰ ਸਤਿਗੁਰ ਪੀਛੈ ਪਾਇ ॥
ਸਭੁ ਜਗ ਜੀਵਨੁ ਜਗਿ ਆਪਿ ਹੈ ਨਾਨਕ ਜਲੁ ਜਲਹਿ ਸਮਾਇ ॥ (੪-੪-੬੮)

ii) **Central Theme :** I would beseech my faithful and Guru-minded friends to let me know the path of meeting the Lord as they have already enjoyed the pleasure of His Unison. I am never tired of singing the praises of the True Guru who has finally helped me to meet the True Lord, through His Grace. The True Guru and the True Lord are blended into one, and the human being even is a

part of them. O Nanak! The Lord is the World Himself along with the life existing therein pervading every where like water mingling with water, without any distinction. (4-4-68)

i) **Sri Rage Mahalla - 4 (Page 41)**

"Ra's amrit Naam ra's a't bhala kit bidh milai ra's khaie.
jaie' puchhoh sohagani tusa'n kiun kar milia prabh aieai

aap da'ya kar de'vsi Gurmukh amrit choiai
sabh ta'n ma'n haria hoiea' Nanak vasia' ma'n soiai (4-5-69)

(Guru Ram Das)

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੪ (ਪੰਨਾ ੪੧)

“ਰਸੁ ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਰਸੁ ਅਤਿ ਭਲਾ ਕਿਤੁ ਬਿਧਿ ਮਿਲੈ ਰਸੁ ਖਾਇ ॥
ਜਾਇ ਪੁਛਹੁ ਸੋਹਾਗਣੀ ਤੁਸਾ ਕਿਉ ਕਰਿ ਮਿਲਿਆ ਪ੍ਰਭ ਆਇ ॥

ਆਪਿ ਦਇਆ ਕਰਿ ਦੇਵਸੀ ਗੁਰਮੁਖਿ ਅੰਮ੍ਰਿਤੁ ਚੋਇ ॥
ਸਭੁ ਤਨੁ ਮਨੁ ਹਰਿਆ ਹੋਇਆ ਨਾਨਕ ਹਰਿ ਵਸਿਆ ਮਨਿ ਸੋਇ ॥ (੪-੫-੬੯)

ii) **Central Theme :** O Bother! Let us get in touch with the true friend, the True Guru, who will relieve us of our ego, through His guidance and knowledge. The Guru's Word is the priceless gem and the persons, who follow His guidance, enjoy the pleasures and fruits of Lord's union. Such persons are really fortunate and enjoy the pleasures of True Name.

O Nanak! The Guru-minded persons enjoy the bliss of True Name through Lord's Grace. The faithless persons, however, suffer without the guidance of the Guru, being under the control of vices like anger; and without attaining True Name. (4-5-69)

i) **Sri Rag Mahalla - 4 (Page 42)**

"Dinas charai phir a'thvai rein sabaiee jai
au'v gha'tai nar na bujhai nit moosa laaj tukaeai

tin ki sangat dai prabh mein jachak ki ardas
Nanak bha'g vadai tina Gurmukhan jin anta'r na'am parga's.
(4-33-31-6-70)

(Guru Ram Das)

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੪ (ਪੰਨਾ ੪੨) (VI-b)

“ਦਿਨਸੁ ਚੜੇ ਫਿਰਿ ਆਬਵੈ ਰੇਣਿ ਸਬਾਈ ਜਾਇ ॥
ਆਵ ਘਟੈ ਨਰੁ ਨਾ ਬੁਝੈ ਨਿਤਿ ਮੁਸਾ ਲਾਚੁ ਟੁਕਾਇ ॥

ਤਿਨ ਕੀ ਸੰਗਤਿ ਦੇਇ ਪ੍ਰਭ ਮੈ ਜਾਚਿਕ ਕੀ ਅਰਦਾਸਿ ॥
ਨਾਨਕ ਭਾਗ ਵਡੇ ਤਿਨਾ ਗੁਰਮੁਖਾ ਜਿਨ ਅੰਤਰਿ ਨਾਮੁ ਪਰਗਾਸਿ ॥ (੪-੩੩-੩੧-੬-੭੦)

ii) **Central Theme :** The span of life goes on decreasing as the days and nights pass by but man does not realise it. The false love of the son and wife will not be of any avail in the end. The Guru-minded persons sing the praises of True Lord, and are always absorbed in True Name. They hear the eternal music of Nature and are received with honour in the Lord's Presence. (Kingdom of Heaven). O Nanak! My prayer to the Lord is to unite me with such Guru-minded persons who are fortunate to have illumined their hearts with True Name. (4-33-31-6-70).

i) **Sri Rag Mahalla - 5 Ghar-1 (Page 42)**

"Kia tu ra'ta dekh kai putar kalitar sigar.
ras bhogeh khusian kare'h manai rung apa'r

jo har jan bha'vai so karai dar phe'r na pavai koiai
Nanak ra'ta rung har sabh ja'g me'h cha'nai hoiai

(Guru Arjan Dev)

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੫ ਘਰੁ ੧ (ਪੰਨਾ ੪੨) (VII)

“ਕਿਆ ਤੂ ਰਤਾ ਦੇਖਿ ਕੈ ਪੁਤ੍ਰ ਕਲਤ੍ਰ ਸੀਗਾਰ ॥ ਰਸ ਭੋਗਹਿ ਖੁਸ਼ੀਆਂ ਕਰਹਿ ਮਾਣਹਿ ਰੰਗ ਆਪਾਰ ॥

ਜੋ ਹਰਿ ਜਨ ਭਾਵੈ ਸੋ ਕਰੇ ਦਰਿ ਫੇਰੁ ਨਪਾਵੈ ਕੋਇ ॥
ਨਾਨਕ ਰਤਾ ਰੰਗ ਹਰਿ ਸਭ ਜਗ ਮਹਿ ਚਾਨਣੁ ਹੋਇ ॥ (੪-੧-੯੧)

ii) **Central Theme :** O Man! Do not be proud and pleased with your having a son, wife and grandeur all around, as without the remembrance of the Lord-Creator, you are doomed to failure.

O my mind! The Lord is our only benefactor, who could be attained through Guru's guidance with Lord's Grace. Man has forgotten the Lord while amassing wealth and enjoying life amidst his family members due to his ego. But all this is temporary and liable to perish.

O Nanak! The Lord hath given certain powers to His saints and whatever they wish, comes to pass as they are always imbued with His love, being blessed with His Grace. (4-1-71)

i) **Sri Rag Mahalla - 5 (Page 42)**

"ma'n bilas,bo'h rung gha'na drist bhoool khusian
Chhatar dhar badsahian vitch sehsai pa'ria

Kot taiteees sevka sidh sadhika dar kharia
girambari vad sahibi sabh Nanak supan thia (4-2-72)

(Guru Arjan Dev)

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੫ (ਪੰਨਾ ੪੨) (VII-b)

“ਮਨਿ ਬਿਲਾਸੁ ਬਹੁ ਰੰਗੁ ਘਣਾ ਦ੍ਰਿਸਟਿ ਭੂਲਿ ਖੁਸੀਆ ॥
ਛਤ੍ਰ ਪਾਰ ਬਾਦਿਸਾਹੀਆ ਵਿਚਿ ਸਹਸੇ ਪਰੀਆ ॥੧॥

ਕੋਟਿ ਤੇਤੀਸ ਸੇਵਕਾ ਸਿਧ ਸਾਧਿਕ ਦਰਿਖਰਿਆ ॥
ਗਿਰੰਬਾਰੀ ਵਡ ਸਾਹਬੀ ਸਭੁ ਨਾਨਕ ਸੁਪਨੁ ਥੀਆ ॥(੪-੨-੭੨)

ii) **Central Theme :** O Brother! The real peace is to be attained through the company of holy saints, but by those persons, blessed by the Lord. There is no peace gained by visiting all the religious places; even the kings and rulers get no satisfaction. Even men like Ravana, who possessed control of the gods with all its splendour had to perish.

O Nanak! Everything will come to naught without the support of True Name. (4-2-72)

i) **Sri Rag Mahalla - 5 Ghar-1 (Page 43) (V-a)**

"bhalkai uth papoliai vin bujhai mugad ajaan
So prabh chit na a'yo chhutaigi beba'n.

Cha'rai ku'nda bha'al kai aie pia sarnai
Nanak sachai patsah dubda lia kadaeai. (4-3-73)

(Guru Arjan Dev)

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੫ (ਪੰਨਾ ੪੩) (V-a)

“ਭਲਕੇ ਉਠਿ ਪਪੋਲੀਐ ਵਿਣੁ ਬੁਝੇ ਮੁਗਧ ਅਜਾਣਿ ॥ ਸੋ ਪ੍ਰਭੁ ਚਿਤਿ ਨ ਆਇਓ ਛੁਟੈਗੀ ਬੇਥਾਣਿ ॥

ਚਾਰੇ ਕੁੰਡਾ ਭਾਲਿਕੇ ਆਇ ਪਇਆ ਸਰਣਾਇ ॥

ਨਾਨਕ ਸਚੇ ਪਾਤਿਸਾਹਿ ਭੁਬਦਾ ਲਇਆ ਕਢਾਇ ॥ (੪-੩-੭੩)

ii) **Central Theme :** O Man! You have engrossed yourself in various mean activities and your life is nearing its end without achieving anything. But if one develops affection for the True Guru, one enjoys the true bliss.

O Man! You are interested in this temporary life, being oblivious of life hereafter, which is permanent.

O Nanak! I have sought refuge at the lotus-feet of the Guru, as there is no other saviour in the world. The True Lord hath thus saved me from the ocean of life (4-3-73).

i) **Sri Rag Mahalla - 5 (Page 43)**

"Gha'ri moha't ka pahu'na kaaj swaranhaar,
Maya kaam viapia samjhainahi gava'ar

jis te' sojie ma'n paiee milia purakh sujan
Nanak ditha sa'da na'al har antarjami jaan. (4-4-74)

(Guru Arjan Dev)

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੫ (ਪੰਨਾ ੪੩) (VII)

“ਘੜੀ ਮੁਹਤ ਕਾ ਪਾਹੁਣਾ ਕਾਜ ਸਵਾਰਣ ਹਾਰੁ ॥ ਮਾਇਆ ਕਾਮਿ ਵਿਆਪਿਆ ਸਮਝੈ ਨਾਹੀ ਗਾਵਾਰੁ ॥

ਜਿਸ ਤੇ ਸੋਝੀ ਮਨਿ ਪਈ ਮਿਲਿਆ ਪੁਰਖੁ ਸੁਜਾਣ ॥

ਨਾਨਕ ਡਿਠਾ ਸਦਾ ਨਾਲਿ ਹਰਿ ਅੰਤਰਜਾਮੀ ਜਾਣੁ ॥ (੪-੪-੭੪)

ii) **Central Theme :** O Man! You have wasted the whole life in useless talk; from childhood to old age; sometimes in play, then being engrossed in vices and vicious thoughts, then being busy with your sons and daughters and in the end, the old age which ends in death, without realising anything. Now at this stage, any repentance will be of no avail. We have never remembered the Lord, who had bestowed on us this body and soul. This life is limited as our breath is counted and after we have lived the limited

number of days, the god of death lays his hands on us. One could cross this ocean successfully if one has done good deeds in the past and is pre-destined by the Lord's Will.

O Nanak! we offer ourselves as a sacrifice to the holy congregations, through whose company we have attained self realisation and the Lord is perceived within us through this enlightenment. We have thus enjoyed the bliss of life through Guru's guidance, resulting in unity with the Lord. (4-4-74)

i) **Sri Rag Mahalla - 5 (Page 43)**

"Sabhai gala'n visran iko visar na jao
dhandha sabh jalaikai Gur naam dia sach soaou

ikas siun ma'n ma'nia ta ho'a nehchal cheet
sach kha'na sach painar'an te'k Nanak sach keet (4-5-75)
(Guru Arjan Dev)

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੫ (ਪੰਨਾ ੪੩) (Va)

“ਸਭੇ ਗਲਾ ਵਿਸਰਨੁ ਇਕੋ ਵਿਸਰਿ ਨ ਜਾਉ ॥
ਧੰਧਾ ਸਭੁ ਜਲਾਇ ਕੈ ਗੁਰਿ ਨਾਮੁ ਦੀਆ ਸਚੁ ਸੁਆਉ ॥

ਇਕਸ ਸਿਉ ਮਨੁ ਮਾਨਿਆ ਤਾ ਹੋਆ ਨਿਹਚਲੁ ਚੀਤੁ ॥
ਸਚੁ ਖਾਣਾ ਸਚੁ ਪੈਨਣਾ ਟੇਕ ਨਾਨਕ ਸਚੁ ਕੀਤੁ ॥ (੪-੫-੭੫)

ii) **Central Theme :** O my mind! Let us sing the praises of the Lord by taking refuge at the lotus-feet of the Guru by renouncing all our cleverness. All our hopes and desires would be fulfilled if the Lord's support protecteth us, and all our sins and sufferings or shortcomings are overcome by reciting the Lord's Name. I offer myself as a sacrifice to the Guru, who has utilised my services in the company of holy saints. Now we should seek the Lord's support only, as everything is in His Hands. All the worldly things like moon, sun, water and air etc. are the blessings of the Lord, so by reciting His Name only, the mind gets concentrated on True Name. Now we perceive the Lord as the only friend of ours.

O Nanak! The person, who takes the support of the Lord in his doings, does everything in His Pleasure, so his functions including eating and drinking are pure. The Lord is the only Truth, for whose attainment we should utilise this life. (4-5-75)

i)

Sri Rag Mahalla - 5 (Page 44)

"Sabhai tho'k prapatai je av'ai ik hath
Janam padarth sapha'l hai je sachā sabad ka'th.

Dhoiee tis hi no milai jin poorā guru labha.
Nanak badha ghar tahan jithai mirat na janam jara. (4-6-76)
(Guru Arjun Dev)

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੪੪)

ਸਭੇ ਥੋਕ ਪਰਾਪਤੇ ਜੇ ਆਵੈ ਇਕੁ ਹਥਿ ॥ ਜਨਮੁ ਪਦਾਰਥੁ ਸਫਲੁ ਹੈ ਜੇ ਸਚਾ ਸਬਦੁ ਕਥਿ ॥

ਢੋਈ ਤਿਸਰੀ ਨੋ ਮਿਲੈ ਜਿਨਿ ਪੁਰਾ ਗੁਰੁ ਲਭਾ ॥
ਨਾਨਕ ਬਧਾ ਘਰੁ ਤਹਾ ਜਿਥੇ ਮਿਰਤੁ ਨ ਜਨਮੁ ਜਰਾ ॥੪॥੬॥੭੬॥

ii) **Central Theme :** O my mind ! Remember the True Lord, by inculcating Him in the heart, as apart from Him there is nothing except the world of falsehood engrossed in worldly pleasures. If we realise the Lord's True Name only, everything would be set right. If one is fortunate enough and is pre-destined by Lord's Will, then one could attain the Lord through Guru's guidance.

If I were to receive Lord's True Name even for a moment, provided the Guru's Grace is bestowed on me, then my body and soul would be at peace but the Guru's lotus feet could be held only when one is destined to meet the Guru based on his previous actions. The Guru, then helps us to cross this ocean of life successfully with His protective hands, as once a person has the support of True Name, no sufferings could affect him.

O Nanak ! The persons, who have met the Guru, have been saved from the cycle of births and deaths, as the persons, who attain Lord's True Name in the company of holy saints, enjoy perfect bliss and are received with honour by the Lord. (4-6-76).

i a)

Sri Rag Mahalla-5 (Page 44)

Soiee dhiaeeai jiar'ai sir saha' patsah,
Tis hi ki kar a'as ma'n jis ka sabas va'sah.

Varna chehna bahra kimat keh na sakao'.
Nanak ko prabh me'ya kar sach dev'o a'pna nao'.(4-7-77)

(Guru Arjan Dev)

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੪੪) (I a)

“ਸੋਈ ਧਿਆਈਐ ਜੀਅੜੇ ਸਿਰਿ ਸਾਰਾ ਪਾਤਿਸਾਹੁ ॥
ਤਿਸ ਹੀ ਕੀ ਕਰਿ ਆਸ ਮਨ ਜਿਸ ਕਾ ਸਭਸੁ ਵੇਸਾਹੁ ॥

ਵਰਨਾ ਚਿਹਨਾ ਬਾਹਰਾ ਕੀਮਤਿ ਕਰਿ ਨ ਸਕਾਉ ॥
ਨਾਨਕ ਕਉ ਪ੍ਰਭ ਮਇਆ ਕਰਿ ਸਚੁ ਦੇਵਹੁ ਅਪੁਣਾ ਨਾਉ ॥” ੪ ॥ ੭ ॥ ੭੭ ॥

ii) **Central Theme :** O my mind ! Let us try to save the Lord who is the greatest of all kings. Let us take the support of the Lord, who is the manstay of everyone through the Guru's guidance. Let us try to recite the Name of the Lord and sing His praises throughout the twenty four hours; specially the Lord who is the greatest and whose name gives perfect bliss through its recitation; and we could rid ourselves of all our sufferings. Let us remember Him always. Whosoever is blessed by Lord's Grace, get all his jobs done. Let us pray to the Lord in the company of holy saints so as to gain joy and comforts.

O Nanak ! May the Lord bless me with His True Name, through His Grace ! He is the greatest of all, and everyone sings His praises. He does not possess any symbols or caste and no one can really evaluate Him. There is no other way of meeting Him except through meditation of His True Name. (4-7-77)

i) **Sri Rag Mahalla-5 (Page 45)**

"Na'am dhiaeeai so sukhi this mukh u'jal hoiai.
Poorai gur te payaiecai pargat sabhni loiai.

Satgur ki sewa so karai jis binsai homain taap.
Nanak ko gur bhe'tia binsai sagal santaa'p."(4-8-78)

(Guru Arjan Dev)

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੪੫)

“ਨਾਮੁ ਧਿਆਏ ਸੋ ਸੁਖੀ ਤਿਸੁ ਮੁਖੁ ਉਜਲੁ ਹੋਇ ॥ ਪੂਰੇ ਗੁਰ ਤੇ ਪਾਈਐ ਪਰਗਟੁ ਸਭਨੀ ਲੋਇ ॥

ਸਤਿਗੁਰ ਕੀ ਸੇਵਾ ਸੋ ਕਰੇ ਜਿਸੁ ਬਿਨਸੈ ਰਉਮੇ ਤਾਪੁ ॥
ਨਾਨਕ ਕਉ ਗੁਰੁ ਭੋਟਿਆ ਬਿਨਸੈ ਸਗਲ ਸੰਤਾਪੁ” ॥੪ ॥੮ ॥੭੮ ॥

ii) **Central Theme :** O my mind ! Remember the Lord's Name which always supports us, being with us. Whosoever recites True

Name, always enjoys comfort and joy. One could attain True Name, through Guru's guidance in the Company of holy congregations all other worldly achievements are transient and are of no avail as they are temporary in nature, and their colour fades away. Whosoever is having good fortune, could attain True Name by discarding all cleverness through Guru's support and falling at Guru's lotus feet to seek His blessings.

O Nanak ! The person, who could rid himself of his ego, through Lord's Grace, could be united with the Lord in the company of the Guru, thus getting rid of all sufferings. (4-8-78)

i b) **Sri Rag Mahalla-5 (Page 45)**

"Ik pachhanu jia ka iko rakhan ha'ar,
Ikas ka ma'n a'sra, iko pra'n adha'r.

Jiu pind sab tis ka jo tis bha'vai so hoiai.
Gur poorai poorā bhia jap Nanak sa'cha soiai."(4-9-79)

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੪੫) (I-b)

“ਇਕੁ ਪਛਾਣੁ ਜੀਅ ਕਾ ਇਕੋ ਰਖਣ ਹਾਰੁ ॥ ਇਕਸ ਕਾ ਮਨਿ ਆਸਰਾ ਇਕੋ ਪ੍ਰਾਣ ਅਧਾਰੁ ॥

ਜੀਉ ਪਿੰਡੁ ਸਭੁ ਤਿਸਕਾ ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋ ਹੋਇ ॥
ਗੁਰਿ ਪੁਰੇ ਪੁਰਾ ਭਇਆ ਜਪਿ ਨਾਨਕ ਸਚ ਸੋਇ ॥” ੪ ॥ ੯ ॥ ੭੯ ॥

ii) **Central Theme :** O my mind ! Let us take refuge at the lotus feet of the Guru, by forgetting all other means and other sources; serve the True Guru and concentrate on the devotion to one Lord only, as He alone could save us from all the miseries. It is by taking His support alone that one may attain all joy and comforts. The Lord is our brother, friend, mother and father, as He alone hath bestowed this body and soul on us. We should never forget such a Lord, and by serving such a Lord, we do not come across sufferings. We should develop love and devotion for the Lord, who pervadeth everywhere.

O Nanak ! There is none else except the Lord and this body is a blessing of the Lord only. Whatever happens, is with His connivance, as per His Will. Those persons, who have remembered the Lord's True Name through Guru's guidance, are

finally merged with the Lord. (4-9-79)

i) **Sri Rag Mahalla-5 (Page 45)**

Jina Satgur Siu chit la'ya se' poorai pardhan,
jin kou a'ap dayal hoi tin upjai' ma'n gyan.

Tinki sōbha nirmali pargat bhaiee jahan.
Jin me'ra pra'bh dhiaya Nanak tin kurban. (4-10-80)
(Guru Arjan Dev)

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੪੫) (VI b)

“ਜਿਨਾ ਸਤਿਗੁਰ ਸਿਉ ਚਿਤੁ ਲਾਇਆ ਸੇ ਪੂਰੇ ਪਰਧਾਨ ॥
ਜਿਨ ਕਉ ਆਪਿ ਦਇਆਲੁ ਹੋਇ ਤਿਨ ਉਪਜੈ ਮਨਿ ਗਿਆਨੁ ॥

ਤਿਨਕੀ ਸੋਭਾ ਨਿਰਮਲੀ ਪਰਗਟੁ ਭਈ ਜਹਾਨ ॥
ਜਿਨੀ ਮੇਰਾ ਪ੍ਰਭੁ ਧਿਆਇਆ ਨਾਨਕ ਤਿਨ ਕੁਰਬਾਨ ॥” ॥੪॥੧੦॥੮੦॥

ii) **Central Theme :** O my mind ! Let us recite the Lord's True Name only, which will bring us all comforts and also honour in the Lord's Court hereafter. The persons, who have been fortunate as per pre-destined Will of the Lord, and Guru's Grace, have attained True Name, through the Guru's guidance. They have become purified getting rid of the fear of the cycle of births and deaths in the company of holy saints and have been satiated with Guru's guidance, and His glimpse. The Lord pervadeth everywhere; there is none else like Him who could bestow His blessings on us, and we could receive whatever we want by seeking refuge at His lotus feet and seek His support.

O Nanak ! I offer myself as a sacrifice to all those Guru minded persons, who have meditated on Lord's Name, and they are known throughout the surroundings. The persons, who have remembered the Lord by inculcating Him in their hearts, have become full of virtues and have developed love for the Lord. (4-10-80)

Va) **Sri Rag Mahalla-5 (Page 46)**

"Mil Satgur sab dukh gaya, har sukh vasia ma'n ay'ai.
Antar jo't parga'sia e'kas siu liv lai.

Aath paher gu'nn sa'rdai rate' rung apa'r.
Parbrahm sukh sagro Nanak sa'd balihar."(4-11-81)
(Guru Arjan Dev)

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੪੬) (V a)

“ਮਿਲਿ ਸਤਿਗੁਰੁ ਸਭੁ ਦੁਖੁ ਮਇਆ ਹਰਿ ਸੁਖੁ ਵਧਿਆ ਮਨਿ ਆਇ ॥
ਅੰਤਰਿ ਜੋਤਿ ਪਰਗਾਸੀਆ ਏਕਸੁ ਸਿਉ ਲਿਵ ਲਾਇ ॥

ਆਠ ਪਹਰ ਗੁਣ ਸਾਰਦੇ ਰਤੇ ਰੰਗਿ ਅਪਾਰ ॥
ਪਾਰਬ੍ਰਹਮੁ ਸੁਖ ਸਾਗਰੋ ਨਾਨਕ ਸਦ ਬਲਿਹਾਰ ॥” ॥੪॥੧੧॥੮੧॥

ii) **Central Theme :** O my mind ! One gets joy and comfort by taking Guru's guidance. When someone serves the Guru, one gets all his desires fulfilled. By meeting the True Guru, all our sufferings are eliminated, and we develop love of the Lord, by the enlightenment of Lord's light, illumined by the knowledge (secrets) of the Lord. We become purified by meditating on True Name and singing the praises of the Guru. We get all our desires fulfilled when the treasure of True Name is accepted by the heart. Then all the vices like sexual desires and anger etc. are got rid of and we attain the treasure of True Name in our hearts through Guru's Grace. When we realise the Guru's Word, then we get rid of the cycle of births and deaths, thus uniting us with Lord Himself, by bestowing the boon of True Name.

O Nanak ! I would offer myself as a sacrifice to the Master, the ocean of all virtues. Moreover then we wash our sins and the mind gets purified by singing the praises of the Lord, and the Lord protecteth His saints from all worries. Since the saints are immersed in Lord's True Name all the twenty four hours, they are received with honour in the Lord's court and are respected here and hereafter. (4-11-81)

i) **Sri Rag Mahalla-5 (Page 46)**

"Poora satgur je milai paieeai sabad nidhan.
Kar kirpa prabh a'pni japiai amrit na'am.

Jia pra'n ta'n dha'n ra'khai kar kirpa ra'khi jind.
Nanak saglai do'kh u'tarian prabh parbrahm baksind."(4-12-82)

(Guru Arjan Dev)

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੪੬)

“ਪੁਰਾ ਸਤਿਗੁਰੁ ਜੇ ਮਿਲੇ ਪਾਈਐ ਸਬਦੁ ਨਿਧਾਨੁ ॥ ਕਰਿ ਰਿਪਾ ਪ੍ਰਭ ਆਪਣੀ ਜਪੀਐ ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ॥

ਜੀਅ ਪ੍ਰਾਣ ਤਨੁ ਧਨੁ ਰਖੇ ਕਰਿ ਕਿਰਪਾ ਰਾਖੀ ਜਿੰਦ ॥ ਨਾਨਕ ਸਗਲੀ ਦੋਖ ਉਤਾਰਿਅਨੁ
ਪ੍ਰਭੁ ਪਾਰਬ੍ਰਹਮ ਬਖ ਸਿੰਦੁ ॥” ॥੪॥ 12 ॥ ੮2 ॥

ii) **Central Theme :** O my mind ! Let us take refuge in the support of the Lord and remember the True Name of the Lord as besides Him there is no other power on Earth. It is only through the Grace of the Lord that we may recite the nectar of True Name, and attain the treasure of Guru's Word through the Company of the Guru. Then the sufferings due to the cycle of births and deaths can also be reduced or eliminated.

Let us serve the True Lord who is the King of Kings, as due to good fortune and pre-destined Will only we get the company of holy saints and meditate on True Name, but it is impossible to evaluate the Lord's blessings and His powers.

O Lord ! I have only Thy support, as Thou art the mainstay of unknown and poor people like me, and we have no other support to fall back upon. So we should remember the Lord and sing His praises all the twenty-four hours, as He hath protected our body and soul through His Grace. O Nanak ! The Lord hath made us comfortable and by ridding us of all our ills, hath enabled us to enjoy the bliss of life by bestowing on us His True Name. (4-12-82)

i) **Sri Rag Mahalla-5 (Page 47)**

"Preet lagi tis sach siu marai na avai jaeai,
na vichhorian vichhrai sab meh rahia samai.

Dekhai sunai hadur sa'd ghat ghat brahm ra'vind.
Akirtghana nu palda prabh Nanak sa'd bakhsind."(4-13-83)

(Guru Arjan Dev)

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੪੭) (1-੮)

“ਪ੍ਰੀਤਿ ਲਗੀ ਤਿਸੁ ਸਚ ਸਿਉ ਮਰੇ ਨ ਆਵੈ ਜਾਇ ॥ ਨਾ ਵੇਛੋੜਿਆ ਵਿਛੁੜੈ ਸਭ ਮਹਿ ਰਹਿਆ ਸਮਾਇ ॥

ਦੇਖੈ ਸੁਣੈ ਹੁਦੂਰਿ ਸਦ ਘਟਿ ਘਟਿ ਬ੍ਰਹਮੁ ਰਵਿੰਦੁ ॥
ਅਕਿਰਤਘਣਾ ਨੋ ਪਾਲਦਾ ਪ੍ਰਭੁ ਨਾਨਕ ਸਦ ਬਖਸਿੰਦੁ ॥” ॥੪॥ ੧੩ ॥ ੮੩ ॥

ii) **Central Theme :** O Brother ! Develop the love of the Lord, as the worldly love is false and temporary and nobody experiencing worldly love is really happy. Whosoever has developed friendship with Truth, never goes through the cycle of births and deaths, nor deserts anyone. The Guru hath enabled us to meet such a Lord, who is beyond our comprehension; always bestows His blessings on us, and possesses a calm and carefree pose. The Lord helpeth everyone and whatever we demand from Him we always get that. Our body and mind gets peace and tranquillity through His glimpse and He is a treasure-head of all virtues. We should always remember such a Lord, day and night, and never forget Him.

O Nanak ! The Lord is a great benefactor and maintaineth even those persons who are thankless and pervadeth everywhere. We should offer our body, mind and all wealth as a sacrifice to this Lord. But He helpeth those persons only, who are fortunate enough, with pre-destined Will of the Lord, so we should always meditate on the True Name of such a Lord. (4-13-83)

i) **Sri Rag Mahalla-5 (Page 47)**

"Ma'n ta'n dha'n jin prabh dia rakhia sahej sawar.
Sarab kala kar thapia antar jo't apar.

Bin prabh koi na ra'khanhar maha bikat ja'm bhia
Nanak Na'am na veesro'a kar apni har maya."(4-14-84)

(Guru Arjan Dev)

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੪੭)

“ਮਨੁ ਤਨੁ ਧਨੁ ਜਿਨਿ ਪ੍ਰਭ ਦੀਆ ਰਖਿਆ ਸਹਜਿ ਸਵਾਰਿ ॥
ਸਰਬ ਕਲਾ ਕਰਿ ਥਾਪਿਆ ਅੰਤਰਿ ਜੋਤਿ ਅਪਾਰ ॥

ਬਿਨੁ ਪ੍ਰਭ ਕੋਇ ਨ ਰਖਨਹਾਰੁ ਮਹਾ ਬਿਕਟ ਜਮ ਭਇਆ ॥
ਨਾਨਕ ਨਾਮੁ ਨ ਵੀਸਰਉ ਕਰਿ ਅਪਨੀ ਹਰਿ ਮਇਆ ॥ ੪ ॥ ੧੪ ॥ ੮੪ ॥

ii) **Central Theme :** O my mind ! There is no other power on Earth except th Lord's. If you remain attached to the lotus feet of the Lord, you will never come across any sufferings or ills. We should always remember the Lord, who is our benefactor bestowing on us body, mind and wealth; and the Lord maintaineth all beings with His light lit within each. But all these worldly possessious are

temporary, transient and false just as the relationship with mother and father or gold and silver ornaments. This human being behaves like an animal, since he does not recognise the Lord even, who hath created him; and the Lord who pervadeth everywhere within and without us, is considered by him as a distant entity. Infact, this human being burns in the fire of his own wants and desires and this man undergoes the cycle of births and deaths, devoid of the wealth of True Name.

O Nanak ! May the Lord grant me this boon of His True Name, as without the Lord, there is none else to protect us in this World ! O Lord ! Pra'y save the beings, both big and small from the clutches of Yama (god of death). (4-14-84)

i) **Sri Rag Mahalla-5 (Page 47)**

"Me'ra ta'n or dhan me'ra raj roop mein de's.
Su't da'ra banita ane'k bahut rung or ve's.

Ma'ar a'apai jewalda' antar bahir saath.
Nanak prabh sarnagti sarab ghata ke' naath."(4-15-85)

(Guru Arjan Dev)

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੪੭)

“ਮੇਰਾ ਤਨੁ ਘਰੁ ਧਨੁ ਮੇਰਾ ਰਾਜ ਰੂਪ ਮੈ ਦੇਸੁ ॥ ਸੁਤ ਦਾਰਾ ਬਨਿਤਾ ਅਨੇਕ ਬਹੁਤੁ ਰੰਗੁ ਅਰ ਵੇਸੁ ॥

ਮਾਰਿ ਆਪੇ ਜੀਵਾਲਦਾ ਅੰਤਰਿ ਬਾਹਰਿ ਸਾਥਿ ॥
ਨਾਨਕ ਪ੍ਰਭੁ ਸਰਣਾਗਤੀ ਸਰਬ ਘਟਾ ਕੇ ਨਾਥ ॥” ॥੪॥੧੫॥੮੫॥

ii) **Central Theme :** O my mind ! Remember the Lord's True Name, through the company of holy saints and by falling at the lotus feet of the Guru. Except the Lord's True Name all else viz. son, daughter, wife or the worldly pleasures or even your body, mind and wealth are all temporary and of no avail as nothing will be of any help except the True Name in the end. It is only if one is fortunate and is pre-destined by Lord's Will that one gets the treasure of joy, the True Name. By taking refuge at the lotus feet of the Guru, by ridding oneself of one's ego, and then meditating on True Name one becomes successful in life, with all desires fulfilled. Then one does not undergo the cycle of births and deaths.

O Nanak ! The Lord is controlling everything; He Himself createth and then Himself destroyeth; as He pervadeth everyone of us. If we take shelter under the protection of the Lord Himself, then we will be fully satisfied as the Lord is the real Master of all, and we will be united with Him. (4-15-85)

i) **Sri Rag Mahalla-5 (Page 48)**

"Saran pa'elai prabh a'pnai gur hoa kirpal,
Satgur kai updesiai binsai sarab janjal.

Sachi kudrat dha'rian sach sirjion jahan.
Nanak japiai sach na'am hoan sa'da sa'da kurba'n."(4-16-86)

(Guru Arjan Dev)

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੪੮)

“ਸਰਣਿ ਪਏ ਪ੍ਰਭ ਆਪਣੇ ਗੁਰੁ ਹੋਆ ਕਿਰਪਾਲ ॥ ਸਤਿਗੁਰ ਕੈ ਉਪਦੇਸਿਐ ਬਿਨਸੈ ਸਰਬ ਜੰਜਾਲ

ਸਚੀ ਕੁਦਰਤਿ ਧਾਰੀਅਨੁ ਸਚਿ ਸਿਰਜਿਓਨ ਜਹਾਨੁ ॥
ਨਾਨਕ ਜਪੀਐ ਸਚੁ ਨਾਮੁ ਹਉ ਸਦਾ ਸਦਾ ਕੁਰਬਾਨੁ ॥”੪ ॥੧੬ ॥੮੬ ॥

ii) **Central Theme :** O my mind ! Serve the true Guru a this service all the bondage is removed. Such Guru-minded persons, are so much immersed in Lord's True Name, that they are completely in an ecstasy while enjoying the bliss of True Name. If the Lord favoureth us with His Grace, then we may not forget Him for moment even. We should always sing the praises of the Lord, a without reciting Lord's True Name, no one could ever enjoy comforts in life. The Lord enableth a person to swim across this ocean of life successfully by singing His praises, as the Lord dispels all his sins and vicious thoughts. Once you perceive the Lord everywhere, then where could you commit any sins in hiding ? Since the Lord pervadeth everywhere, we could gain all the privileges of visiting holy places etc. by taking the dust of the lotus feet of holy saints.

O Nanak ! We should always remember and recite the True Name of the Lord and consider the Lord's power as True and even the Lord's Nature is truthful. I would always offer myself as a sacrifice to Him as His whole creation and system is truthful.

i) Sri Rag Mahalla-5 (Page 48)

"Udam kar har ja'pna vad bhagi dhan kha't.
Sant Sung har smirana mal janam japam ki ka'at. (1)

Rattan jawe'har ma'nka amrit har ka nao.
Sukh sahej anand ra's jan Nanak hargu'nn gao."(4-17-87)
(Guru Arjan Dev)

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੪੮)

“ਉਦਮੁ ਕਰਿ ਹਰਿ ਜਾਪਣਾ ਵਡਭਾਗੀ ਧਨੁ ਖਾਟਿ ॥
ਸੰਤ ਸੰਗਿ ਹਰਿ ਸਿਮਰਣਾ ਮਲੁ ਜਨਮ ਜਨਮ ਕੀ ਕਾਟਿ ॥੧॥

ਰਤਨ ਜਵੇਹਰ ਮਾਣਿਕਾ ਅੰਮ੍ਰਿਤ ਹਰਿ ਕਾ ਨਾਉ ॥
ਸੁਖ ਸਹਜ ਅਨੰਦ ਰਸ ਜਨ ਨਾਨਕ ਹਰਿ ਗੁਣ ਗਾਉ ॥੪॥੧੭॥੮੭॥

ii) Central Theme : O my mind ! Recite the True Name of the Lord, as a result of which you could attain whatever you wish for, while all your ills and shortcomings will disappear. But this privilege of meditating on True Name, by making a special effort, is enjoyed only by those fortunate persons who are pre-destined by the Lord; then they wash away all the dirt and filth of ages (of various births) in the company of holy saints. We got this human for achieving unity with the Lord, who abideth within us and beside us and pervadeth everywhere in all the lands and ocean/seas, spreading joy and bliss through His Grace. My body and mind has been purified by imbibing True love of the Lord and through the Grace of His lotus feet, I have attained the faculties of meditating on True Name and making an effort at unison with the Lord.

O Nanak ! The Guru-minded persons, who sing the praises of the Lord, have attained all the comforts and joy as Lord's True Name is the perfect nectar of all virtues, thus enjoying the bliss of life, alongwith all the worldly possessions and pleasures. (4-17-87)

i) Sri Rag Mahalla-5 (Page 49)

"Soiee sa'sat sou'n soiai jit japiai har nao.
Charan kamal Gur dha'n deea' milia nitha'vai tha'u.

Bh'oola ma'rag paion gu'nn avgu'nn na bichar.
Nanak tis sarna'gti ji sagal gha'ta a'dhar."(4-18-88)

(Guru Arjan Dev)

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੪੯) (I-b)

“ਸੋਈ ਸਾਧਤੁ ਸਉਣੁ ਸੋਇ ਜਿਤੁ ਜਪੀਐ ਹਰਿ ਨਾਉ ॥
ਚਰਨ ਕਮਲੁ ਗੁਰਿ ਧਨੁ ਦੀਆ ਮਿਲਿਆ ਨਿਥਾਵੇ ਥਾਉ ॥

ਭੁਲਾ ਮਾਗਿ ਪਾਏਉਨੁ ਗੁਣ ਅਵਗੁਣ ਨ ਬੀਚਾਰਿ ॥
ਨਾਨਕ ਤਿਸੁ ਸਰਣਾਗਤੀ ਜਿ ਸਗਲ ਘਟਾ ਆਧਾਰੁ ॥” ॥੪॥੧੮॥੯੮॥

ii) **Central Theme :** O my mind ! Let us meditate on Lord's True Name being imbued with the true love of the Lord fully. The Lord pervadeth everywhere and in every form of life, so all the reading of holy books or observing religious formalities is worthwhile provided one is reminded of the Lord and recites True Name. The Lord hath bestowed on us the concentration at the lotus-feet of the Lord which has enabled the poor and lowly also to find a place of status in society. It is not possible to evaluate the bliss and joy achieved through meditation of True Name, in fact we could attain the kingdom of Heaven by meditating on Lord's True Name in the company of holy saints, where the Lord abideth. I offer myself as a sacrifice to the Lord, who resideth in the body and mind of the Guru-minded person who is blessed with the Guru's Grace.

O Nanak ! We should take refuge at the lotus feet of the Lord who is the support and solace of all, as He alone pardoneth even the most ill-conceived and misdirected persons who are put back on the right path. The Lord hath even united with Himself all the disciples by removing all their shackles of bondage to worldly falsehood (Maya). (4-18-88)

i) **Sri Rag Mahalla-5 (Page 49)**

"Rasna sa'da simriai ma'n ta'n nirmal hoi,
Mat pita sa'ak aglai tis bin avar na koi.

Sa'da Sa'da a'ra'dhiaai e'ha ma't. visaikh.
Ma'n ta'n mitha tis lagai jis mastak Nanak lekh."(4-19-89)

(Guru Arjan Dev)

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੪੯) (I-b)

“ਰਸਨਾ ਸਚਾ ਸਿਮਰੀਐ ਮਨੁ ਤਨੁ ਨਿਰਮਲ ਹੋਇ ॥
ਮਾਤ ਪਿਤਾ ਸਾਕ ਅਗਲੇ ਤਿਸੁ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਇ ॥

ਸਦਾ ਸਦਾ ਅਰਾਧੀਐ ਏਹਾ ਮਤਿ ਵਿਸੇਖ ॥
ਮਨਿ ਤਨਿ ਮਿਠਾ ਤਿਸੁ ਲਗੈ ਜਿਸੁ ਮਸਤਕਿ ਨਾਨਕ ਲੇਖ” ॥੪॥੧੯॥੯੯॥

ii) **Central Theme :** O my mind ! So long you are throbbing with life, you should serve the Lord, as except the Lord, the rest is all false and the whole world will be destroyed. If the Lord favoureth us with His Grace, then we should not forget the Lord even for a moment, as by remembering the Lord, our body and mind gets purified. All other relations including mother and father would not be of any help to you. I have looked around and found that except the Lord, there is no other place from which one could expect some support in life. There is a keen desire within me to meet the Lord. So let us pray to the Lord to enable us to merge with Him through His Grace.

O Nanak ! The Lord is loved and liked by an individual, who is fortunate and pre-destined by the Lord. Let us praise the 'Nature of the Lord', which is limitless, to be expressed in words. May the Lord bestow us with intelligence and commonsense so that we may meditate on True Name and finally get merged with the Lord ! (4-19-89)

i) **Sri Rag Mahalla-5 (Page 49)**

"Sant janoh mil bhaioh sacha naam small,
Tosha bandoh jia ka' aithai othai na'al.

Gur naal tul na la'giee khoj ditha brahmand.
Na'am nidhan satgur dia sukh nanak ma'n meh mand."(4-20-90)

(Guru Arjan Dev)

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੪੯) (II)

“ਸੰਤ ਜਨਹੁ ਮਿਲਿ ਭਾਈਹੋ ਸਚਾ ਨਾਮੁ ਸਮਾਲਿ ॥ ਤੋਸਾ ਬੰਧਹੁ ਜੀਅ ਕਾ ਐਥੇ ਓਥੈ ਨਾਲਿ ॥

ਗੁਰ ਨਾਲਿ ਤੁਲਿ ਨ ਲਗਈ ਖੋਜਿ ਡਿਠਾ ਬ੍ਰਹਮੰਡੁ ॥
ਨਾਮੁ ਨਿਧਾਨੁ ਸਤਿਗੁਰ ਦੀਆ ਸੁਖੁ ਨਾਨਕ ਮਨ ਮਹਿ ਮੰਡੁ” ॥੪॥੨੦॥੯੦॥

ii) **Central Theme :** O my mind ! There is none else so great as the Guru, since the Guru arranges to unite us with the Lord. I do not perceive anybody else equivalent to Him.

O Brother ! Remember and recite Lord's True Name, in the company of holy saints; but this True Name could be attained by the Grace of the Guru only, as and when He favours us with His Blessings. The persons, who have perceived the Guru and have taken refuge at the lotus-feet of the Guru being fortunate enough and pre-destined by the Lord's Will, have been successful in this world. The Guru being a personification of the Lord Himself, who pervadeth everywhere, could save all those persons who were being drowned in the ocean of life, due to their vicious actions.

O Nanak ! There is none else equal to the Guru in this world, who has bestowed us with the treasure of True Name. He is the ocean of joy and bliss, so by serving Him we could cross this ocean of life successfully, as the god of death even does not harm him. (4-20-90)

i)

Sri Rag Mahalla-5 (Page 50)

"Mitha kar ke' kh'aya kour'a upjia sa'ad,
Bhai meet so rid kiai likhia rachia ba'ad.

Jisno rakhai so re'hai samrath purakh apa'ar.
Har jan har liv u'dhrai Nanak sa'd balhar."(4-21-91)

(Guru Arjan Dev)

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੪੯) (VII)

“ਮਿਠਾ ਕਰਿ ਕੇ ਖਾਇਆ ਕਉੜਾ ਉਪਜਿਆ ਸਾਦ ॥
ਭਾਈ ਮੀਤ ਸੁ ਰਿਦ ਕੀਏ ਬਿਖਿਆ ਰਚਿਆ ਬਾਦੁ ॥

ਜਿਸਨੋ ਰਖੈ ਸੋ ਰਹੈ ਸੰਮਿਠੁ ਪੁਰਖੁ ਅਪਾਰੁ ॥
ਹਰਿਜਨ ਹਰਿ ਲਿਵ ਉਧਰੇ ਨਾਨਕ ਸਦ ਬਲਿਹਾਰੁ” ॥੪॥੨੧॥੯੧॥

ii) **Central Theme:** O my mind ! Let us learn to serve the Guru by forgetting about our cleverness, as the whole world is perishable. The perceivable world is bound to perish in no time. We enjoy the worldly pleasures considering these vices as pleasant and sweet but finally all these pleasures turn out to be bitter, landing

us in troubles. In fact, this human being, engrossed in all sorts of vices like sexual pleasures and anger undergoes the cycle of births and deaths, just as the mad dog runs around in all directions, without purpose. This man, having forgotten the Lord Creator, is engulfed by the snare of the fire of worldly desires like a bird caught in the net of worldly falsehood.

O Nanak ! I offer myself as a sacrifice to the Lord's disciples who have spent this life immersed in the love of the Lord. This world is involved in various vices or sinful actions, engrossed in worldly falsehood, but the person, favoured by His Grace, is saved from these involvements. (4-21-91)

i) **Sri Rag Mahalla-5 Ghar 2 (Page 50)**

"Goel aya' goeli kia tis dumph pasa'r,
Mohlat puni chalna tu' sambhaal ghar ba'r. (1)

Lakh chowra'sih bharmtia dulabh janam pa'ion.
Nanak Naam small tu so din ner'a a'yaou."(4-22-92)

(Guru Arjan Dev)

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੫ ਘਰੁ ੨ ॥ (ਪੰਨਾ ੪੦) (V a)

“ਗੋਇਲਿ ਔਇਆ ਗੋਇਲੀ ਕਿਆ ਤਿਸੁ ਡੰਡੁ ਪਸਾਰੁ ॥
ਮੁਹਲਤਿ ਪੁੰਨੀ ਚਲਣਾ ਤੂੰ ਸੰਮਲੁ ਘਰਬਾਰੁ ॥੧॥

ਲਖ ਚਉਰਸੀਹ ਭ੍ਰਮਤਿਆ ਦੁਲਭ ਜਨਮੁ ਪਾਇਓਇ ॥
ਨਾਨਕ ਨਾਮੁ ਸਮਾਲਿ ਤੂੰ ਸੋ ਦਿਨੁ ਨੇੜਾ ਆਇਓਇ” ॥੪॥੨੨॥੯੨॥

ii) **Central Theme :** O my mind ! The human form is given to us after going through the cycle of births and deaths and we are to pass through this phase like a traveller so it should not be wasted without purpose. We should spend this life in singing the Lord's praises and try to unite with the Lord.

O my mind ! What are you so proud of ? Why do you feel so much importance and egoism for a transient life like this, being engrossed in vices and sinful actions ? Just like a traveller who spends the night at an inn and continues his journey next morning, man spends this life in the world and then passes on to the next as soon as death overcomes him after some time.

O my mind ! You should concentrate on True Name by leaving all your attachments of worldly falsehood and getting rid of your ego and I-am-ness. Do not waste this chance of uniting with the Lord in fruitless efforts and chase of worldly goods.

O Nanak ! Let us serve the Guru with love and devotion by singing His praises. (4-22-92)

i) **Sri Rag Mahalla-5 (Page 50)**

"Tichar vase'h sohailar'i jichar sa'thi na'al,
ja sa'athi uthi chalia ta' dhan khaku ra'al.

Sabhna sahure' vanjana sabh muklavan ha'ar.
Nanak dha'n soha'gani jin se'h na'al piar. "(4-23-93)

(Guru Arjan Dev)

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੫੦) (V a)

“ਤਿਚਰੁ ਵਸਹਿ ਸੁਹੇਲੜੀ ਜਿਚਰੁ ਸਾਥੀ ਨਾਲਿ ॥ ਜਾ ਸਾਥੀ ਉਠੀ ਚਲਿਆ ਤਾ ਧਨ ਖਾਕੁ ਰਾਲਿ ॥

ਸਭਨਾ ਸਾਹੁਰੈ ਵਸਣਾ ਸਭਿ ਮੁਕਲਾਵਣ ਹਾਰ ॥
ਨਾਨਕ ਪੈਨੁ ਸੋਹਾਗਣੀ ਜਿਨ ਸਹ ਨਾਲਿ ਪਿਆਰੁ” ॥੪॥੨੩॥੨੩॥

ii) **Central Theme:** O man ! just as the woman who serves her spouse properly in this world (the parents' house) and then finds favours in the next world as well (in-laws place); similarly man should serve the Lord-spouse in this world, so that he could find favour in the kingdom of Heaven (Lord's Court). So let us concentrate on the Lord in the company of holy saints so that we do not undergo sufferings in this world. So long this body is alive with the soul inside, and man throbs with life, everyone gives regard and respect but the moment the soul leaves the body it mingles with dust without anybody caring for it. So long this companion (soul) is within the body, and one receives recognition and respect everywhere, we should spend this life in the remembrance of the Lord.

O Nanak ! We should serve the Lord with love and devotion during this life, so that at the time of death also one is received with honour in the Lord's Court. The woman is really worthy of approbation, who spends this life in the love of her spouse; similarly

man who spends this life in the service of Lord-spouse is worthy of approval and honour and finally merges with Him. (4-23-93)

i) **Sri Rag Mahalla-5 Ghar 6 (Page 51)**

"Karan Kar'an ik ohi jin kia 'a'akar,
tiseh dhiavoh ma'n mer'ai sarab ko a'dha'r. (1)

Sadh sangat ma'n vasai sa'ach har ka' nao.
Se' va'dbhagi Nanaka jina ma'n e'h bhao."(4-24-94)

(Guru Arjan Dev)

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੫ ॥ ਘਰੁ ੬ ॥

“ਕਰਣ ਕਾਰਣ ਏਕ ਉਹੀ ਜਿਨਿ ਕੀਆ ਆਕਾਰੁ ॥ ਤਿਸਹਿ ਧਿਆਵਹੁ ਮਨ ਮੇਰੇ ਸਰਬ ਕੋ ਆਧਾਰੁ ॥ ੧ ॥

ਸਾਧ ਸੰਗਤਿ ਮਨਿ ਵਸੈ ਸਾਚੁ ਹਰਿ ਕਾ ਨਾਉ ॥
ਸੇ ਵਡਭਾਗੀ ਨਾਨਕਾ ਜਿਨਾ ਮਨਿ ਇਹੁ ਭਾਉ ॥ ੪ ॥ ੨੪ ॥ ੬੪ ॥

ii) **Central Theme:** O my mind ! You could cross this ocean of life successfully by falling at the lotus feet of the Guru, in the company of holy saints. The persons, who have developed love and devotion for the Guru and the holy saints, are really fortunate, and pre-destined by the Lord and I offer myself as a sacrifice to them. Once the Guru's message is ingrained in our hearts, then no ills or sufferings will bother us. Rest all our efforts will be of no avail, as the Lord Himself hath created this world and controlleth everything Himself.

O Nanak ! It is only the truly fortunate ones, who manage to sing the praises of the Lord, in the company of holy saints 80, let us also recite His True Name. (4-24-94)

i) **Sri Rag Mahalla-5 (Page 51)**

"Sa'nch har dhan pooj satgur chhod sagal vikar,
Jin tu' saaj savaria har simar hoi u'dhar. (1)

Jo deesai so sagal tu hai pasria pasa'r.
Koh Nanak Gur bharam ka'tia sagal brahm bichar."(4-24-94)

(Guru Arjan Dev)

ਸਿਰੀ ਰਾਗ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੫੧) (I-b)

“ਸੋਚਿ ਹਰਿ ਧਨੁ ਪੁਜਿ ਸਤਿਗੁਰੁ ਛੋਡਿ ਸਗਲ ਵਿਕਾਰ ॥
ਜਿਨਿ ਤੂੰ ਸਾਜਿ ਸਵਾਰਿਆ ਹਰਿ ਸਿਮਰਿ ਹੋਇ ਉਧਾਰੁ ॥ ੧ ॥

ਜੋ ਦੀਸੈ ਸੋ ਸਗਲ ਤੂੰ ਹੈ ਪਸਰਿਆ ਪਾਸਾਰੁ ॥
ਕਰੁ ਨਾਨਕ ਗੁਰਿ ਭਰਮੁ ਕਾਟਿਆ ਸਗਲ ਬ੍ਰਹਮ ਬੀਚਾਰੁ ॥ ੪ ॥ ੨੪ ॥ ੯੪ ॥

ii) **Central Theme:** O my mind ! Let us remember the True Name of the Lord, as He hath bestowed on us this body and mind and everything else. Let us serve the Guru through the wealth of True Name, by ridding ourselves of all vices. The whole world is engrossed in vices like sexual desires, anger and ego but with the company of holy saints, we may dispel the darkness of ignorance from our minds. Whosoever is blessed with Lord's Grace, gets the gift of pious and kind by becoming the dust of the feet of all others. (being humble)

O Nanak ! The Guru has rid me of all my doubts through the light of knowledge, thus I perceive Him pervading everywhere through the Guru's guidance, and I find myself united with the Lord. (4-25-95)

i) **Sri Rag Mahalla-5 (Page 51)**

"Dukrit sukrit mandhai sansar sagla'na,
duhoon te ra'hat bhagat hai koiee virla ja'na. (1)

Gha't avgh'at kuchh nada'r na ay'a,
santan ki rein Nanak daan pa'ya."(4-26-96)

(Guru Arjan Dev)

ਸਿਰੀ ਰਾਗ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੫੧) (VII)

“ਦੁਕ੍ਰਿਤ ਸੁਕ੍ਰਿਤ ਮਧੇ ਸੰਸਾਰੁ ਸਗਲਾਣਾ ॥ ਦੁਹਰੂੰ ਤੇ ਰਹਤ ਭਗਤੁ ਹੈ ਕੋਈ ਵਿਰਲਾ ਜਾਣਾ ॥ ੧ ॥

ਗਤਿ ਅਵਗਤਿ ਕਛੁ ਨਦਰਿ ਨ ਆਇਆ ॥
ਸੰਤਨ ਕੀ ਰੇਣੁ ਨਾਨਕ ਦਾਨੁ ਪਾਇਆ ॥ ੪ ॥ ੨੬ ॥ ੯੬ ॥

ii) **Central Theme:** O my Lord ! Thou art present in all the beings, what could I utter in Thy Presence as Thou art the greatest and the most powerful and intelligent of all ! The whole world is engaged in the discussions of sins and virtues and few saints are

above these considerations. Whosoever is involved in respect, disrespect or ego, cannot be a disciple or servant of the Lord. There is hardly anyone who perceives the same Lord pervading everywhere. There is hardly any Guru-minded person who rises above the stage of self-aggrandisement.

O Nanak ! It is only through taking refuge at the lotus-feet of the Lord that we could realise the Lord. Then one gets united with the Lord, forgetting the question of births or deaths or other involvements in worldly falsehood. (4-26-96)

i) **Sri Rag Mahalla-5 Ghar 7 (Page 51)**

"Ter'ai bharosai piarai mein la'd lada'ya,
bhoolai chookeh barik tu har pita maya. (1)

Bhasai kirpal thakur re'ho ava'n ja'na,
Gur mil Nanak parbrahm pachhana."(4-27-97)

(Guru Arjan Dev)

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੫ ਘਰੁ ੭ ॥ (ਪੰਨਾ ੫੧) (I-b)

“ਤੇਰੇ ਭਰੋਸੇ ਪਿਆਰੇ ਮੇ ਲਾਡ ਲਡਾਇਆ ॥ ਭੂਲਹਿ ਚੁਕਹਿ ਬਾਰਿਕ ਤੂੰ ਹਰਿ ਪਿਤਾ ਮਾਇਆ ॥ ੧ ॥

ਭਏ ਕਿਰਪਾਲ ਠਾਕੁਰ ਰਹਿਓ ਆਵਣ ਜਾਣਾ ॥
ਗੁਰ ਮਿਲਿ ਨਾਨਕ ਪਾਰਬ੍ਰਹਮੁ ਪਛਾਣਾ ॥ ੪ ॥ ੨੭ ॥ ੯੭ ॥

ii) **Central Theme:** O beloved Lord ! I have developed love for Thee, having full faith in Thy caress and love in return, just as a child develops love for the mother or father. Though we may talk big but in practice to follow Thy dictates and will is not so easy. Thou art prevalent in all and art also having a separate entity.

O Lord ! I do not follow Thy drama and various doings, though I find Thou hast given me all the affection and regard reserved for Thy Saints.

O Nanak ! We have realised the Lord in the company of the Guru and with His guidance. Now we have been united with the Lord and the cycle of births and deaths has come to an end. (4-27-97)

i) **Sri Rag Mahalla-5 Ghar 1 (Page 52)**

"Sant jana mil bhaiyan katiara' jam kaal,
sacha sahib ma'n vutha hoa khasam dayal.

Sacho sach vakhaniai sacho bu'dh babak.
Sarab nirantar rav re'ha jap Nanak jivai e'k."(4-28-98)

(Guru Arjan Dev)

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੫ ॥ ਘਰੁ ੨ ॥ (ਪੰਨਾ ੫੨) (1-b)

“ਸੰਤ ਜਨਾ ਮਿਲਿ ਭਾਈਆ ਕਟਿਅੜਾ ਜਮ ਕਾਲੁ ॥
ਸਚਾ ਸਾਹਿਬੁ ਮਨਿ ਵੁਠਾ ਹੋਆ ਖਸਮੁ ਦਇਆਲੁ ॥

ਸਚੇ ਸਚ ਵਪਾਣੀਐ ਸਚੇ ਬੁਧਿ ਬਿਬੇਕ ॥
ਸਰਬ ਨਿਰੰਤਰਿ ਰਵਿ ਰਹਿਆ ਜਪਿ ਨਾਨਕ ਜੀਵੈ ਏਕ” ॥੪॥੨੮॥੯੮॥

ii) **Central Theme:** O my True Guru ! I offer myself as a sacrifice to Thee, who hath bestowed on me this boon of True Name. I have been united with the True Lord in the company of holy congregations, which has relieved me of all my bondage and attachments. We will also swim across this ocean of life alongwith the Guru-minded persons, who have been favoured with the boon of True Name. The Lord hath all the great favours with Him but He bestoweth them on those persons, who are fortunate and pre-destined by Lord's Will. We could find favour with the Lord in His Court by developing love for Him.

O Nanak ! The Lord pervadeth everywhere, and I live only be remembering Him. The True Lord is the only real support of us all, so we should always seek His help and always sing His praises. (4-28-98)

i) **Sri Rag Mahalla-5 (Page 52)**

"Gur pamesa'r poojiai ma'n ta'n la'eai piar.
Satgur da'ata jia ka sabhsai dei adha'r.

Satgur sarni aya'n bahur' nahi bina's.
Har Nanak kade' na visrao' e'h jio pind te'ra sa'as."(4-29-99)

(Guru Arjan Dev)

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੫੨)

“ਗੁਰੁ ਪਰਮੇਸੁਰੁ ਪੂਜੀਐ ਮਨਿ ਤਲਿ ਲਾਇ ਪਿਆਰੁ ॥ ਸਤਿਗੁਰੁ ਦਾਤਾ ਜੀਅ ਕਾ ਸਭ ਸੇ ਦੇਇ ਅਧਾਰੁ ॥

ਸਤਿਗੁਰੁ ਸਰਣੀ ਆਇਆ ਬਾਹੁੜਿ ਨਹੀ ਬਿਨਾਸੁ ॥
ਹਰਿ ਨਾਨਕ ਕਦੇ ਨ ਵਿਸਰਉ ਏਹੁ ਜੀਉ ਪਿਛੁ ਤੇਰਾ ਸਾਸੁ” ॥੪॥੨੯॥੯੯॥

ii) **Central Theme:** O my friend ! We could spend this life fruitfully and usefully by inculcating True Name in our hearts in the company of holy saints. We should consider the Guru and the Lord on equal status and develop love for them and then we should follow the Guru's dictates. But this worldly desire of falsehood (Maya) does not vanish without the company of holy saints. Without the Guru's existence, there is nothing else in the world as He is the Creator and the cause but few fortunate ones only get a glimpse of such a Guru. The Guru is like a holy place, a holy tree or a holy cow, through whose help we could get our desires fulfilled. It is difficult to praise or describe the Guru as the Guru is the Lord Himself.

O Nanak ! The Guru, who has bestowed us with this body and life, should not be forgotten by us anytime. The Guru fulfils all our desires, so we should take shelter under His protection. With Guru's protection, we could attain True Name by ridding ourselves of the Cycle of births and deaths. (4-29-99)

i) **Sri Rag Mahalla-5 (Page 52)**

"Sant janoh su'nn bhai ho chhuta'n sac'hai nai.
Gur ke' charan sare'vanai tirath har ka nao.

Jin ko poorab likhia sayee na'am dhiaaei.
Nanak Gur sarnag'ti marai na a'vei jaeai."(4-30-100)

(Guru Arjan Dev)

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੫੨) (II)

“ਸੰਤ ਜਨਹੁ ਸੁਣਿ ਭਾਈ ਹੋ ਛੁਟਨੁ ਸਾਚੈ ਨਾਇ ॥ ਗੁਰ ਕੇ ਚਰਣ ਸਰੋਵਣੈ ਤੀਰਥ ਹਰਿ ਕਾ ਨਾਉ ॥

ਜਿਨ ਕਉ ਪੁਰਬ ਲਿਖਿਆ ਸੇਈ ਨਾਮੁ ਧਿਆਇ ॥
ਨਾਨਕ ਗੁਰ ਸਰਣਾਗਤੀ ਮਰੈ ਨ ਆਵੈ ਜਾਇ” ॥੪॥੩੦॥੧੦੦॥

ii) **Central Theme:** O Brother ! Let us serve the Guru so that

we may be united with the limitless Lord, provided the Guru is pleased with us. There is no other escape from the worldly entanglements except the Lord's True Name. The Guru-minded persons, who are imbued with the love of the True Name through Guru's Grace, become pure so that their food or clothing is also pure and true, as they are engaged in the praises of the Lord day and night. But this is all possible only if the Guru favours us with His Grace.

O Nanak ! The Guru and Lord are synonomous terms as both are one and the same power; but the Guru is attained by few fortunate persons, who are pre-destined by Lord's Will. So if we seek refuge at the lotus-feet of the Guru, we will get rid of the cycle of births and deaths and get united with the Lord. (4-30-100)

Ik Onkar Satgur Parsad

i) **Sri Rag Mahalla-1 Ghar-1 astpadlan (Page 53)**

"A'akh a'akh ma'n va'vna jiu jiu ja'pai vaiai.
Jisno va'vai su'naaiyeeai so keva'd kit thaeai.

Keva'd da'ata a'akhial dei kai re'ha suma'r.
Nanak lo't na aviee ter'ai juge'h juge'h bhandar."(7-1)

(Guru Nanak)

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੧ ॥ (ਪੰਨਾ ੫੩) (I-b)

“ਆਖਿ ਆਖਿ ਮਨੁ ਵਾਵਣਾ ਜਿਉ ਜਿਉ ਜਾਪੈ ਵਾਇ ॥
ਜਿਸਨੋ ਵਾਇ ਸੁਣਾਈਐ ਸੋ ਕੇਵਡੁ ਕਿਤੁ ਥਾਇ ॥

ਕੇਵਡੁ ਦਾਤਾ ਆਖੀਐ ਦੇ ਕੇ ਰਹਿਆ ਸੁਮਾਰਿ ॥
ਨਾਨਕ ਤੋਟਿ ਨ ਆਵਈ ਤੇਰੇ ਜੁਗਰ ਜੁਗਰ ਭੰਡਾਰ” ॥੨॥੧॥

ii) **Central Theme:** How great must the Lord be ? Where does He abide and where does His kingdom exist, whose praises do we want to sing ? No body has so far been able to find an answer to His Greatness, though many persons have tried to fathom Him. It is beyond us to gauge God's depth or Greatness. Such a True Lord embraceth everyone under His care. Even great religious leaders, prophets and seers with great powers have been unable to describe His Greatness. He alone knoweth His great creation, bringing this

universe into life when it pleaseth Him. No one knows the Lord's abode or kingdom. so whom should I ask for more details ? How great must He be, who after giving away His riches, remains yet as great and unfathomed ?

O Nanak ! Lord's Greatness and blessings are simply beyond our perception. (7-1)

i) Mahalla-1 (Page 54)

"Sabhai kant mahilian saglian kare'h sigar,
ganat ganavan aiyeec' sooha ve's vikar.

Hoan suti pir jagna kis ko poochhou jasai.
Satgur maili bhai vasi Nanak prem sakhai."(8-2)

(Guru Nanak)

ਮਹਲਾ ੧ ॥ (ਪੰਨਾ ੫੪) (VI-b)

"ਸਭੇ ਕੰਤ ਮਹੇਲੀਆ ਸਗਲੀਆ ਕਰਹਿ ਸੀਗਾਰੁ ॥ ਗਣਤ ਗਣਾਵਣਿ ਆਈਆ ਸੁਹਾ ਵੇਸੁ ਵਿਕਾਰੁ ॥

ਹਉ ਸੁਤੀ ਪਿਰੁ ਜਾਗਣਾ ਕਿਸ ਕਉ ਪੁੰਛਉ ਜਾਇ ॥
ਸਤਿਗੁਰ ਮੇਲੀ ਭੈ ਵਸੀ ਨਾਨਕ ਪ੍ਰੇਮੁ ਸਖਾਇ" ॥ ੮ ॥ ੨ ॥

ii) **Central Theme:** O Lord ! Thou hath selected the faithful ones, uniting them with Thyself. They have placed their body and soul at Thy disposal accepting Thy will with folded hands. The Guru-minded persons enjoy the Lord's love deserving all praise for their love and have developed love for the True Guru. The faithless person, without the Lord's Grace and True Name, spends his life in vain; just as a cursed woman wastes her youth without enjoying union of the Lord-spouse.

O Nanak ! The True Lord uniteth man with Himself through His Grace, when he develops love and fear of the Lord at heart. (8-2)

i) Sri Rag Mahalla-1 (Page 54)

"A'apai gu'nn a'apai kathai, a'apai su'nn vichar.
Aapai rattan parakh tu, aapai mole apa'ar.

Jo't nira'ntar janiai Nanak sahej subhai. (8-3)

(Guru Nanak)

ਸਿਰੀ ਰਾਗ ਮਹਲਾ ੧ ॥ (ਪੰਨਾ ੫੪)

“ਆਪੇ ਗੁਣ ਆਪੇ ਕਥੇ ਆਪੇ ਸੁਣਿ ਵੀਚਾਰੁ ॥ ਆਪੇ ਰਤਨੁ ਪਰਖਿ ਤੂੰ ਆਪੇ ਮੇਲੁ ਅਪਾਰੁ ॥

ਜੋਤਿ ਨਿਰੰਤਰਿ ਜਾਣੀਐ ਨਾਨਕ ਸਹਜਿ ਸੁਭਾਇ ॥” ੮ ॥ ੩ ॥

ii) **Central Theme:** O Lord ! Thou art the creator of the whole universe and the priceless jewel of True Name. Thou art bestowing all Thy Greatness on us also; pray give us strength to inculcate Thy True Name in our hearts ! Those persons, who sing the Lord's praises with Guru's guidance have seen the Lord in His creation, and enjoy the bliss of life.

O Nanak ! The saints find honour in Lord's Court, being enlightened with True Name. With Guru's guidance I perceive the Lord everywhere in His Creation. (8-3)

i) **Sri Rag Mahalla-1 (Page 55)**

“Machhli ja'al na jania sar khara asgah,
a't siani sohni kiu kito vesa'h.

Kitai ka'ran pakr'i kaal na ta'lai sira'h. (1)

Hukami kaalai vas hai hukaami saa'ch samah.

Nanak jo tis bha'vai so thiai e'na janta va's kichh na'he. (8-4)

(Guru Nanak)

ਸਿਰੀ ਰਾਗ ਮਹਲਾ ੧ ॥ (ਪੰਨਾ ੫੫) (1-੮)

“ਮਛਲੀ ਜਾਲੁ ਨ ਜਾਣਿਆ ਸਰੁ ਖਾਰਾ ਅਸਗਾਰੁ ॥ ਅਤਿ ਸਿਆਣੀ ਸੋਹਣੀ ਕਿਉ ਕੀਤੋ ਵੇਸਾਰੁ ॥

ਹੁਕਮੀ ਕਾਲੇ ਵਸਿ ਹੈ ਹੁਕਮੀ ਸਾਰਿ ਸਮਾਰਿ ॥

ਨਾਨਕ ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋ ਥੀਐ ਇਨਾ ਜੈਤਾ ਵਸਿ ਕਿਛੁ ਨਾਹਿ ॥” ੮ ॥ ੪ ॥

ii) **Central Theme:** O Brother ! Let us remember the clutches of death which catches us unawares like the fish caught in the fishing net, and there is no escape from it. The persons, rid of their dual-mindedness and vices are saved from the clutches of death being immersed in Truth. The persons, who have acquired true knowledge through the Guru's Grace, have always concentrated on Truth and are accepted in the Lord's Presence as True ones. Without the Guru's guidance, it is total darkness due to ignorance, and one cannot realise anything without the Guru's Word.

O Lord ! Thou art the only real friend and thou could merge us with Thyself; even death has no access to places where Guru's Word is being sung.

O Nanak ! Nothing is in the hands of Man and everything happens in the world, as it pleaseth the Lord. (8-4)

i) Sri Rag Mahalla-1 (Page 56)

"Ma'n joothai ta'n jooth hai jehva joothi hoi.
Mukh jhootha jhooth bolna kiu kar soocha hoi.

Har var naar sohavni mein bha'vai prabh soi.
Nanak sabad milavra' nia vechhora hoi". (8-5)

(Guru Nanak)

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੧ ॥ (ਪੰਨਾ ੫੬) ॥

"ਮਨਿ ਜੁਠੇ ਤਨਿ ਜੁਠਿ ਹੈ ਜਿਹਵਾ ਜੁਠੀ ਹੋਇ ॥ ਮੁਖਿ ਝੁਠੇ ਝੁਠ ਬੋਲਣਾ ਕਿਉ ਕਰਿ ਸੂਚਾ ਹੋਇ ॥

ਹਰਿ ਵਰੁ ਨਾਰਿ ਸਹਾਵਣੀ ਮੈ ਭਾਵੈ ਪੁਤੁ ਸੋਇ ॥
ਨਾਨਕ ਸਬਦਿ ਮਿਲਾਵੜਾ ਨਾ ਵੇਛੜਾ ਹੋਇ ॥"੮ ॥ ੫ ॥

ii) **Central Theme:** Man, without the love of the Lord, cannot enjoy peace and tranquillity of mind in life, inspite of reading books of religion and literature like Vedas, just as a woman without the love of her spouse cannot enjoy conjugal pleasure. I praise my Lord in the company of my friends as His charm has enamoured me and I am always feeling beyond myself with joy. We suffer the pangs of separation of the Lord due to our bad and sinful deeds, engulfed in worldly falsehood, and dual-mindedness.

O Nanak ! Whosoever has attained unity with the Lord; through the Guru's Word, will never be separated from Him. (8-5)

i b) Sri Rag Mahalla-1 (Page 56)

"Ja'p ta'p sanjam sadhiai tirath kichai va'as,
pu'n da'an changiaieea' bin sa'chai kia ta'as.

Rajan jane'h a'apna dar ghar tha'k na hoiai.
Nanak e'ko rav re'ha dooja avar na koiai." (8-16)

(Guru Nanak)

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੧ ॥ (ਪੰਨਾ ੫੬) (I b)

“ਜਪੁ ਤਪੁ ਸਿਜਮੁ ਸਾਧੀਐ ਤੀਰਥਿ ਕੀਚੇ ਵਾਸੁ ॥ ਪੁਨ ਦਾਨ ਚੰਗਿਆਈਆ ਬਿਨੁ ਸਾਚੇ ਕਿਆ ਤਾਸੁ ॥

ਰਾਜਨੁ ਜਾਣਹਿ ਆਪਣਾ ਦਰਿ ਘਰਿ ਠਾਕ ਨ ਹੋਇ ॥
ਨਾਨਕ ਏਕੋ ਰਵਿ ਰਹਿਆ ਦੂਜਾ ਅਵਰੁ ਨ ਕੋਇ ॥ ੮ ॥ ੬ ॥”

ii) **Central Theme :** All the formal religious practices and penance like bathing at holy places, alms-giving or other good deeds are of no avail, without the Lord's Grace. One could enjoy bliss of life by following Lord's Will, through self-surrender. The persons, who have concentrated on True Name through the Guru's guidance, find true bliss within their innerselves. However, the faithless person suffers the pangs of separation, without attaining Lord's True Name.

O Nanak ! The whole world is beautiful and charming with the presence of the all pervading Lord everywhere, and we could unite with Him by following true path through the saints, the seekers of Truth. (8-6)

i) **Sri Rag Mahalla-1 (Page 57)**

“Gur te' nirmal janiai nirmal de'h sarir,
Nirmal sachu ma'n vasai so ja'nai ab pir.

Nanak nirmal u'jalai jo ratai har nai. (8-7)

(Guru Nanak)

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੧ ॥ (ਪੰਨਾ ੫੭)

“ਗੁਰ ਤੇ ਨਿਰਮਲ ਜਾਣੀਐ ਨਿਰਮਲ ਦੇਹ ਸਰੀਰੁ ॥ ਨਿਰਮਲੁ ਸਾਚੇ ਮਨਿ ਵਸੈ ਸੋ ਜਾਣੈ ਅਭ ਪੀਰ ॥

ਨਾਨਕ ਨਿਰਮਲ ਉਜਲੇ ਜੋ ਰਾਤੇ ਹਰਿ ਨਾਇ ॥ ੮ ॥ ੭ ॥”

ii) **Central Theme:** The Lord hath created this world as His beautiful abode, while the human body is the place of business for dealing in Truth and True Name. By concentrating on Lord, one perceives the Lord through the Guru's Grace. Those persons, who are immersed in True Name, have won the battle of life, while others, forgetful of the Lord, lose their respect in Lord's Presence.

O Nanak ! the saints have attained self-realisation through Guru's guidance, finally uniting with the Lord. (8-7)

i) **Sri Rag Mahalla-1 (Page 57)**

"Su'nn ma'n bho'olai ba'vrai Gur ki charni laag.
Har jap na'am dhiai tu ja'm darpai dukh bha'g.

Nanak sabad pachhaniai homain karai na koi" (8-8)

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੧ ॥ (ਪੰਨਾ ੫੭)

"ਸੁਣਿ ਮਨ ਭੁਲੇ ਬਾਵਰੇ ਗੁਰ ਕੀ ਚਰਣੀ ਲਾਗੁ ॥ ਹਰਿ ਜਪਿ ਨਾਮੁ ਧਿਆਇ ਤੂ ਜਮੁ ਡਰ ਪੈ ਦੁਖ ਭਾਗੁ ॥

ਨਾਨਕ ਸਬਦਿ ਪਛਾਣੀਐ ਹਉਮੈ ਕਰੈ ਨ ਕੋਇ ॥੮॥੮॥"

ii) **Central Theme :** The Guru has bestowed on me the wealth of True Name through His guidance as without it I feel totally lost. Without True Name, the body undergoes sufferings, whereas one attains self realisation and bliss with Lord's love.

O Nanak ! The persons, immersed in True Name, get rid of their lust, anger, ego and the fear of death even, finally merging with the Lord.

i) **Sri Rag Mahalla-1 (Page 58)**

"Bin pir dhan sigariai joban ba'dd kho'r,
na ma'nai sukh sejr'i bin pir ba'ad sigar.

Ka'ya soach na paiecai bin har bhagat pyar.
Nanak naam na visrai mailai Gur Kartar. (8-9)

(Guru Nanak)

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੧ ॥ (ਪੰਨਾ ੫੮) (I-b)

"ਬਿਨੁ ਪਿਰ ਧਨ ਸੀਗਾਰੀਐ ਜੋਬਨੁ ਬਾਦਿ ਖੁਆਰੁ ॥ ਨਾ ਮਾਣੇ ਸੁਖਿ ਸੇਜੜੀ ਬਿਨੁ ਪਿਰ ਬਾਦਿ ਸੀਗਾਰੁ ॥

ਕਾਇਆ ਸੋਚ ਨ ਪਾਈਐ ਬਿਨੁ ਹਰਿ ਭਗਤਿ ਪਿਆਰ ॥
ਨਾਨਕ ਨਾਮੁ ਨ ਵੀਸਰੈ ਮੇਲੇ ਗੁਰ ਕਰਤਾਰ ॥੮॥੯॥"

ii) **Central Theme :** O my mind ! Let us remember the True Lord to attain solace and comfort ! Once we understand Guru's Word, we will enjoy perfect bliss through union with the Lord. But we do not enjoy union without self-realisation, though He is within us. The person, who is immersed in true love of the Lord, will

enable us to meet the Lord-spouse. The moment one gains true bliss through True Name, all sufferings come to an end. One cannot get rid of worldly attachments by reading or talking and one cannot attain True Lord with the purity of body alone.

O Nanak ! Let us not forsake True Name, the only way to unite with the Lord. (8-9)

i) **Sri Rag Mahalla-1 (Page 59)**

"Satgur poora je milai pa'iecai ra'tan bichar.
Man deejai Gur a'apnai paiecai sarab piar.

Homain mamta jal balo lobh jalo abhiman.

Nanak sabad vicha'riai paiecai gu'nni nidhan." (8-10)

(Guru Nanak)

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੧ ॥ (ਪੰਨਾ ੫੯) ॥

“ਸਤਿਗੁਰ ਪੂਰਾ ਜੇ ਮਿਲੈ ਪਾਈਐ ਰਤਨੁ ਬੀਚਾਰੁ ॥ ਮਨੁ ਦੀਜੈ ਗੁਰ ਆਪਣੇ ਪਾਈਐ ਸਰਬ ਪਿਆਰੁ ॥

ਰਉਮੇ ਮਮਤਾ ਜਲਿ ਬਲਉ ਲੋਭੁ ਜਲਉ ਅਭਿਮਾਨੁ ॥

ਨਾਨਕ ਸਬਦੁ ਵੀਚਾਰੀਐ ਪਾਈਐ ਗੁਣੀ ਨਿਧਾਨੁ ॥੮॥੧੦॥”

ii) **Central Theme :** The aim of life should be to meet the True Lord, through Guru's guidance and following Guru's word in the company of holy saints. The Guru is like a tree laden with fruits of knowledge, worldly detachment, peace and tranquillity of mind; and He is also an embodiment of true love, self realisation and faith in the Lord.

O Nanak ! Let us rid ourselves of our ego, worldly pursuits and veil of falsehood through Guru's guidance and attain unison with the True Lord, who is the fountain-head of all virtues and cross this ocean of life successfully. (8-10)

VI a **Sri Rag Mahalla-1 (Page 60)**

“re' ma'n aisi har siun preet kar jaisi jal kamlaih.
lehri na'al pachhar'iai bhi vigsai asne'h

manmukh sojhi na pavai vichhar' chota'u.khai.

Nanak dar ghar e'k hai avar na dooji jaeai". (10-11)

(Guru Nanak)

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੧ ॥ (ਪੰਨਾ ੬੦) (V)

“ਰੇ ਮਨ ਐਸੀ ਹਰਿ ਸਿਉ ਪ੍ਰੀਤਿ ਕਰਿ ਜੈਸੀ ਜਲ ਕਮਲੇਹਿ ॥
ਲਹਰੀ ਨਾਲਿ ਪਛਾੜੀਐ ਭੀ ਵਿਗਸੈ ਅਸਨੇਹਿ ॥

ਮਨਮੁਖਿ ਸੋਝੀ ਨ ਪਵੈ ਵੀਛੁੜਿ ਚੋਟਾ ਖਾਇ ॥
ਨਾਨਕ ਦਰੁ ਘਰੁ ਏਕੁ ਹੋ ਅਵਰੁ ਨ ਦੁਜੀ ਜਾਇ ॥ ੧੦ ॥ ੧੧ ॥”

ii) **Central Theme :** O my mind ! Develop such a true love for the Lord, just as the lotus-flower has for water, which can not survive without the presence of water. How could any one get over the veil of falsehood, without True love for the supreme being ? Let us develop the kind of true love as the fish has for water. God alone knows its pangs of separation from water. Infact, man dies an ignominious death without attaining True Name through His Grace. It is only through Guru's guidance, that we may know Lord's greatness and attain true bliss though True Name. This life is a passing phase, and only persons favoured by the Lord, unite with Him, thus enjoying perfect bliss.

O Nanak ! The True Lord resideth within our innerselves and there would be no solace without attaining Him. (10-11)

i) **Sri Rag Mahalla-1 (Page 60)**

“man mukh bhulai bhulaiecai bhooli thour' na ka'ei.
Gur bin ko na dikha'vee andhi avai jai.

Gurmat ma'n samjhaiea' la'ga tisai pyar.
Nanak sa'ch na visrai mailai sabad apar.” (8-12)

(Guru Nanak)

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੧ ॥ (ਪੰਨਾ ੬੦) (VII)

“ਮਨਮੁਖਿ ਭੁਲੇ ਭੁਲਾਈਐ ਭੁਲੀ ਠਉਰ ਨ ਕਾਇ ॥ ਗੁਰ ਬਿਨੁ ਕੋ ਨ ਦਿਖਾਵਈ ਅੰਧੀ ਆਵੈ ਜਾਇ ॥

ਗੁਰਮਤਿ ਮਨੁ ਸਮਝਾਇਆ ਲਾਗਾ ਤਿਸੈ ਪਿਆਰੁ ॥
ਨਾਨਕ ਸਾਚੁ ਨ ਵੀਸਰੈ ਮੇਲੈ ਸਬਦੁ ਅਪਾਰੁ ॥ ੮ ॥ ੧੨ ॥

ii) **Central Theme :** The mis-guided, self willed person never enjoys peace and tranquillity in this world. Being engrossed in worldly veil of falsehood, such a person leaves this world without achieving self-realisation or unison with the Lord.

O Man ! The whole world is engulfed by the veil of falsehood and never finds unity with the Lord spouse. Such self-willed persons suffer the pangs of separation through their ego.

O Lord ! I would accept whatever Thou shall offer me, as there is none else to safe-guard my interests. But no one realises Truth, without Guru's guidance as the mind is rendered impure with pride and lust. It is through Lord's Grace only that one may attain true bliss of life.

O Nanak ! The Guru-minded persons, who have been united with the Lord through the Guru's Word, will never forget the Lord. (8-12)

i)

Sri Rag Mahalla-1 (Page 61)

Trisna maya mohini su't bandhap ghar na'ar,
dhan joban jug thagia la'b lo'b ahankar.
Moh thagoli haon mu'ee sa vartai sansar. (1)

Aapai bhagti bhau tu a'apai mileh milaiai.
Nanak na'am na visrai jiu bha'vai tivai rajaeai. (9-13)

(Guru Nanak)

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੧ ॥ (ਪੰਨਾ ੬੧) (VII)

“ਤ੍ਰਿਸ਼ਨਾ ਮਾਇਆ ਮੋਹਣੀ ਸੁਤ ਬੰਧਪ ਘਰ ਨਾਰਿ ॥ ਧਨਿ ਜੋਬਨਿ ਜਗੁ ਠਗਿਆ ਲਬਿ ਲੋਭਿ ਅਹੰਕਾਰਿ ॥

ਆਪੇ ਭਗਤੀ ਭਾਉ ਤੂੰ ਆਪੇ ਮਿਲਹਿ ਮਿਲਾਇ ॥
ਨਾਨਕ ਨਾਮੁ ਨ ਵੀਸਰੈ ਜਿਉ ਭਾਵੈ ਤਿਵੈ ਰਜਾਇ ॥ ੯ ॥ ੧੩ ॥”

ii) **Central Theme :** O beloved Lord ! I have no other escape from worldly vices except Thy mercy; I could find real happiness and peace if Thou acceptest my devotion. So let us praise and inculcate True Name and attain self-realisation through Guru's Word. Everyone leaves this world after a short spell of life, so we should not develop love for this passing phase of life. The self-willed persons have developed vicious thoughts and are engrossed in worldly falsehood thus they have wasted this life without gaining true knowledge. It is only through Guru's guidance that some people have sung Thy praises, finally merging in Thee.

O Lord ! Thou hast mastery over the whole world and art
omni-present.

O Nanak ! I only pine for Thy True Name which will not
desert me any time. (9-13)

i) **Sri Rag Mahalla-1 (Page 62)**

Ram Naam ma'n be'dhia avar ke' kari vichar.
Sabad sur'at sukh oo'pjai prabh rato' sukh sa'ar.

NAnak Na'am na visrai chhutai sabad kamai. (8-14)

(Guru Nanak)

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੧ ॥ (ਪੰਨਾ ੬੨)

“ਰਾਮ ਨਾਮਿ ਮਨੁ ਬੋਧਿਆ ਅਵਰੁ ਕਿ ਕਰੀ ਵੀਚਾਰੁ ॥ ਸਬਦ ਸੁਰਤਿ ਸੁਖੁ ਉਪਜੈ ਪ੍ਰਭੁ ਰਾਤਉ ਸੁਖ ਸਾਰੁ ॥

ਨਾਨਕ ਨਾਮੁ ਨ ਵੀਸਰੈ ਛੁਟੈ ਸਬਦੁ ਕਮਾਇ ॥ ੮ ॥ ੧੪ ॥”

ii) **Central Theme :** Practising all sorts of penances, such as offering oneself for sacrifice, giving alms, or indulging in the control of mind by force, or innumerable formal acts of religious nature, are not worth anything. They are no where near the remembrance of True Name of the Lord with Guru's guidance and God's Grace. By merging with the Guru's word, some persons hear the song celestial day and night, but very few persons understand the mysteries of life who have controlled their minds through Guru's Grace.

O Nanak ! Let us cross this ocean of life successfully by inculcating True Name in our hearts, through the Guru's guidance. (8-14)

i) **Sri Rag Mahalla-1 (Page 62)**

"Chitai disai dhaulhar bagai bunk du'ar,
kar ma'n khusi usa'ria doojai he' pyar.

Nanak Gurmukh har ra's milai jiva har gu'nn gaijai. (8-15)

(Guru Nanak)

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੧ ॥ (ਪੰਨਾ ੬੨)

“ਚਿਤੇ ਦਿਸਹਿ ਧਉਲਹਰ ਬਗੇ ਬੈਕ ਦੁਆਰ ॥ ਕਰਿ ਮਨ ਖੁਸੀ ਉਸਾਰਿਆ ਦੂਜੇ ਹੋਤਿ ਪਿਆਰਿ ॥

ਨਾਨਕ ਗੁਰਮੁਖਿ ਹਰਿ ਰਸਿ ਮਿਲੈ ਜੀਵਾ ਹਰਿ ਗੁਣ ਗਾਇ ॥ ੮ ॥ ੧੫ ॥”

ii) **Central Theme :** All the comforts of life including palatial buildings, beautiful and lovely families are of no avail, being transient in nature as compared to the eternal bliss of Lord's True Name. This human body is temporary and moving towards death every moment, though everyone wants to live longer; but a truly happy life is enjoyed by those persons, who enshrine True Lord within their hearts through Guru's guidance.

O Nanak ! We should sing Lord's praises all the time to enjoy the bliss of life. (8-15)

i) **Sri Rag Mahalla-1 (Page 63)**

“Doongar dekh dravano payear'ai dariaa's,
u'choa parbat gakhr'o na pour'i tit taas.
Gurmukh antar jania Gur maili ta'rias. (1)

Mein hara na'am na visrai har na'am rattan vesa'h.
Manmukh bho'jal pach moiai Gurmukh tara'i athah.” (8-16)

(Guru Nanak)

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੧ ॥ (ਪੰਨਾ ੬੩) (V)

“ਭੰਗਰੁ ਦੇਖਿ ਡਰਾਵਣੇ ਪਈਅੜੈ ਡਰੀਆਸੁ ॥ ਉਚਉ ਪਰਬਤੁ ਗਾਖੜੈ ਨ ਪਉੜੀ ਤਿਤੁ ਤਾਸੁ ॥

ਮੇ ਹਰਿ ਨਾਮੁ ਨ ਵੀਸਰੈ ਹਰਿ ਨਾਮੁ ਰਤਨੁ ਵੇਸਾਰੁ ॥
ਮਨਮੁਖ ਭਉਜਲਿ ਪਚਿ ਗਏ ਗੁਰਮੁਖਿ ਤਰੇ ਅਥਾਰੁ ॥ ੮ ॥ ੧੬ ॥”

ii) **Central Theme :** O Brother ! This dreadful ocean of life could be crossed only by attaining True Name through the Guru's guidance, and this has been realised by the Guru-minded persons only. The path to the god of death seems to be tortuous and full of sufferings. At the time of death even the soul follows the path of separation from this body, and leaving all the beautiful possessions of this world, this body mingles with dust. The whold world is groping in the darkness of ignorance, while some perons who have been saved from worldly desires through Guru's guidance and being

aloof from worldly falsehood, have successfully crossed this ocean of life.

O Lord ! I beseech Thee for the grant of True Name, which should be my manistay in life.

O Nanak ! The self-willed persons have lost the battle of life in their chase for worldly pleasures, while the Guru-minded persons lead a fruitful life. (8-16)

i) **Sri Rag Mahalla-1 Ghar 2 (Page 64)**

"Muka'm kar ghar baisna nit chalnai ki dhokh.
muka'm ta' par janiai ja rehai nehchal lok.

Din ra'v chalai nis sa's chalai tarika lakh paloiai.
Mu'kam ohi e'k hai Nanaka sach bagoiai." (8-17)

(Guru Nanak)

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੧ ॥ ਘਰੁ ੨ ॥

“ਮੁਕਾਮੁ ਕਰਿ ਘਰਿ ਬੈਸਣਾ ਨਿਤ ਚਲਣੈ ਕੀ ਧੋਖ ॥
ਮੁਕਾਮੁ ਤਾ ਪਰੁ ਜਾਣੀਐ ਜਾ ਰਹੈ ਨਿਰਚਲੁ ਲੋਕ ॥ ੧ ॥

ਦਿਨ ਰਵਿ ਚਲੈ ਨਿਸਿ ਸਸਿ ਚਲੈ ਤਾਰਿਕਾ ਲਖ ਪਲੋਇ ॥
ਮੁਕਾਮੁ ਓਹੀ ਏਕੁ ਹੈ ਨਾਨਕਾ ਸਚੁ ਬਗੋਇ ॥ ੧ ॥ ੧੭ ॥”

ਮਰਲੇ ਪਹਿਲੇ ਸਤਾਰਹ ਅਸਟਪਦੀਆ ।

ii) **Central Theme:** This world is our temporary abode while only ignorant people think it a permanent place. We should live a pious life with faith in the Lord and True Name as our guiding star. All men of position like kings, noblemen or men of religion like Pandits and Mullahs, (muslim priests) Saints and Pirs have all passed into oblivion, so one should be prepared to face death any moment. Infact, the whole world is temporary except the True Lord who is ever-lasting; but the Lord-creator is limitless and beyond description.

O Nanak ! The sun, the moon, day and night all disappear in due course. The only single Truth is that the Lord, who is omnipresent, remains for ever.

i) **Sri Rag Mahalla-3 Ghar 1 Astpadis (Page 64)**
'Ik Onkar Satgur Prasad'

"Gurmukh kirpa karai bhagat keejai, bin gur bhagat na hoiyai.
 A'apai a'ap milai boojhai ta' nirmal hoi koi.

Nanak sobha surat dei prabh a'apai Gurmukh de' vadiaiee".(8-1-18)
 (Guru Amar Das)

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੩ ਘਰੁ ੧ ॥ ਅਸਟਪਦੀਆ ॥ (ਪੰਨਾ ੬੪)
 ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

“ਗੁਰਮੁਖਿ ਕ੍ਰਿਪਾ ਕਰੇ ਭਗਤਿ ਕੀਜੈ ਬਿਨੁ ਗੁਰ ਭਗਤਿ ਨ ਹੋਇ ॥
 ਆਪੈ ਆਪੁ ਮਿਲਾਏ ਬੂਝੈ ਤਾ ਨਿਰਮਲੁ ਹੋਵੈ ਕੋਇ ॥

ਨਾਨਕ ਸੋਭਾ ਸੁਰਤਿ ਦੇਇ ਪ੍ਰਭੁ ਆਪੈ ਗੁਰਮੁਖਿ ਦੇ ਵਡਿਆਈ ॥੮॥੧॥੮॥”

ii) **Central Theme :** This human life, without cultivating the love of the Lord, is useless and without any purpose but this knowledge is gained through Guru's guidance only. The Guru-minded person, through the Lord's Grace and love, attains Truth by shedding his ego and lust for power; while the self-willed person, through his ignorance of the Lord, loses his self-respect even.

O Nanak ! The Lord alone bestoweth on the Guru-minded persons, the knowledge of emancipation from worldly attachments, and the power of singing His praises through True Name, thus finally merging them with the Lord. (8-1-18)

i) **Sri Rag Mahalla-3 (Page 65)**

"Homain karam kamavindai jamdand la'gai tin aieai.
 Je' satgur se'van se u'brai har seti liv lai. (1)

Nanak da'ata e'k hai dooja aour na koi.
 Gurparsadi paieeai karam pra'pat hoi." (8-12-19)

(Guru Amar Das)

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੬੫) (II)

“ਹਉਮੈ ਕਰਮ ਕਮਾਵਦੇ ਜਮਡੰਡ ਲਗੇ ਤਿਨ ਆਇ ॥
 ਜਿ ਸਤਿਗੁਰੁ ਸੇਵਨਿ ਸੇ ਉਬਰੇ ਹਰਿ ਸੇਤੀ ਲਿਵਲਾਇ ॥ ੧ ॥

ਨਾਨਕ ਦਾਤਾ ਏਕ ਹੈ ਦੂਜਾ ਅਉਰੁ ਨ ਕੋਇ ॥
 ਗੁਰ ਪਰਸਾਦੀ ਪਾਈਐ ਕਰਮਿ ਪਰਾਪਤਿ ਹੋਇ ॥੮॥੧੨॥੧੯॥”

ii) **Central Theme** : The Guru-minded persons, merge with the Lord, through the Guru's guidance while the self-willed persons, due to their ego and sinful actions waste their lives without realising True Name. One cannot attain salvation through penance or formal worship without Guru's guidance and Lord's Grace.

O Nanak ! The Lord's True Name is the only wealth worth possessing and its efficacy is beyond description. It is the Guru-minded persons alone, bestowed with Guru's Grace, who make their lives sublime with Lord's approbation through meditation of True Name. (8-12-19)

i) **Sri Rag Mahalla-3 (Page 65)**

"Pankhi birakh suhavr'a sach chu'gai Gur bhaiai.
har ra's pivai sahej re'hai u'dai na a'vai jae'ai.
nij ghar va'sa pa'ya har har na'am samaeai. (1)

Jaisi nadar kar de'khai sachha te'sa hi ko hoi.
Nanak na'am vadaieea'n karam parapat hoeai." (8-3-20)

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੬੫) (V a)

"ਪੰਖੀ ਬਿਰਖਿ ਸੁਹਾਵੜਾ ਸਚੁ ਚੁਗੈ ਗੁਰ ਭਾਇ ॥ ਹਰਿ ਰਸੁ ਪੀਵੈ ਸਹਜਿ ਰਹੈ ਉਡੈ ਨ ਆਵੈ ਜਾਇ ॥

ਜੈਸੀ ਨਦਰਿ ਕਰਿ ਦੇਖੈ ਸਚਾ ਤੈਸਾ ਹੀ ਕੋ ਹੋਇ ॥
ਨਾਨਕ ਨਾਮਿ ਵਡਾਈਆ ਕਰਮਿ ਪਰਾਪਤਿ ਹੋਇ ॥ ੯ ॥ ੩ ॥ ੨੦ ॥"

ii) **Central Theme** : O my mind ! Let us live by obeying the Guru's dictates and enjoy the nectar of True Name like a bird perched on the wonderful tree of life. The Guru-minded persons enjoy the bliss of life having discarded the three-pronged life of lust, greed and peace and being immersed in True Name. However, the self-willed persons suffer like the withered tree and it is no use having their company as they have not understood the Guru's Word. It is through Lord's Will alone that we may cherish True Name and merge with the Lord finally; just as Guru-minded persons have imbibed truthful living and are accepted by the Lord.

O Nanak ! Let us realise True Name through Lord's Grace with Guru's guidance, thus achieving greatness in life. (8-3-20)

i) **Sri Rag Mahalla-3 (Page 66)**

"Gurmukh Na'am dhiaieeai ma'nmukh boojh na paeai.
Gurmukh sada mukh u'jalai har vasia ma'n aieai.

Nanak sabadai har salahiai karam prapa't hoi."(8-4-21)

(Guru Amar Das)

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੬੬) ॥

“ਗੁਰਮੁਖਿ ਨਾਮੁ ਧਿਆਈਐ ਮਨਮੁਖਿ ਬੁਝ ਨ ਪਾਇ ॥
ਗੁਰਮੁਖਿ ਸਦਾ ਮੁਖ ਉਜਲੇ ਹਰਿ ਵਸਿਆ ਮਨਿ ਆਇ ॥

ਨਾਨਕ ਸਬਦੇ ਹਰਿ ਸਾਲਾਹੀਐ ਕਰਮਿ ਪਰਾਪਤਿ ਹੋਇ ॥੮॥੪॥੨੧॥”

ii) **Central Theme :** The true worship of the Lord lies in serving the True Master through the Guru's guidance and singing His praises through the Grace of the Lord. The self-willed, faithless persons have not understood even this much, being engrossed in the worldly veil of falsehood. The human being is surrounded by sorrow and joy based on his actions performed through ego, but without the Guru's guidance we cannot concentrate on the Lord without the qualities of love and selflessness, which cannot be developed without the Guru's guidance. It is through Lord's Grace alone that we may merge with the Eternal Truth by singing His Praises, with the Guru's guidance. (8-4-21)

i) **Sri Rag Mahalla-3 (Page 67)**

"Maya mo'h merai prabh kina aapai bha'ram bhulai.
Manmukh karam kare'h nahi b'ujhai birta janam gavai.

Nanak na'am milai vadiaiee Gur kai sabad pachha'ta." (8-5-22)

(Guru Amar Das)

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੬੭) ॥

“ਮਾਇਆ ਮੋਹੁ ਮੇਰੈ ਪ੍ਰਭਿ ਕੀਨਾ ਆਪੇ ਭਰਮਿ ਭੁਲਾਏ ॥
ਮਨਮੁਖਿ ਕਰਮ ਕਰਹਿ ਨਹੀ ਬੁਝਹਿ ਬਿਰਥਾ ਜਨਮ ਗਵਾਏ ॥

ਨਾਨਕ ਨਾਮੁ ਮਿਲੇ ਵਡਿਆਈ ਗੁਰ ਕੈ ਸਬਦਿ ਪਛਾਤਾ ॥੮॥੫॥੨੨॥”

ii) **Central Theme :** The love for Maya (Worldly veil of falsehood) in the human beings, resulting in illusion, has been

created by the Lord Himself, but Guru's Grace could help man overcome all this and sing Lord's Praises. The Guru-minded people like Namdev, Kabir of low castes even have attained salvation through meditation of True Name. But very few persons have realised the Lords' Presence everywhere and in every being. (8-5-22)

i) **Sri Rag Mahalla-3 (Page 68)**

"Sahejai nu sabh lo'chdi bin Gur paya na jaeai.
pa'r pa'r pandit jotki thakai bhekhi bharam bhulaie.

Nanak tot na aviee diai deva'n ha'r." (10-6-23)

(Guru Amar Das)

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੬੮)

“ਸਹਜੈ ਨੋ ਸਭ ਲੋਚਦੀ ਬਿਨੁ ਗੁਰੁ ਪਾਇਆ ਨ ਜਾਇ ॥
ਪੜਿ ਪੜਿ ਪੰਡਿਤ ਜੋਤਕੀ ਥਕੈ ਭੇਖੀ ਭਰਮਿ ਭੁਲਾਇ ॥

ਨਾਨਕ ਤੋਟਿ ਨ ਆਵਈ ਦੀਏ ਦੇਵਣ ਹਾਰਿ ॥ ੧੦ ॥ ੬ ॥ ੨੩ ॥”

ii) **Central Theme :** The average person in the world functions under three mental states viz.

Stage I anger, ego and greed leading to ignorance

Stage II lust for power

Stage III Peace (some satisfaction being the higher stage)

(ie Rajo, Sato and tamo)

Above these three stages is the fourth stage of sahej i.e. eternal bliss, full of self-realisation and knowledge and at peace with the inner self called 'Equipoise'. It is through the knowledge of the Infinite, that we sing Lord's praises and be acceptable to Him.

O Nanak ! There is no dearth of His love and benevolence, and the Lord bestoweth His gifts, without any restraint. (10-6-23)

i) **Sri Rag Mahalla-3 (Page 69)**

"Satgur mili'ai ph e'r na pavai janam maran dukh jaeai.
poorai sabad sabh sojhi hoiee har na'mai re'hai samai. (1)

Aapai ka're' kara'ie a'apai ikna sutia'n dei jagaie.
Aapai mail mila'ienda Nanak sabad samai. " (8-7-24)

(Guru Amar Das)

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੬੯) (I-b)

“ਸਤਿਗੁਰਿ ਮਿਲਿਐ ਵੇਰੁ ਨ ਪਵੈ ਜਨਮ ਮਰਣ ਦੁਖੁ ਜਾਇ ॥
ਪੂਰੈ ਸਬਦਿ ਸਭ ਸੋਝੀ ਹੋਈ ਹਰਿ ਨਾਮੈ ਰਹੈ ਸਮਾਇ ॥ ੧ ॥

ਆਪੇ ਮੇਲਿ ਮਿਲਾਇਦਾ ਨਾਨਕ ਸਬਦਿ ਸਮਾਇ ॥ ੮ ॥ ੨੪ ॥”

ii) **Central Theme :** O my mind ! Concentrate on True Lord, thus inculcating the beauty of True Name in your heart. This would give insight into the purpose of this life, through the Guru's guidance. There are some self willed persons, who remain engrossed in worldly falsehood and bondage. They waste their lives in fruitless efforts and are passed through the cycle of births and deaths. The Guru-minded persons sing Lord's praises and perceive the Lord's Presence everywhere; finally merging with the Lord through His Grace.

O Nanak ! The Lord alone enables us to mingle with Him through Lord's Grace, thus becoming one with Him. The fortunate ones are woken up from their slumber of inactivity and made to sing His Praises. (8-7-24)

i) **Sri Rag Mahalla-3 (Page 69)**

"Satgur sevi'ai ma'n nirmala bhai'e pavit sarir.
Ma'n anand sa'da sukh paya bhetia gehar gambhir.

Nanak bhagat sukhiai sada sachai na'am rachan. " (8-17-8-25)

(Guru Amar Das)

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੬੯) (VI)

“ਸਤਿਗੁਰਿ ਸੇਵਿਐ ਮਨੁ ਨਿਰਮਲਾ ਭਏ ਪਵਿਤੁ ਸਰੀਰ ॥
ਮਨਿ ਆਨੰਦੁ ਸਦਾ ਸੁਖੁ ਪਾਇਆ ਭੋਟਿਆ ਗਹਿਰ ਗੰਭੀਰ ॥

ਨਾਨਕ ਭਗਤ ਸੁਖੀਏ ਸਦਾ ਸਚੈ ਨਾਮਿ ਰਚੰਨਿ ॥ ੮ ॥ ੧੭ ॥ ੮ ॥ ੨੫ ॥”

ii) **Central Theme** : The Guru-minded persons are always absorbed in singing the praises of the True Lord and enjoy the bliss of life, by meditating on True Name through Guru's guidance. The self-willed persons, however, without realising the True Lord, undergo sufferings in this world and also at the hands of yama, (god of death) by going through the cycle of births and deaths. The Guru-minded persons, finally attain self-realisation and state of 'Equipoise' by living a pure and truthful life.

O Nanak ! The saints always meditate on True Name, and depart from this world with flying colours, merging with the True Lord. (8-17-8-25)

i) **Sri Rag Mahalla-3 (Page 70)**

"J'ako mushkil a't banai dhoiee koiai na dai.
la'gu hoi dushman'a sa'k bhi bhaj khalai.

duha'n sirian ka khasam a'ap avar na dooja tha'u.
Satgur tuthai pa'ya Nanak sacha Na'u." (9-1-26)

(Guru Arjan Dev)

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੭੦) (I-a)

“ਜਾ ਕਉ ਮੁਸਕਲੁ ਅਤਿ ਬਣੈ ਢੋਈ ਕੋਇ ਨ ਦੇਇ ॥ ਲਾਗੁ ਹੋਏ ਦੁਸਮਣਾ ਸਾਕ ਭਿ ਭਜਿ ਖਲੇ ॥

ਦੁਹਾ ਸਿਰਿਆ ਕਾ ਖਸਮੁ ਆਪਿ ਅਵਰੁ ਨ ਦੂਜਾ ਥਾਉ ॥
ਸਤਿਗੁਰ ਤੁਠੈ ਪਾਇਆ ਨਾਨਕ ਸਚਾ ਨਾਉ ॥੯॥੧॥੨੬॥”

ii) **Central Theme** : Whenever we are in trouble and are forsaken by all friends and relations, we should look upon our Lord for help, as the Lord is the greatest support of all helpless and needy persons. Whenever we suffer physically, financially or upset by worries, wandering in distant lands, we could gain complete peace of mind by remembering the Lord. Even if we were very learned persons with all the knowledge of books, alongwith performing all sorts of religious deeds and penance, or were enjoying various comforts of life with all worldly possessions, but had forsaken the Lord in the bargain, we would be thrown into hell. It is only through the Lord's Grace that we may get immersed in the Lord's True Name through Guru's guidance, in the company of holy saints. (9-1-26)

i) **Sri Rag Mahalla-5 Ghar 5 (Page 71)**

"Ja'no nahi bha'vai kavan ba'ata, ma'n khoj mara'g. (Pause - 1)

Sagal u'kat upa'va, tiagi saran pa'va.
Nanak Gurcharan pra'ta." (8-2-27)

(Guru Arjan Dev)

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੫ ॥ ਘਰੁ ੫ ॥ (ਪੰਨਾ ੭੧) (I-b)

“ਜਾਨਉ ਲਗੀ ਭਾਵੈ ਕਵਨ ਬਾਤਾ ॥ ਮਨ ਖੋਜਿ ਮਾਰਗੁ ॥ ੧ ॥ ਰਹਾਉ ॥

ਸਗਲ ਉਕਤਿ ਉਪਾਵਾ ॥ ਤਿਆਗੀ ਸਰਨਿ ਪਾਵਾ ॥ ਨਾਨਕ ਗੁਰਚਰਣਿ ਪਰਾਤਾ ॥ ੧ ॥ ੨ ॥ ੨੭ ॥”

ii) **Central Theme :** O my mind ! One has to struggle in life to find the true path. There are some persons, who meditate on True Lord while some others acquire vast knowledge in His search, but rarely few have realised the Lord. There are various types of people, trying to find the truth about Lord by Yoga, penance, studying Vedas, fasting etc. but such actions do not lead to salvation. He alone is a true saint who is enabled to unite with the Lord through Guru's guidance.

O Nanak ! We may realise True Lord by falling at the lotus feet of the Lord through Guru's guidance. (8-2-27)

Ik Onkar Satgur Parsad

i) **S: I Rag Mahalla-1 Ghar-3 (Page 72)**

"Jogi a'nder jogia, tu' bhogi an'der bh ogia,
te'ra a'ant na pa'ya sur'ag machh payal jiu. (1)

Teriá sada sada changiayeeá, mein ra'at dihai vadiayeeá.
Unmangia daan devna koh Nanak sach small jiu." (24-1)

(Guru Nanak)

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੧ ਘਰੁ ੩ ॥ (ਪੰਨਾ ੭੨) (I-a)

“ਜੋਗੀ ਅੰਦਰਿ ਜੋਗੀਆ ॥ ਭੋਗੀ ਭੋਗੀ ਅੰਦਰਿ ਭੋਗੀਆ ॥

ਤੇਰਾ ਅੰਤੁ ਨ ਪਾਇਆ ਸੁਰਗਿ ਮਛਿ ਪਇਆਲਿ ਜੀਉ ॥ ੧ ॥

ਤੇਰੀਆ ਸਦਾ ਸਦਾ ਚੰਗਿਆਈਆ ॥ ਮੈ ਰਾਤਿ ਦਿਹੈ ਵਡਿਆਈਆ ॥
ਅਣਮੰਗਿਆ ਦਾਨੁ ਦੇਵਣਾ ਕਹੁ ਨਾਨਕ ਸਚੁ ਸਮਾਲਿ ਜੀਉ ॥ ੨੪ ॥ ੧ ॥”

ii) **Central Theme :** O Lord ! I offer myself as a sacrifice to Thy Greatness and Thy True Name, which is beyond my comprehension. Thou art omni-present, being the best recluse amongst Yogis and the best householder as well, amongst worldly people, as Thy vastness and depth on Earth, in Oceans or netherlands is beyond description. The whole world is engulfed by worldly Falsehood and none could gain Thy True Name without the Guru's guidance. Just like the deserted wife, separated from her spouse, we spend our lives in misery being separated from the Lord-spouse. The Guru-minded persons however, are accepted in the Lord's Court (Kingdom of Heaven) as per Lord's Will and through Guru's guidance, and Grace. They have rid themselves of their dual mindedness through self-surrender and merged with the Infinite. The Lord is pervading everywhere, but hath concealed Himself, and not seen by us due to our ignorance, while the Guru-minded persons perceive Him within and without, everywhere. The Lord through His Grace, hath not bothered about my shortcomings and protected me in His Embrace, so that I could attain my cherished goal. The Universe hath been created by the Lord and manifested by Him through Nature, as a veil of falsehood; but the real Truth has been realised by few only, favoured with Lord's Grace.

O Nanak ! Let us, therefore, concentrate on the True Lord with the help of True Name, under the Guru's guidance, thus merging with the Lord finally. (24-1)

i) **Sri Rag Mahalla-5 (Page 73)**

"Pai paicai manaiee soi jiu,
Satgur purakh mila'ya tis jevad aur na koi jiu. (Pause-1)

Hoau bahur' chhinj na nachoo, Nanak ausa'r ladha bha'l jiu. "
(21-2-29)
(Guru Arjan Dev)

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੭੩) ॥

“ਪੈ ਪਾਇ ਮਨਾਈ ਸੋਇ ਜੀਉ ॥
ਸਤਿਗੁਰ ਪੁਰਖਿ ਮਿਲਾਇਆ ਤਿਸੁ ਜੇਵਡੁ ਅਵਰੁ ਨ ਕੋਇ ਜੀਉ ॥ ੧ ॥ ਰਹਾਉ ॥

ਹਉ ਬਾਹੁੜਿ ਛਿੰਝ ਨ ਨਚਉ ਨਾਨਕ ਅਉਸਰੁ ਲਧਾ ਭਾਲਿ ਜੀਉ ॥ ੨੧ ॥ ੨ ॥ ੨੯ ॥”

ii) **Central Theme :** I would fall at the lotus-feet of the True Guru for His blessings, as there is none greater than Him. O Lord ! The Guru has allotted me only one job of Thy worship but it rests with Thee alone to enable me to live this life according to Thy Will. O Lord ! Pray grant me the boon of Thy service, and through the Guru's guidance, enable me to sing Thy praises. O Lord ! Thou art without any form, symbols, caste or creed and some fortunate Guru-minded persons perceive Thee very close in their midst.

O Nanak ! I have realised Thy Greatness and merged with Thee with great efforts. (21-2-29)

'Ik Onkar Saatgur Prasad'

i) **Sri Rag Pehre' Mahalla-1 Ghar-1 (Page 74)**

Pehlai pe'hrai rein kai vanjaria mitra hukam paea' garbha's.
U'rd ta'p antar ka'rai vanjaria mitra khasam seti ardas.

Saiee va'st pra'pat hoiee jis siu la'ya h'et.
Koh Nanak pra'ni chouthai pe'hrai la'vi lunia khet. " (4-1)

(Guru Nanak)

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਸਿਰੀ ਰਾਗੁ ਪਹਰੇ ਮਹਲਾ ੧ ਘਰੁ ੧ ॥ (ਪੰਨਾ ੭੪) (੭੯੯੯) ॥

“ਪਹਿਲੇ ਪਹਰੇ ਰੋਣਿ ਕੇ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਹੁਕਮਿ ਪਾਇਆ ਗਰਭਾਸਿ ॥
ਉਰਧ ਤਪੁ ਅੰਤਰਿ ਕਰੇ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਖਸਮ ਸੇਤੀ ਅਰਦਾਸਿ ॥

ਸਾਈ ਵਸਤੁ ਪਰਾਪਤਿ ਹੋਈ ਜਿਸੁ ਸਿਉ ਲਾਇਆ ਹੇਤੁ ॥
ਕਹੁ ਨਾਨਕ ਪ੍ਰਾਣੀ ਚਉਥੈ ਪਹਰੇ ਲਾਵੀ ਲੁਣਿਆ ਖੇਤੁ ॥੪॥੧॥”

ii) **Central Theme :** O Nanak ! The first stage of human being is conceived in the mother's womb, as per Lord's Will. The second stage starts with the birth of the child, who is given all the affection of his relatives and then he grows up, completely forgetting the Lord and the promises made to Him. O foolish mind ! Let us remember the Lord, as finally nothing belongs to us in this world. During the next stage the human being gets engrossed in money, and other activities, totally forgetting the Lord, thus wasting one's life. O transient being ! The fourth stage comes when one grows old and is caught in the grips of death, when no one knows the secret drama of death.

O Nanak ! During this stage the god of death separates the soul from the body and the individual is in the clutches of Death. The individual thus reaps the fruit of his own actions performed during his life time. (4-1)

i) Sri Rag Mahalla-1 (Page 75)

"Pehlai pe'hrai rein kai va'njaria mitra balak budh achet.
Khair piyai khela'yaiceai vanjaria mitra ma't pita su't he't.

pa't se'ti ja'vai sahej sama'vai saglai dookh mitavai.
Koh Nanak prani Gurmukh chhootai sa'chai te' pa't pavai." (5-2)

(Guru Nanak)

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੧ ॥ (ਪੰਨਾ ੭੫) (Va)

“ਪਹਿਲੈ ਪਹਰੈ ਰੈਣਿਕੈ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਬਾਲਕ ਬੁਧਿ ਅਚੇਤੁ ॥
ਖੀਰੁ ਪੀਐ ਖੇਲਾਈਐ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਮਾਤ ਪਿਤਾ ਸੁਤ ਹੇਤੁ ॥

ਪਤਿ ਸੇਤੀ ਜਾਵੈ ਸਹਜਿ ਸਮਾਵੈ ਸਗਲੇ ਦੁਖ ਮਿਟਾਵੈ ॥
ਕਰੁ ਨਾਨਕ ਪਾਣੀ ਗੁਰਮੁਖਿ ਛੁਟੈ ਸਾਚੇ ਤੇ ਪਤਿ ਪਾਵੈ ॥੫॥੨॥”

ii) Central Theme : O transient fellow ! In the first stage of life; the child has not developed his senses fully, and is fondled by the parents and relatives. His life is a waste because of his dual-mindedness while the salvation lies in remembering True Name. During the second stage, man is fully conscious of his youthful strength and is aware of his sexual desires all the time, without remembering the Lord. Further during the third stage, he starts growing grey hair, and old age takes charge, with his end nearing, and the foolish person starts repenting. O Nanak ! During this stage, the only solace lies in remembering True Name. During the fourth stage, all the physical and mental energies give way and man departs in distress. In this stage, the Guru-minded person should realise the True Lord with Guru's guidance. Then the end draws near; so he is led away by Yama to Hell.

O Nanak ! The Guru-minded persons are enabled to cross the ocean of life, and merge with the Lord. (5-2)

i)

Sri Rag Mahalla-4 (Page 76)

"Pehlai pehrai rein kai vanjaria mitra, har paya udhar manjhar.
har dhiavai har uchrai vanjaria mitra har har na'am sama'r.

Gur Satgur soami bhed na janoh jit mil har bhagat sukhandi.

✓ "Koh Nanak pra'ni chouthai pehrai saphlio rein bhagtan di."

(4-1-3)

*(Guru Ram Das)***ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੪ ॥ (ਪੰਨਾ ੭੬) (Va)**

“ਪਹਿਲੇ ਪਹਰੇ ਰੈਣਿ ਕੇ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਹਰਿ ਪਾਇਆ ਉਦਰ ਮੰਝਾਰਿ ॥
ਹਰਿ ਧਿਆਵੈ ਹਰਿ ਉਚਰੈ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਹਰਿ ਹਰਿ ਨਾਮੁ ਸਮਾਰਿ ॥

ਗੁਰ ਸਤਿਗੁਰ ਸੁਆਮੀ ਭੇਦੁ ਨ ਜਾਣਹੁ ਜਿਤੁ ਮਿਲਿ ਹਰਿ ਭਗਤਿ ਸੁਖਾਦੀ ॥
ਕਹੁ ਨਾਨਕ ਪ੍ਰਾਣੀ ਚਉਥੈ ਪਹਰੈ ਸਫਲਿਉ ਰੈਣਿ ਭਗਤਾ ਦੀ ॥੪॥੧॥੩॥”

ii) **Central Theme :** During the first stage of worldly life, the child is saved from the inferno (Womb's heat) with the help of True Name.

O transient friend ! During the second stage of life, the mind is led astray by dual-mindedness with the caress and embraces of parents; so in the bargain man forgets the Giver and clings to His gifts instead. So during this stage of childhood, one is saved from the clutches of death by dwelling on the Lord's True Name. During the third stage, man is engrossed in various fruitless efforts of amassing wealth, forgetting the True Name of the Lord, but repents in the end. It is only the person, favoured by His Grace, who remembers the Lord through Guru's guidance and is enabled to merge with the True Lord. During the fourth stage, the life's journey is coming to an end. So let us remember the True Lord at every moment and enjoy the bliss of life by getting rid of the cycle of births and deaths.

O Nanak ! It is only the holy saints who could gain in this last stage even, by merging with the Lord. (4-1-3)

i) Sri Rag Mahalla-5 (Page 77)

"Pehlai pehrai rein kai vanjaria mitra dhar paie ta' udrai ma'hai.
Dasi masi ma'nas kia vanja'rai mitra kar mohlat karam kamahe'.

Karam dharti sarir jug antar jo bovai so kha'at.
Koh Nanak bhagat sohai darvarai manmukh sa'da bhava't."

(5-1-4)

(Guru Arjan Dev)

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੭੭) (VII)

“ਪਹਿਲੈ ਪਹਰੈ ਰੈਣਿ ਕੈ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਧਰਿ ਪਾਇ ਤਾ ਉਦਰੈ ਮਾਹਿ ॥
ਦਸੀ ਮਾਸੀ ਮਾਨਸੁ ਕੀਆ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਕਰਿ ਮੁਹਲਤਿ ਕਰਮ ਕਮਾਹਿ ॥

ਕਰਮ ਧਰਤੀ ਸਰੀਰੁ ਜੁਗ ਅੰਤਰਿ ਜੋ ਬੋਵੈ ਸੋ ਖਾਤਿ ॥
ਕਹੁ ਨਾਨਕ ਭਗਤ ਸੋਹਿ ਦਰਵਾਰੇ ਮਨਮੁਖ ਸਦਾ ਭਵਾਤਿ ॥੫॥੧॥੪॥”

ii) **Central Theme** : There are four stages of life : Man comes to this world as ordained by the Lord, with a certian life-span to perform certain actions. The Lord's writ runs throughout his life, and his actions are motivated by Him alone during the first stage.

O friend ! In the second stage of life, one enjoys the fruits of youth (pleasures) and does not distinguish between good and bad, thus wasting this life. During the third stage, the individual is busy amassing wealth in total ignorance of the life's mission. He is also engrossed in worldly attachments and the veil of falsehood, without remembering the Lord, and is led astray. In the fourth stage, let us salvage this hopeless position by remembering True Name. The only hope lies now in the enlightenment attained through Guru's service.

O Friend ! Finally, only your actions will accompany you to the next world. "As you sow, so shall you reap"; so this life provides Man with an opportunity to perform good deeds.

O Nanak ! The saints are received with honour in the Lord's Presence , while the self-willed persons are grilled through the cycle of births and deaths. (5-1-4)

Ik Onkar Satgur Prasad'

i) Sri Rag Mahalla-4 Ghar-2 (Page 78)

"Mu'nd ia'ni paiear'ai kiu kar har darsan pikhai.
Har har apni kirpa karai Gurmukh sahurar'ai kam sikhai.

Har Ram Ram mer'ai babula pir mil dhaan vale vadhandi." (5-1)
(Guru Ram Das)

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੪ ॥ ਘਰੁ ੨ ॥ (ਪੰਨਾ ੭੮) (II)

“ਮੁੰਧ ਇਆਣੀ ਪੇਈਅੜੈ ਕਿਉ ਕਰਿ ਹਰਿ ਦਰਸਨੁ ਪਿਖੈ ॥
ਹਰਿ ਹਰਿ ਅਪਨੀ ਕਿਰਪਾ ਕਰੇ ਗੁਰਮੁਖਿ ਸਾਹੁਰੜੈ ਕੰਮ ਸਿਖੈ ॥

ਹਰਿ ਰਾਮ ਰਾਮ ਮੇਰੇ ਬਾਬੁਲਾ ਪਿਰ ਮਿਲਿ ਧਨ ਵੇਲ ਵਧੈਈ ॥੫॥੧॥”

ii) Central Theme : "By the Grace of One Supreme Lord, attainable through Guru's Grace."

O my Saints ! I am wedded to my Lord with the help of Guru's guidance, thus dispelling all the darkness of ignorance and realising the jewel of TrueName. Those self-willed persons, who make a show of their achievements, except the knowledge of the Lord, perform a wasteful effort at egoism.

O Nanak ! I have meditated on the True Name of the Lord in the company of my Lord-Spouse and my treasure of True Name has blossomed forth in the presence of my saintly friends. (5-1)

Ik Onkar Satgur Prasad'

i) Sri Rag Mahalla-5 Chhant (Page 79)

"Man piaria jiu mtra Gobind na'am sam'alai.
ma'n piaria jiu mitra har nibhai te'rai na'alai.

la'r leenai lae'ai nounidh paeai nao sarab so Thakur deena.
Nanak sikh sant samjhaiee har pre'm bhagat man leena." (5-1-2)
(Guru Arjan Dev)

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੫ ॥ ਛੰਡ ॥ (ਪੰਨਾ ੭੯) (Va)

“ਮਨ ਪਿਆਰਿਆ ਜੀਉ ਮਿਤ੍ਰਾ ਗੋਬਿੰਦ ਨਾਮੁ ਸਮਾਲੇ ॥
ਮਨ ਪਿਆਰਿਆ ਜੀ ਮਿਤ੍ਰਾ ਹਰਿ ਨਿਬਰੇ ਤੇਰੇ ਨਾਲੇ ॥

ਲੜਿ ਲੀਨੇ ਲਾਏ ਨਉਨਿਧਿ ਪਾਏ ਨਾਉਸਰਬ ਸੁ ਠਾਕੁਰਿ ਦੀਨਾ ॥
ਨਾਨਕ ਸਿਖ ਸੰਤ ਸਮਝਾਈ ਹਰਿ ਪ੍ਰੇਮ ਭਗਤਿ ਮਨੁ ਲੀਨਾ ॥੫॥੧॥੨॥”

ii) **Central Theme :** O my friend ! Let us try to grasp the True Name and remember the True Lord as He will be our lasting support; thus we will be able to fulfil our cherished desires and goals. It is only through the company of saints that we could rid ourselves of dual-mindedness. Let us understand clearly that this world is an illusion of falsehood. One gets enlightened with self-realisation by remembering the Lord. O dear mind ! Try to emulate the fish and its love for water, which is exemplary. So by merging with the Lord, we could realise supreme bliss and sing His praises.

O Nanak ! The True Saint has clarified to me that we should forsake all worldly attachments and merge with the Lord, in the company of holy saints. The fortunate persons only meet the Guru, thus remembering the Lord through Guru's guidance. (5-1-2)

'Ik Onkar Satgur Prasad'

Dakhna.

i) **Sri Rag Ke Chhant Mahalla-5 (Page 80)**

"Hath majhahu mapiri pasai kiu didar.
Sant sarnaiee labhnai Nanak pra'n adhar. (1)

Satgur dayal kirpal bhe'tat harai, kam karod lobh maria.
Kathan na jaeai a'kath soami sadkai jaeai Nanak varia." (5-1)

(Guru Arjan Dev)

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਡਖਣਾ ॥

ਸਿਰੀ ਰਾਗੁ ਕੇ ਛੰਡ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੮੦) (I-c)

"ਹਠ ਮਝਾਹੁ ਮਾਪਿਰੀ ਪਸੇ ਕਿਉ ਦੀਦਾਰ ॥ ਸੰਤ ਸਰਣਾਈ ਲਭਣੇ ਨਾਨਕ ਪ੍ਰਾਣ ਅਧਾਰ ॥੧॥

ਸਤਿਗੁਰ ਦਇਆਲ ਕਿਰਪਾਲ ਭੇਟਤ ਹਰੇ ਕਾਮੁ ਕ੍ਰੋਧੁ ਲੋਭੁ ਮਾਰਿਆ ॥
ਕਥਨੁ ਨ ਜਾਇ ਅਕਬੁ ਸੁਆਮੀ ਸਦਕੈ ਜਾਇ ਨਾਨਕੁ ਵਾਰਿਆ ॥੫॥੧॥"

ii) **Central Theme :** The Lord dwelleth in my heart, how to realise Him ? O Nanak ! The Lord is to be realised through the service of saints as it is dual-mindedness which leads us to separation from the Lord. O my True Lord ! I only cherish to sing Thy praises in the company of saints.

O Nanak ! By serving the True Guru. I have realised my

Lord, ridding me of all illusions. The Lord hath showered all the gifts of life on me and I have realised the wealth of True Name. The Lord is never forgotten for a moment by the saints and they have become immortal by remembering True Name. The Lord showereth His Grace on His saints, thus ridding them of the cycle of births and deaths. The Lord's True Name is invaluable and none could gauge its evaluation or greatness. By meditating on True Lord, the saints have attained the real fruit of life, being blessed with His Grace and benevolence.

O Nanak ! I am a sacrifice unto the True Lord who is beyond all description. (5-1)

'Ik Onkar Satnam Gur Prasad'

i) **Sri Rag Mahalla-4 Vanjara (Page 81)**

"Har har uttam naam hai jin siria sab koai jiu.
har jia sabhe' pritpa'lda gha't gha't ramayia soai.

Ma'n preet lagi tina Gurmukha'n har Na'am jina rahras." (Pause-1)

ੴ ਸਤਿਨਾਮੁ ਗੁਰਪ੍ਰਸਾਦਿ ॥

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੪ ॥ ਵਣਜਾਰਾ (ਪੰਨਾ ੮੧)

“ਹਰਿ ਹਰਿ ਉਤਮੁ ਨਾਮੁ ਹੈ ਜਿਨਿ ਸਿਰਿਆ ਸਭੁ ਕੋਇ ਜੀਉ ॥
ਹਰਿ ਜੀ ਸਭੇ ਪ੍ਰਤਿਪਾਲਦਾ ਘਟਿ ਘਟਿ ਰਮਈਆ ਸੋਇ ॥

ਮਨਿ ਪ੍ਰੀਤਿ ਲਗੀ ਤਿਨਾ ਗੁਰਮੁਖਾ ਹਰਿ ਨਾਮੁ ਜਿਨਾ ਰਹਰਾਸਿ ॥੧॥ ਰਹਾਉ ॥”

ii) **Central Theme** : We should deal in life with the only worthwhile merchandise i.e. True Name, which can be attained through Guru's guidance and Lord's Grace.

O my mind ! Remember the True Name, so long you enjoy youth and this life, which will be your saviour at the time of death. The Lord according to His Will, guideth some persons towards singing His praises while some others are engulfed in useless rituals.

O Nanak ! Those persons, who serve the Lord with devotion, are illumined with Lord's True Name, finally merging with Him. (Pause-1)

'Ik Onkar Satgur Prasad'

- i) **Sri Rag Ki Va'ar Mahalla-4 (with slokas)**
Slok Mahalla-3 (Page 83)

"Raga' vitch sri Rag hai je' sa'ch dhare' pyar.
Sada har sach ma'n vasai nehchal ma't apa'ar.

Har jisno hoi dayal so har jap bhou bikham ta'r." (1)

(Guru Ram Das)

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਸਿਰੀ ਰਾਗੁ ਕੀ ਵਾਰ ਮਹਲਾ ੪ ਸਲੋਕ ਨਾਲ
ਸਲੋਕ ਮ: ੩ ॥ (ਪੰਨਾ ੮੩) (I-a)

“ਰਾਗਾ ਵਿਚਿ ਸੀ ਰਾਗੁ ਹੈ ਜੋ ਸਚਿ ਧਰੇ ਪਿਆਰੁ ॥
ਸਦਾ ਹਰਿ ਸਚੁ ਮਨਿ ਵਸੈ ਨਿਰਚਲ ਮਤਿ ਅਪਾਰੁ ॥

ਹਰਿ ਜਿਸਨੋ ਹੋਇ ਦਇਆਲੁ ਸੋ ਹਰਿ ਜਪਿ ਭਉ ਬਿਖਮੁ ਤਰਿ ॥ ੧ ॥”

- ii) **Central Theme :** The Sri Rag, amongst all Ragas is the most enjoyable Rag, provided one sings it with love and devotion. By meditating on the Guru's Word, one attains the gem of Truth, as all other types of love are temporary and false.

O Nanak ! The Lord alone could help us in realising Truth, True Name and the Lord, finally crossing this ocean of life successfully. (1)

- i) **Sri Rag Mahalla-1 (Page 83)**

"Dati sahib sandia kia chalai tis na'al,
ik jagandai na lahen ikn'a sutia de' utha'l. (1)

Tu aapai a'ap vartada sabh ni hi tha'ee,
har tisai dhiavoh sant janoh jo laesai chhada'ee." (2)

(Guru Nanak)

ਸਲੋਕ ਮਹਲਾ ੧ ॥ (ਪੰਨਾ ੮੪) (I-a)

“ਦਾਤੀ ਸਾਹਿਬ ਸੰਦੀਆ ਕਿਆ ਚਲੈ ਤਿਸੁ ਨਾਲਿ ॥
ਇਕ ਜਾਗੰਦੇ ਨਾ ਲਹੈਨਿ ਇਕਨਾ ਸੁਤਿਆ ਦੇਇ ਉਠਾਲਿ ॥

ਤੂੰ ਆਪੇ ਆਪਿ ਵਰਤਦਾ ਸਭਨੀ ਹੀ ਥਾਈ ॥
ਹਰਿ ਤਿਸੈ ਧਿਆਵਹੁ ਸੰਤ ਜਨਹੁ ਜੋ ਲਏ ਛਡਾਈ ॥ ੨ ॥”

ii) **Central Theme :** The Lord's blessings are bestowed on us according to His Will, while some persons struggle for His favours, others receive them without an effort. So we should have full faith in the Lord's greatness with Guru's guidance, as fools have no place near him. The Lord's manifestation and Greatness is enjoyed by the Lord Himself, and there is no place, without His presence. Let us, therefore, remember the True Lord always.

i) **Slok Mahalla - 1 (Page 83)**

"Phaka'r ja'ati phaakar' Navo' sabhna jian ika chha'ou.
Aapo' jeko bha'la kahaeai, Nanak ta' par japai ja pat' lekhai paeai. (1)

Ouai a'ap chhutai parvar siu, tin pichhai sabh jagat chhutivai." (3)

(Guru Nanak)

ਸਲੋਕ ਮਹਲਾ ੧ ॥ (ਪੰਨਾ ੮੩) (I-a)

“ਫਕੜ ਜਾਤੀ ਫਕੜ ਨਾਉ ॥ ਸਭਨਾ ਜੀਆ ਇਕਾ ਛਾਉ ॥
ਆਪਹੁ ਜੇ ਕੋ ਭਲਾ ਕਹਾਏ ॥ ਨਾਨਕ ਤਾ ਪਰੁ ਜਾਪੈ ਜਾ ਪਤਿ ਲੇਖੈ ਪਾਏ ॥ ੧ ॥

ਉਇ ਆਪਿ ਛੁਟੇ ਪਰਵਾਰ ਸਿਉ ਤਿਨ ਪਿਛੈ ਸਭੁ ਜਗਤੁ ਛੁਟੀਵੈ ॥ ੩ ॥”

ii) **Central Theme :** O Nanak ! It is only when the Lord is pleased with someone that one may be considered great, but not based on his caste or creed. If you love someone truly, you should be prepared to lay down your life even for his sake. It is only some Guru-minded persons, who attain salvation, having tasted the nectar of True Name. They not only attain salvation themselves, but the whole world benefits with their efforts. (3)

i) **Slok Mahalla-1 (Page 83)**

"Kudrat karkai vasia soi, vakhat vicharai so banda hoi.

Jo Gurmukh har aradhde' tin ho'u kurban'a.
tu' a'apai aap vartada kar choj vidana." (4)

(Guru Nanak)

ਸਲੋਕ ਮਹਲਾ ੧ ॥ (ਪੰਨਾ ੮੩) (I-a)

“ਕੁਦਰਤਿ ਕਰਿਕੈ ਵਸਿਆ ਸੋਇ ॥ ਵਖ ਤ ਵੀਚਾਰੇ ਸੋ ਬੰਦਾ ਹੋਇ ॥

ਜੋ ਗੁਰਮੁਖਿ ਹਰਿ ਆਰਾਧਏ ਤਿਨ ਹਉ ਕੁਰਬਾਣਾ ॥ ਤੂੰ ਆਪੇ ਆਪਿ ਵਰਤਦਾ ਕਰਿ ਚੋਜ ਵਿਡਾਣਾ ॥ ੪ ॥”

ii) **Central Theme :** Everyone knows that the creator is to be perceived through His Creation and Nature, but none has the power to do so. O Nanak ! one could realise His Presence every where with faith and concentration of mind. The Lord is omni-present and is immanent within the whole creation in the form of the radiant and beautiful Nature. One should only bow to the Lord with faith and feel the Lord's Presence everywhere through Guru's guidance.

(4)

i) **Slok Mahalla - 3 (Page 84)**

"Kalo masajini kia sadaiecai hirdai hi likh leho.
Sada sahib kai sung rahe' kabhun na tuta's neho.

Tu' sa'cha aap niao sach ta' dariai kait,
Jina Nanak sach pachhania so sach ralait." (5)

(Guru Amar Das)

ਸਲੋਕ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੮੪) (1-a)

“ਕਲਉ ਮਸਾਜਨੀ ਕਿਆ ਸਦਾਈਐ ਹਿਰਦੈ ਹੀ ਲਿਖਿ ਲੇਹੁ ॥
ਸਦਾ ਸਾਹਿਬ ਕੈ ਰੰਗਿ ਰਹੈ ਕਬਹੂੰ ਨ ਤੁਟਸਿ ਨੇਹੁ ॥

ਤੂੰ ਸਚਾ ਆਪਿ ਨਿਆਉ ਸਚੁ ਤਾ ਡਰੀਐ ਕੇਤੁ ॥ ਜਿਨਾ ਨਾਨਕ ਸਾਚੁ ਪਛਾਣਿਆ ਸੇ ਸਚਿ ਰਲੇਤੁ ॥੫॥”

ii) **Central Theme :** We cannot describe Lord's greatness with pen and ink; instead we should remain imbued with His love all the time. The Guru has ingrained in me, to concentrate on True Name only. The faithless ones suffer from fear and guilt while the faithful persons enjoy the bliss of life, finally merging with Truth, the Lord Himself. The Lord is Truth and His judgement is also based on Truth, so why should we be afraid of anything in this world ?

O Nanak ! The Truth is realised only through Guru's Word, attained through Lord's Grace alone.

i) **Slok Mahalla - 3 (Page 84)**

"Kalam jalo su'nu masvaniai ka'gad bhi jal jao,
likhan vala jal balo jin likhia' dooja bhau.

Har ki vadiaiee vadi hai ja na su'nnee chugalka.
har ki vadiaiee vadi hai apuehhian da'an devka." (6)

(Guru Amar Das)

ਸਲੋਕ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੮੮) (I-a)

“ਕਲਮ ਜਲਉ ਸਣੁ ਮਸਵਾਣੀਐ ਕਾਗਦੁ ਭੀ ਜਲਿ ਜਾਉ ॥
ਲਿਖਣ ਵਾਲਾ ਜਲਿ ਬਲਉ ਜਿਨਿ ਲਿਖਿਆ ਦੂਜਾ ਭਾਉ ॥

ਹਰਿ ਕੀ ਵਡਿਆਈ ਵਡੀ ਹੈ ਜਾ ਨ ਸੁਣਈ ਕਹਿਆ ਚੁਗਲਕਾ ॥
ਹਰਿ ਕੀ ਵਡਿਆਈ ਵਡੀ ਹੈ ਅਪੁਛਿਆ ਦਾਨੁ ਦੇਵਕਾ ॥ ੬ ॥”

ii) **Central Theme :** Nothing avails us in this world, except our good deeds in the past. The persons, engaged in worldly falsehood, including discussions, and studies waste their lives, without imbibing True Name in their hearts. We could only sing Lord's praises, as His Greatness is beyond our reach and He showereth His blessings on us all the time, without our askance.
(6)

i) **Slok Mahalla - 3 (Page 85)**

Hoau Hoau karti sabh mooiee sampou kisai na na'al.
doojai bhaie' dukh pa'ya sabh johi jamkal.

har tudoh ba'hir kichh nahi Gur sabdi vaikh nihal. (7)

ਸਲੋਕ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੮੫) (VII)

“ਹਉ ਹਉ ਕਰਤੀ ਸਭ ਮੁਈ ਸੰਪਉ ਕਿਸੈ ਨ ਨਾਲਿ ॥
ਦੂਜੈ ਭਾਇ ਦੁਖੁ ਪਾਇਆ ਸਭ ਜੋਗੈ ਜਮਕਾਲਿ ॥

ਹਰਿ ਤੁਧਰੁ ਬਾਹਰਿ ਕਿਛੁ ਨਹੀ ਗੁਰ ਸਬਦੀ ਵੇਖਿ ਨਿਹਾਲੁ ॥ ੭ ॥”

ii) **Central Theme :** O Nanak ! The Guru-minded persons have crossed this ocean of life successfully by meditating on True Name, whereas the whole world suffers due to dual-mindedness. O Nanak ! our talk is very impressive while our actions do not support all this but we want to copy the achievements of those persons who are serving the Lord. O Lord ! Everything is under Thy Control and Thou alone could help us attain salvation through the Guru's guidance, Thou pervadeth everywhere, O Lord !

i) **Slok Mahalla - 3 (Page 85)**

Hukam na janai bahuta rovai; ander dhoka nead na sovai.

Har che't khahe' tina saphal hai acheta hath tada'ya. (8)

ਸਲੋਕ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੮੫) (VI-b)

“ਗੁਕਮੁ ਨ ਜਾਣੈ ਬਹੁਤਾ ਰੋਵੈ ॥ ਅੰਦਰਿ ਧੋਖਾ ਨੀਦ ਨ ਸੋਵੈ ॥

ਹਰਿ ਚੇਤਿ ਖਾਹਿ ਤਿਨਾ ਸਫਲੁ ਹੈ ਅਚੇਤਾ ਹਥ ਤਡਾਇਆ ॥ ੮ ॥”

ii) **Central Theme** : O Nanak ! It is only through the Lord's Grace that we realise and follow the Lord's Will and the path chalked out for us. It is through good fortune alone that we follow Guru's guidance, thus receiving honour in the Lord's Presence. `O Nanak ! The self-willed persons, without realising the importance of True Name, are lost in worldly pleasures due to their ignorance and suffer, being engrossed in the veil of falsehood. However, the Guru-minded persons enjoy bliss by reciting True Name. O Lord ! Some persons are made to realise Truth by Thee and they enjoy Thy favours in abundance, while the others, devoid of Thy True Name, are always lacking their basic needs even. (8)

i) **Slok Mahalla - 3 (Page 85)**

"Par'r par'r pandit Beid vakha'nai maya moh soa'ie.
doojai bha'ie' har na'am visaria, ma'n moorakh milai sajaie.

Sabh tudhai nu salahainde' daar gurmukan noa parga's." (9)

(Guru Amar Das)

ਸਲੋਕ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੮੫) (V a)

“ਪੜਿ ਪੜਿ ਪੰਡਿਤ ਬੇਦ ਵਖਾਣਹਿ ਮਾਇਆ ਮੋਹ ਸੁਆਇ ॥
ਦੂਜੇ ਭਾਇ ਹਰਿ ਨਾਮੁ ਵਿਸਾਰਿਆ ਮਨ ਮੂਰਖ ਮਿਲੈ ਸਜਾਇ ॥

ਸਭਿ ਤੁਧੈ ਨੋ ਸਾਲਾਹਦੇ ਦਰਿ ਗੁਰਮੁਖਾ ਨੇ ਪਰਗਾਸਿ ॥ ੯ ॥”

ii) **Central Theme** : The learned men are engulfed by worldly desires and the self-willed persons, forgetting True Name in their dual-mindedness, get punished. The foolish persons do not realise Truth, while the fortunate ones, through Lord's Grace, are brought in the company of True Guru , thus enjoying peace through True Name. The mind can practice meditation, penance and disciplined life, but without True Name it would be a curse.

O Lord ! Thou art the fountain-head of all beings, and there is no place with out Thy Presence, so the whole universe sings Thy

praises and the Guru-minded persons attain self-realisation. (9)

i) **Slok Mahalla - 3 (Page 86)**

"Pandit par'r par'r u'cha kookda maya moh pyar.
Antar brahm na chiniee ma'n moorakh gavar'.

Nanak har ki seva so ka'rai jis leiai har laie." (10).

(Guru Amar Das)

ਸਲੋਕ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੮੬) (V a)

“ਪੰਡਿਤੁ ਪੜਿ ਪੜਿ ਉਚਾ ਕੂਕਦਾ ਮਾਇਆ ਮੋਹਿ ਪਿਆਰੁ ॥
ਅੰਤਰ ਬ੍ਰਹਮੁ ਨ ਚੀਨਈ ਮਨਿ ਮੂਰਖੁ ਗਾਵਾਰੁ ॥

ਨਾਨਕ ਹਰਿ ਕੀ ਸੇਵਾ ਸੋ ਕਰੇ ਜਿਸੁ ਲਏ ਹਰਿ ਲਾਇ ॥ ੧੦ ॥”

ii) **Central Theme :** The learned man, interested in the love of worldly desires, gives discourses through dual-mindedness without realising the real purpose of life; thus wasting his life, he undergoes the cycle of births and deaths.

O Man ! Once your mind overcomes ego, it gets purified and realises the true meaning of the Guru's Word. O Nanak ! The Guru-minded persons, perceive the Lord within all beings, and are always immersed in True Name. It is through Guru's Word that we may realise the True Lord who then enables us to cross this ocean of life successfully, through His Grace. (10)

i) **Slok Mahalla - 1 (Page 86)**

"Nanak so soora variam jini vichoh dusht ahkar'an maria.
Gurmukh na'am salahai janam savaria'.

Jini naam dhiaaya' ik ma'n ik chit se' asthir ju'g reha'." (11)

(Guru Nanak)

ਸਲੋਕ ਮਹਲਾ ੧ ॥ (ਪੰਨਾ ੮੬) (Va)

“ਨਾਨਕ ਸੋ ਸੂਰਾ ਵਰੀਆਮੁ ਜਿਨਿ ਵਿਚਹੁ ਦੁਸਟੁ ਅਹੰਕਰਣੁ ਮਾਰਿਆ ॥
ਗੁਰਮੁਖਿ ਨਾਮੁ ਸਾਲਾਹਿ ਜਨਮੁ ਸਵਾਰਿਆ ॥

ਜਿਨੀ ਨਾਮੁ ਧਿਆਇਆ ਇਕ ਮਨਿ ਇਕ ਚਿਤਿ ਸੇ ਅਸਥਿਰੁ ਜਗਿ ਰਹਿਆ ॥ ੧੧ ॥”

ii) **Central Theme :** O Nanak ! The person who has overcome his worst enemy, the ego, is truly brave and a warrior. He himself attains salvation and helps others as well. Without True Name, it is all dual-mindedness and one moves away from a peaceful life and undergoes suffering. The Guru has helped us and taught True Name, thus ridding ourselves of dual-mindedness. The persons, blessed with Lord's Grace, are brought to the fold of True Name. Those Guru-minded persons, who have meditated on True Name, have become immortal in this world, by concentrating on the True Lord. (11)

i) **Slok Mahalla - 3 (Page 87)**

"Atama deo poojiai Gur kai sahej subha'i.
Atmai no' atamai di partit hoi ta ghar hi parcha pai.

adist agochar alakh niranjan so dekhai gurmukh akhi." (12)

(Guru Amar Das)

ਸਲੋਕ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੮੭)

“ਆਤਮਾ ਦੇਉ ਪੁਜੀਐ ਗੁਰ ਕੇ ਸਹਜਿ ਸੁਭਾਇ ॥
ਆਤਮੇ ਨੋ ਆਤਮੇ ਦੀ ਪ੍ਰਤੀਤਿ ਹੋਇ ਤਾ ਘਰ ਹੀ ਪਰਚਾ ਪਾਇ ॥

ਅਦਿਸਟੁ ਅਗੋਚਰੁ ਅਲਖੁ ਨਿਰੰਜਨੁ ਸੋ ਦੇਖਿਆ ਗੁਰਮੁਖਿ ਆਖੀ ॥ ੧੨ ॥”

ii) **Central Theme :** When one's inner conscience realises and perceives Lord's Presence within one's innerself, one attains unison with the Lord. O Saints ! The persons who have been blessed by the Lord and destined with good fortune, have listened carefully to the wonderful description of the Lord and tasted the nectar of True Name.

The Guru-minded persons have thus perceived and visualised the True Lord, who is unseen and unfathomable and indescribable. (12)

i) **Slok Mahalla - 3 (Page 88)**

"Satgur sevai a'pna so sir lekhai lai,
vichon a'ap gwaikai rahen sach livlaie'.

Jit mukh bha'g likhia dhur sachai har tit mukh na'am japati." (13)

(Guru Nanak)

ਸਲੋਕ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੮੮)

“ਸਤਿਗੁਰੁ ਸੇਵੇ ਆਪਣਾ ਸੋ ਸਿਰੁ ਲੇਖੈ ਲਾਇ ॥ ਵਿਚਰੁ ਆਪੁ ਗਵਾਇਕੇ ਰਹਨਿ ਸਚਿ ਲਿਵਲਾਇ ॥

ਜਿਤੁ ਮੁਖਿ ਭਾਗੁ ਲਿਖਿਆ ਧੁਰਿ ਸਾਚੇ ਹਰਿ ਤਿਤੁ ਮੁਖਿ ਨਾਮੁ ਜਪਾਤੀ ॥ ੧੩ ॥”

ii) **Central Theme :** The fortunate, Guru-minded persons concentrate on True Name, as they were destined by the Lord and merge in Him. The self-willed foolish persons, without knowledge worship various gods in dual-mindedness and get punished in the Lord's court. O my mind ! Remember the True Name, if you want to rid yourself of evil thoughts and sufferings. (13)

i) **Slok Mahalla - 3 (Page 88)**

"Satgur jini na sevio sabad na kito vichar.
Antar gyan na ayo mirtak hai sansar.

Jin ko hoa kirpal har se satgur pe'ri pahi.
tin aithai othai mukh ujalai har dargeh paidai jahi." (14)

(Guru Amar Das)

ਸਲੋਕ ਮਹਲਾ ੩ ॥

“ਸਤਿਗੁਰ ਜਿਨੀ ਨ ਸੇਵਿਓ ਸਬਦਿ ਨ ਕੀਤੇ ਵੀਚਾਰੁ ॥
ਅੰਤਰਿ ਗਿਆਨੁ ਨ ਆਇਓ ਮਿਰਤਕੁ ਹੋ ਸੰਸਾਰਿ ॥

ਜਿਨ ਕਉ ਹੋਆ ਕ੍ਰਿਪਾਲੁ ਹਰਿ ਸੇ ਸਤਿਗੁਰ ਪੈਰੀ ਪਾਹੀ ॥
ਤਿਨ ਐਥੇ ਓਥੇ ਮੁਖ ਉਜਲੇ ਹਰਿ ਦਰਗਹ ਪੈਥੇ ਜਾਹੀ ॥ ੧੩ ॥”

ii) **Central Theme :** The Guru-minded persons get honoured in this world, by meditating on True Name through the Guru's guidance. They are also received with approbation in the Lord's Presence. The self-willed persons, however, waste their lives in useless pursuits and suffer privations, without attaining salvation.

O Nanak ! Those persons, who serve the True Master are never afraid of the god of death and are radiant with success in this world and hereafter; and are received with honour in Lord's Presence. (14)

i) **Slok Mahalla - 2 (Page 89)**

"Jo sir saice na nivai so sir deejai da'r.
Nanak jis pinjar meh birha nahi so pinjar lai jaar. (1)

Nanak naam aradh sabhna te' va'da sabh na'vai agai a'nn nivaie." (15)
(Guru Angad Dev)

ਸਲੋਕ ਮਹਲਾ ੨ ॥ (ਪੰਨਾ ੮੯)

“ਜੋ ਸਿਰੁ ਸਾਈ ਨਾ ਨਿਵੈ ਸੋ ਸਿਰੁ ਦੀਜੈ ਡਾਰਿ ॥
ਨਾਨਕ ਜਿਸੁ ਪਿੰਜਰ ਮਹਿ ਬਿਰਹੀ ਨਹੀ ਸੋ ਪਿੰਜਰੁ ਲੈ ਜਾਰਿ ॥ ੧ ॥

ਨਾਨਕ ਨਾਮੁ ਅਰਾਧਿ ਸਭਨਾ ਤੇ ਵਡਾ ਸਭ ਨਾਵੈ ਅਗੈ ਆਣਿ ਨਿਵਾਏ ॥ ੧੫ ॥”

ii) **Central Theme :** O Nanak ! The body skeleton, which does not possess love for the Lord, deserves to be burnt alive. Man, with the soul of the Lord and His light within Him, wastes his life in his search and lands himself in worldly ills.

O my mind ! Remember and recite the Lord's True Name which alone could be useful at the end of this life.

O Nanak ! Let us meditate on True Name as the whole world finally bows to the True Name, realising its efficacy. (15)

i) **Slok M - 3 (Page 89)**

"Vais kare' karup kulakhni ma'n kho'tai koor'iar
pir kai bhane' na chale hukam kar'e g'a'va'r

Sab har ki karoh u'stat jin garib ana'th raa'kh lioai
jaikar kio dharmia ka pa'pi ko dand dioai." (16)

(Guru Amar Das)

ਸਲੋਕ ਮ: ੩ ॥ (ਪੰਨਾ ੮੯) ॥

“ਵੈਸ ਕਰੇ ਕਰੁਪਿ ਕੁਲਖਣੀ ਮਨਿ ਖੋਟੇ ਕੂੜਿਆਰਿ ॥ ਪਿਰ ਕੈ ਭਾਣੈ ਨਾ ਚਲੈ ਹੁਕਮੁ ਕਰੇ ਗਾਵਾਰਿ ॥

ਸਭ ਹਰਿ ਕੀ ਕਰਹੁ ਉਸਤਤਿ ਜਿਨਿ ਗਰੀਬ ਅਨਾਥ ਰਾਖਿ ਲੀਓਇ
ਜੈਕਾਰ ਕੀਓ ਧਰਮੀਆ ਕਾ ਪਾਪੀ ਕਉ ਡੰਡੁ ਦੀਓਇ ॥” ॥ ੧੬ ॥

ii) **Central Theme :** The self willed persons, like the ugly, characterless woman, never obey the dictates of the Lord, but instead venture to dictate the Lord foolishly, and suffer. With love

and faith in the Guru's Word, one should obey the Will of the Lord and dedicate one's body and mind to the Lord.

O Nanak! The person, enjoying Lord's love and embrace is really beautiful and praiseworthy. The Guru-minded persons, by concentrating on True Name, finally merge with the True Lord. The Lord honours His saints, while inflicting punishment on those engaged in sinful deeds. (16)

i) **Slok M-3 (Page 89)**

"Manmukh maili ka'mni kulakhni kuna'r
pir chhodia ghar apnai par purkhai naal pyar

Har ahankaria ma'r niv'aeai manmukh moo'r sadhia
Har bhagtan dei vadiaiee garib anathia"(17)

(Guru Amar Das)

ਸਲੋਕ ਮ : ੩ ॥ (ਪੰਨਾ ੮੯) ॥

“ਮਨਮੁਖ ਮੈਲੀ ਕਾਮਣੀ ਕੁਲਖਣੀ ਕੁਨਾਰਿ ॥ ਪਿਰ ਛੋਡਿਆ ਘਰਿ ਆਪਣਾ ਪਰ ਪੁਰਖੇ ਨਾਲਿ ਪਿਆਰੁ ॥

ਹਰਿ ਅੰਕਾਰੀਆ ਮਾਰਿ ਨਿਵਾਏ ਮਨਮੁਖ ਮੂੜ ਸਾਧਿਆ ॥
ਹਰਿ ਭਗਤਾ ਦੇਇ ਵਡਿਆਈ ਗਰੀਬ ਅਨਾਥਿਆ ॥” ੧੭ ॥

ii) **Central Theme :** The self willed person, having deserted the Lord, is engrossed in worldly desires and wails over his plight like the ugly woman who flirts around with others, leaving her own spouse and is never satisfied. The Guru-minded person, by meditating on True Name, merges with the Lord, thus enjoying bliss of life, like the faithful and beautiful woman accepted by her spouse.

O Lord! Thou hath always honoured Thy saints and uphold the down-trodden. (17)

i) **Slok Mahalla - 3 (Page 90)**

"Satgur kai bha'ne' jo chalai tis, vadiaiee vadi hoi.
Har ka naam uttam ma'n vasai, mait na sakai koi.

Sacha sahib sach niao papi nar ha'rda.
sala'ho bhagtoh kar jo'r har bhagat jan tarda."(18)

(Guru Amar Das)

ਸਲੋਕ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੯੦)

“ਸਤਿਗੁਰ ਕੈ ਭਾਣੈ ਜੋ ਚਲੈ ਤਿਸੁ ਵਡਿਆਈ ਵਡੀ ਹੋਇ ॥
ਹਰਿ ਕਾ ਨਾਮੁ ਉਤਮੁ ਮਨਿ ਵਸੈ ਮੇਟਿ ਨ ਸਕੈ ਕੋਇ ॥

ਸਚਾ ਸਾਹਿਬੁ ਸਚੁ ਨਿਆਉ ਪਾਪੀ ਨਰੁ ਹਾਰਚਾ ॥
ਸਾਲਾਹਿਹੁ ਭਮਤਰੁ ਕਰ ਜੋਣਿ ਹਰਿ ਭਗਤ ਜਨ ਤਾਰਦਾ” ॥ ੧੮ ॥

ii) **Central Theme :** The Guru-minded persons, who accept the Lord's Will through Guru's guidance, are honoured by the Lord, as they are blessed by the Lord through Guru's Grace. The self-willed persons, however, get punished by the Lord and suffer at the hands of the god of death. The laws of the Lord are based on Truth and justice; so we should not worry about anything and continue singing His praises. (18)

i) **Slok Mahalla-3 (Page 90)**

"aapnai pritam mil ra'ha antar rakha urdha'r.
salahie so prabh sa'da sa'da Gur kai he't pyar.

har bhagtan nu dei pyar kar ang nistarian." (19)

(Guru Amar Das)

ਸਲੋਕ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੯੦) (I-c)

“ਆਪਣੇ ਪ੍ਰੀਤਮ ਮਿਲਿ ਰਹਾ ਅੰਤਰਿ ਰਖਾ ਉਰਿਧਾਰਿ ॥
ਸਾਲਾਹੀ ਸੋ ਪ੍ਰਭ ਸਦਾ ਸਦਾ ਗੁਰ ਕੇ ਹੋਤਿ ਪਿਆਰਿ ॥

ਹਰਿ ਭਗਤਾ ਨੋ ਦੇਇ ਪਿਆਰੁ ਕਰਿ ਅੰਗ ਨਿਸਤਾਰਿਅਨੁ ॥ ੧੯ ॥

ii) **Central Theme :** I would love to sing the praises of the Lord through Guru's guidance, as the Lord merges a person with Himself on whom He bestoweth His Grace. The persons, who have meditated on True Lord, have been completely transformed.

O Nanak! The Lord Himself enableth the Guru-minded persons to develop faith in Him and then enableth His saints to enjoy the bliss of life. The Lord bestoweth His love on the saints, merging them with Himself. (19)

i) **Slok Mahalla-1 (Page 90) (VII-c)**

"Kubu'dh doomri' ku'daya kasa'ien,
par ninda ghat choohri muthi karod chandal.

bhae bhanjan meharva'n daa's ki ra'khiai,
Nanak har gu'nn gaei alakh prabh la'khiai." (20)

(Guru Nanak)

ਸਲੋਕ ਮਹਲਾ ੧ ॥ (ਪੰਨਾ ੯੦) (VII-c)

“ਕੁਬੁਧਿ ਡੂਮਣੀ ਕੁਦਇਆ ਕਸਾਇਣ ਪਰ ਨਿੰਦਾ ਘਟ ਚੂਹੜੀ ਮੁਠੀ ਕੋਧਿ ਚੰਡਾਲਿ ॥
ਕਾਰੀ ਕਢੀ ਕਿਆ ਥੀਐ ਜਾਂ ਚਾਰੇ ਬੈਠੀਆ ਨਾਲਿ ॥

ਭੈ ਭੰਜਨ ਮਿਹਰਵਾਨ ਦਾਸ ਕੀ ਰਾਖੀਐ ॥ ਨਾਨਕ ਹਰਿ ਗੁਣ ਗਾਇ ਅਲਖੁ ਪ੍ਰਭੁ ਲਾਖੀਐ ॥” ॥੨੦॥

ii) **Central Theme :** It is no use observing formal religious practices, when the mind is not pure. We should try to develop Truth, good actions and meditation of True Name as our daily routines. It will be with Lord's Grace alone that we may acquire the treasure of True name and maintain our honour.

O Nanak! Let us sing the praises of the Lord, so that we may be able to gauge the unfathomable Lord. (20)

i) **Slok Mahalla-3 (Page 91) (II)**

"Jiu pind sabh tiska sabsai de'i adha'r,
Nanak Gurmukh seviai sada sada daa'tar.

Nit devoh daan dayal prabh har na'am dhiaia'.
Har daatai har naam japa'ya Nanak paina'ya" (21-1)

(Guru Amar Das)

ਸਲੋਕ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੯੧) (II)

“ਜੀਉ ਪਿੰਡੁ ਸਭੁ ਤਿਸ ਕਾ ਸਭ ਸੈ ਦੇਇ ਅਧਾਰੁ ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਸੇਵੀਐ ਸਦਾ ਸਦਾ ਦਾਤਾਰ ॥

ਨਿਤ ਦੇਵਹੁ ਦਾਨੁ ਦਇਆਲੁ ਪ੍ਰਭੁ ਹਰਿ ਨਾਮੁ ਧਿਆਇਆ ॥
ਹਰਿ ਦਾਤੈ ਹਰਿ ਨਾਮੁ ਜਪਾਇਆ ਨਾਨਕੁ ਪੈਨਾਇਆ ॥ ੨੧-੧ ॥

ii) **Central Theme :** The body and soul belongs to the Lord Creator, so we should serve the Lord by meditating on True Name. The persons, who have attained unity with the Lord, in the company

of True Guru, and have dissociated themselves from worldly desires are bestowed with all the treasures of life. They have attained self-realisation and merged with the Lord.

O Nanak! They only cherish the worship of the Lord in their hearts, and that too, if they are pre-destined by the Lord. I would cherish Lord's Name only to win laurels in this world and hereafter, by singing His praises. (21-1)

'ik Onkar Satgur prasad' (Page 91) (V-a)

i) Sri Rag - Kabir jiu ka (Ek Soan ke ghar ga'vna)

"Janni janat su't bada hoat hai,
itnako na ja'nai je din din ardh ghatat hai.

it sangat nahi marna, hukam pachhan ta khasmai milna."(1) (Pause-2)

(Kabir)

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥ (ਪੰਨਾ ੯੧) (V-a)

“ਸਿਰੀ ਰਾਗੁ ॥ ਕਬੀਰ ਜੀਉ ਕਾ ॥ ਏਕੁ ਸੁਆਨੁ ਕੈ ਘਰਿ ਗਾਵਣਾ ॥
ਜਨਨੀ ਜਾਨਤ ਸੁਤੁ ਬਡਾ ਹੋਤੁ ਹੈ ਨਿਤਨਾਕੁ ਨ ਜਾਨੈ ਜਿ ਦਿਨ ਦਿਨ ਅਉਧ ਘਟਤੁ ਹੈ ॥

ਇਤੁ ਸੰਗਤਿ ਨਾਹੀ ਮਰਣਾ ॥ ਹੁਕਮ ਪਛਾਣਿ ਤਾ ਖਸਮੈ ਮਿਲਣਾ ॥” ॥ ਹਰਾਓ ਦੂਜਾ ॥

ii) Central Theme : O Lord! Thou hath engrossed the whole world in falsehood and fruitless pursuits; how does one realise Thee?

O Kabir! Let us get rid of worldly desires, as this path leads to self-destruction. In the company of holy saints, by realising Lord's Will, one gets closer to the Lord and merges with Him, ridding himself of dual-mindedness. (1) (Pause - 2)

i) Sri Rag Trilochan ka (Page 92)

"Maya mo'h ma'n agalar'a pra'ni jara meran bhou visar gaya."

aiji tu aa'pai sabh kichh ja'nda badit trilochan Ra'maiya.(5-2)

(Bhagat Trilochan)

ਸਿਰੀ ਰਾਗੁ ਤ੍ਰਿਲੋਚਨ ਕਾ (ਪੰਨਾ ੯੨) (VII)

“ਮਾਇਆ ਮੋਹੁ ਮਨਿ ਆਗਲਦਾ ਪ੍ਰਾਣੀ ਜਗ ਮਰਣੁ ਭਉ ਵਿਸਰਿ ਗਇਆ ॥

ਐ ਜੀ ਤੂੰ ਆਪੇ ਸਭ ਕਿਛੁ ਜਾਣਦਾ ਬਦਤਿ ਤ੍ਰਿਲੋਚਨੁ ਗਮਈਆ ॥ ੫-੨ ॥

ii) **Central Theme :** Our mind is engrossed in worldly desires and we become oblivious of real truth and consider ourselves as permanent features. O lazy person! You have wasted this human life, and your path is really tough and full of dangers, after death. The worldly attachments disappear automatically.

O Trilochan! The Lord knoweth everything and we have visualised Him as such. (5-2)

i) **Sri Rag Bhagat Kabir jiu ka (Page 92) (VII)**

"acharaj e'k sunoh re' pandia ab kichh kahen na jaiie"

(Kabir)

ਸਿਰੀ ਰਾਗੁ ਭਗਤ ਕਬੀਰ ਜੀਉ ਕਾ॥ (ਪੰਨਾ ੯੨) (VII)

“ਅਚਰਜ ਏਕੁ ਸੁਨਹੁ ਰੇ ਪੰਡੀਆ ਅਬ ਕਿਛੁ ਕਹਨੁ ਨ ਜਾਈ॥

ਅਉਰ ਦੁਨੀ ਸਭ ਭਰਮਿ ਭੁਲਾਈ ਮਨੁ ਰਾਮ ਰਸਾਇਨ ਮਾਤਾ॥੪॥੩॥

ii) **Central Theme :** O Pandit! Listen to the wonderful view of the veil of falsehood, whose existence is flimsy but has ensnared and bewitched every one. Our mind concentrates on Lord's Song celestial with a pure stream of Music.

O Kabir! This knowledge has been gained through perfect saints, though the whole world is lost in foolish falsehood and dual-mindedness. I am, however, ever immersed in True Name. (43)

i) **Sri Rag -Ba'ni Bhagat Beni jio ki pahrianke' ghar ga'vna (Page 93)**

'ik onkar satgur prasad'

"re nar garbh kundal jab aa'chhat urd dhian liv la'ga,
mirtak pind pad mu'd na ahnis e'k agyan so na'ga.

Beni kahai su'noh re' bhagtoh, maran mukat kin paiee." (5)

(Beni)

ਸਿਰੀ ਰਾਗੁ ਬਾਣੀ ਭਗਤ ਬੇਣੀ ਜੀਉ ਕੀ॥ ਪਹਰਿਆ ਕੈ ਘਰਿ ਗਾਵਣਾ॥ (ਪੰਨਾ ੯੩)

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

“ਰੇ ਨਰ ਗਰਭ ਕੁੰਡਲ ਜਬ ਆਛਤ ਉਰਧ ਧਿਆਨ ਲਿਵ ਲਾਗਾ॥
ਮਿਰਤਕ ਪਿੰਡਿ ਪਦ ਮਦ ਨਾ ਅਹਿਨਿਸਿ ਏਕੁ ਅਗਿਆਨ ਸੁ ਨਾਗਾ॥

ਬੇਣੀ ਕਹੈ ਸੁਨਹੁ ਰੇ ਭਗਤਹੁ ਮਰਨ ਮੁਕਤਿ ਕਿਨਿ ਪਾਈ॥੫॥

ii) **Central Theme :** O Man! While in an awkward posture in the mothers' womb, you were concentrating on Lord's Name; but after being born, you have forgotten the Lord. Your further physical development led to play etc. forgetting Lord's Name; which led you further into sexual desires with a polluted mind not knowing the distinction between good or bad even. Due to this you were engrossed in sinful actions. Now you have grown old, with snow-white hair, and your speech is unintelligible, with no inner strength even but have become more full of lust. Thus you have lost touch with the Lord's pious teachings and you will have to repent afterwards for your foolish actions. But still you want a longer life among your grand children, when you cannot even see properly.

O Beni ! No one attains Salvation at the time of death. One should try for attaining Salvation during one's life time only." (5)

i) **Sri Rag Mahalla-5 (Page 93) (I-a)**

"Tohi mohi mohi tohi, antar kaisa, kanak katik jal tru'ng jaisa.

sarir aradhai moko be'char dehu Ravidas sam dal samjhavai kou' (3)

(Ravidas)

ਸਿਰੀ ਰਾਗੁ (੯੩) (II)

“ਤੋਹੀ ਮੋਹੀ ਮੋਹੀ ਤੋਹੀ ਅੰਤਰੁ ਕੈਸਾ ॥ ਕਨਕ ਕਟਿਕ ਜਲ ਤਰੈਗ ਜੈਸਾ ॥

ਸਰੀਰੁ ਅਰਾਧੈ ਮੋਕਉ ਬੀਚਾਰੁ ਦੇਹੁ ॥ ਰਵਿਦਾਸ ਸਮ ਦਲ ਸਮਝਾਵੈ ਕੋਉ ॥੩॥

ii) **Central Theme :** O Lord! How could there be any distinction between Thee and me; as Thou art within me, and I am in Thee? We are merged in each other.

O Lord! Without a sinner like me, how could anyone recognise Thee as the Greatest Purifier?

O Lord! Pray grant me the boon of meditating on Thy True Name! Who else could highlight this point except Thy saints? O Ravidas!

CHAPTER - III

i)

Rag Majh Choupde Ghar-I
Mahalla - 4 (Page 94)

"ik onkar satnam karta purakh nirbhau
nirvair akal moorat ajooni sabhung Gurprasad."
Har Har naa'm main har ma'n bha'ya vad bhagi har naam dhia'ya

Har jin kirpa karo'h Gur mailoh jan Nanak har dhan palai jiu."

(Guru Ram Das)

ਰਾਗੁ ਮਾਝ ਚਉਪਦੇ ਘਰੁ ੧ ਮਹਲਾ ੪ ॥ (ਪੰਨਾ ੯੪) ॥

ੴ ਸਤਿਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ ॥

“ਹਰਿ ਹਰਿ ਨਾਮੁ ਮੇ ਹਰਿ ਮਨਿ ਭਾਇਆ ॥ ਵਡਭਾਗੀ ਹਰਿ ਨਾਮੁ ਧਿਆਇਆ ॥

ਹਰਿ ਜੀਉ ਕ੍ਰਿਪਾ ਕਰਹੁ ਗੁਰੁ ਮੇਲਹੁ ਜਨ ਨਾਨਕ ਹਰਿ ਧਨੁ ਪਲੈ ਜੀਉ ॥ ੪ ॥ ੧ ॥

ii) **Central Theme:** I have meditated on True Name, thus ridding myself of all ills and afflictions, through Guru's guidance. I cannot bear separation of Lord even for a moment and I wish someone were to guide me how to meet my Lord, which would sustain my life.

O Nanak! May the Lord grant me a meeting with my True Guru, through His Grace, thus merging me with the Lord, my true friend! (4-1)

i)

Majh Mahalla-4 (Page 94) (II)

"Madh soodan merai ma'n ta'n prana,
hoan har bin dooja aur na jana.

Har har daya karoh gur mailoh, jan Nanak gur mil rahsai jiu."(4-2)

(Guru Ram Das)

ਮਾਝ ਮਹਲਾ ੪ ॥ (ਪੰਨਾ ੯੪) ॥

“ਮਧੁ ਸੂਦਨ ਮੇਰੇ ਮਨ ਤਨ ਪ੍ਰਾਨਾ ॥ ਹਉ ਹਰਿ ਹਰਿ ਬਿਨੁ ਦੂਜਾ ਅਵਰੁ ਨ ਜਾਨਾ ॥

ਹਰਿ ਹਰਿ ਦਇਆ ਕਰਹੁ ਗੁਰੁ ਮੇਲਹੁ ॥ ਜਨ ਨਾਨਕ ਗੁਰੁ ਮਿਲਿ ਰਹਸੈ ਜੀਉ ॥ ੪ ॥ ੨ ॥

ii) **Central Theme :** I am in search of the True Lord, who is dearest to me and more valuable than my life itself. If some holy

saint, a true friend, could enable me to meet my Lord, then I would blossom forth like a lotus flower. The Guru's separation is my greatest suffering and my body and soul always cherish His Presence. The Guru's Company, brings solace and bliss to my mind.

O Nanak! May the Lord grant me this boon of His company!

(4-2)

i)

Majh Mahalla-4 (Page 94)

"Har gu'nn par'iai har gu'nn gunn'ai,
har har naa'm katha nit sun'ai

Har jal nidh hum jal kai meenai,
jan Nanak jal bin maria'i jiu." (4-3)

(Guru Ram Das)

ਮਾਝ ਮਹਲਾ ੪ ॥ (ਪੰਨਾ ੯੪) (II)

“ਹਰਿ ਗੁਣ ਪੜੀਐ ਹਰਿ ਗੁਣ ਸੁਣੀਐ ॥ ਹਰਿ ਹਰਿ ਨਾਮ ਕਥਾ ਨਿਤ ਸੁਣੀਐ ॥

ਹਰਿ ਜਲ ਨਿਧਿ ਹਮ ਜਲ ਕੇ ਮੀਨੇ ॥ ਜਨ ਨਾਨਕ ਜਲ ਬਿਠੁ ਮਰੀਐ ਜੀਉ ॥ ੪ ॥੩ ॥

ii) **Central Theme:** The True Sikh will not be able to sustain himself without meditating on True Name, just as a fish cannot survive without the presence of water. But one should be fortunate enough to locate a true Guru who would lead us to merger with the Lord. The humble sikhs have come to seek the Guru's blessings, in the form of True Name, which they receive through Guru's Grace.

O Nanak! I cannot afford to be separated from the Lord's True Name even for a moment. (4-3)

i)

Majh Mahalla - 4 Ghar 6 (Page 95)

"Har jan sant miloh merai bhai,
mera har prabh dasoh mein bhukh lagaiee.

Gurmat naa'm meetha ma'n bhaiya,
jan Nanak naam ma'n bheejai jiu." (4-4)

(Guru Ram Das)

ਮਾਝ ਮਹਲਾ ੪ ॥ (ਪੰਨਾ ੯੪) (II)

“ਹਰਿ ਜਨ ਸੰਤ ਮਿਲਹੁ ਮੇਰੇ ਭਾਈ ॥ ਮੇਰਾ ਹਰਿ ਪੁਤ੍ਰੁ ਦਸਹੁ ਮੈ ਭੁਖ ਲਗਾਈ ॥

ਗੁਰਮਤਿ ਨਾਮੁ ਮੀਠਾ ਮਨਿ ਭਾਇਆ ॥ ਜਨ ਨਾਨਕ ਨਾਮ ਮਨੁ ਭੀਜੈ ਜੀਉ ॥ ੪ ॥੪ ॥

ii) **Central Theme:** O Saints! Pray take me also into your company so that I may meditate on True Name, as it is not possible to realise True Name without the company of saints! But it is through great good fortune that one meets the holy saints of the Lord, as the unfortunate ones had a cursed life due to their dual-mindedness and worldly veil of falsehood.

O Lord, Benefactor of the universe! Pray take me in Thy embrace and grant me the boon of True Name through Thy Grace. (4-4)

i) **Majh Mahalla - 4 (Page 95)**

"Har Gur gyan har ra's har pa'ya, ma'n har rung ra'ata har ra's piay'a.

Nanak hat patan witch ka'ya, har lainde' gurmukh souda jiu." (4-5)

(Guru Ram Das)

ਮਾਝ ਮਹਲਾ ੪ ॥ (ਪੰਨਾ ੯੫) (II)

“ਹਰਿ ਗੁਰ ਗਿਆਨੁ ਹਰਿ ਰਸੁ ਹਰਿ ਪਾਇਆ ॥ ਮਨੁ ਹਰਿ ਰੋਮਿ ਰਾਤਾ ਹਰਿ ਰਸੁ ਪੀਆਇਆ ॥

ਨਾਨਕ ਹਟ ਪਟਣ ਵਿਚਿ ਕਾਇਆ ਹਰਿ ਲੋਏ ॥ ਗੁਰਮੁਖਿ ਸਉਦਾ ਜੀਉ ॥ ੪ ॥੫ ॥

ii) **Central Theme:** O Saints! My heart is fully immersed in Lord's True image, since the time I have received the nectar of True Name, through the Guru's guidance.

O Nanak! The benevolent Lord hath bestowed His blessings on some Guru-minded persons whose egoism has been dispelled through Lord's Grace and they finally merge with the Lord. The self-willed persons, however, are denied this opportunity. (4-5)

i) **Majh Mahalla - 4 (Page 95)**

"hoau gu'nn Gobind har na'am dhiaiee, mil sangat ma'n na'am vasaiee.

Nanak har katha sunni mukh boli. Gurmat har na'am parichai jiu."

(4-6) (Guru Ram Das)

ਮਾਝ ਮਹਲਾ ੪ ॥ (ਪੰਨਾ ੯੫) ॥ (II)

“ਹਉ ਗੁਣ ਗੋਵਿੰਦ ਹਰਿ ਨਾਮੁ ਧਿਆਈ ॥ ਮਿਲਿ ਸੰਗਤਿ ਮਨਿ ਨਾਮੁ ਵਸਾਈ ॥

ਨਾਨਕ ਹਰਿ ਕਥਾ ਸੁਣੀਮੁਖਿ ਬੋਲੀ ਗੁਰਮਤਿ ਹਰਿ ਨਾਮਿ ਪਰੀਚੈ ਜੀਉ” ॥੪ ॥੬॥

ii) **Central Theme:** Let us meet the True Guru, who would enable us to inculcate the Lord's love and be absorbed in singing Lord's Praises. The True Guru has taught me the value of True Name and some Guru-minded persons have been enabled to meet the Lord', through good fortune.

O Nanak! Let me also hear the Lord's Greatness and sing His praises so that I may relish the taste of True Name through Guru's guidance, finally merging with Him. (4-6)

i) **Majh Mahalla - 4 (Page 96)**

"avoh bhainai tusi miloh piaria,
jo mera pritam dasai tiskai hoan varia

upde's karai Gur Satgur poorā. Gur Satgur parupkaria jiu." (4-7)

(Guru Ram Das)

ਮਾਝ ਮਹਲਾ ੪ ॥ (ਪੰਨਾ ੯੬) ॥ (II)

“ਆਵਹੁ ਭੈਣੇ ਤੁਸੀ ਮਿਲਹੁ ਧਿਆਰੀਆ ॥ ਜੋ ਮੇਰਾ ਪ੍ਰੀਤਮ ਦਸੈ ਤਿਸਕੈ ਹਉ ਵਾਰੀਆ ॥

ਉਪਦੇਸੁ ਕਰੇ ਗੁਰੁ ਸਤਿਗੁਰੁ ਪੁਰਾ ॥ ਗੁਰੁ ਸਤਿਗੁਰੁ ਪਰਉਪਕਾਰੀਆ ਜੀਉ ॥੪ ॥੭॥

ii) **Central Theme:** O dear Saints! I will offer myself as a sacrifice to those persons who will show me the path towards a union with the beloved Lord. All the beings are illumined with the same light shining within and the Lord is omni-present, pervading every being. We may sing His Praises, through Guru's guidance on True Name, thus enjoying the true bliss of life. (4-7).

i) **Majh Mahalla - 5 Ghar 1 (Page 96) (II)**

"Mera man lochai gur darsan taiee, bilap karai chatrik ki niaee.

hoau gholi jiu gho'l ghumaiee, jan Nanak daas tumare' jiu."

(Pause 1-8)

(Guru Arjan Dev)

ਮਾਝ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੯੬) ॥

“ਮੇਰਾ ਮਨੁ ਲੋਚੇ ਗੁਰ ਦਰਸਨ ਤਾਈ ॥ ਬਿਲਖ ਕਰੇ ਚਾੜ੍ਹਕ ਕੀ ਨਿਆਈ ॥

ਹਉ ਘੋਲੀ ਜੀਉ ਘੋਲਿ ਘੁਮਾਈ ॥ ਜਨ ਨਾਨਕ ਦਾਸ ਤੁਮਾਰੇ ਜੀਉ ॥ ੧ ॥੮ ॥

ii) **Central Theme:** (N.B. When young Arjan, under the orders of his father, Guru Ram Das, was asked to proceed to Lahore for attending a marriage, but was told not to return till permitted by the Guru. Then he wrote these four letters (verses), the fourth one on meeting the Guru-father).

My mind is totally upset without being able to meet my Guru and having a personal glimpse of the Guru. It appears as if Heavens have fallen without the Guru's presence and it is all darkness around me.

(On meeting the Guru) But due to my good fortune, I have been able to meet my Guru finally, through whose guidance and Grace I have been able to attain the True Lord. (1-8)

i) **Rag Majh Mahalla - 5 (Page 97)**

"Sa ru't sohavi jit tu'd smalli, so kam sohella jo teri ghali
so rid asohella jit ridai tu utha sabna ke datara jiu. (1)

Nanak da'as teriai bal ha'rai sab te'ra khel dasahra jiu." (4-2-9)

(Guru Arjan Dev)

ਰਾਗੁ ਮਾਝ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੯੭)

“ਸਾ ਗੁਰਿ ਸੁਹਾਵੀ ਜਿਤੁ ਤੁਧੁ ਸਮਾਲੀ ॥ ਸੋ ਕੈਮੁ ਸੁਹੇਲਾ ਜੋ ਤੇਰੀ ਘਾਲੀ ॥

ਨਾਨਕ ਦਾਸ ਤੇਰੇ ਬਲਿਹਾਰੇ ਸਭੁ ਤੇਰਾ ਖੇਲੁ ॥ ਦਸਾਹਰਾ ਜੀਉ ॥ ੪ ॥੧ ॥੯ ॥

ii) **Central Theme:** O Lord! This whole Universe is an offshoot of Thy Great Self, and I offer myself as a sacrifice to Thy Grandeur. O Nanak! Thy munificence is granted to Guru-minded persons, while the self-willed persons undergo the cycle of transmigration. (4-2-9)

i) **Majh Mahalla - 5 (Page 97)**

"anhad vajai sahej suhe'la, sabad anand karai sad ke'la

joti jot mili sukh pa'ya, jan Nanak ik pasaria jiu." (4-3-10)

(Guru Arjan Dev)

ਮਾਝ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੯੭)

“ਅਨਹਦੁ ਵਾਜੈ ਸਹੇਜ ਸੁਹੇਲਾ ॥ ਸਬਦਿ ਅਨੰਦ ਕਰੈ ਸਦ ਕੋਲਾ ॥

ਜੋਤੀ ਜੋਤਿ ਮਿਲੀ ਸੁਖੁ ਪਾਇਆ ॥ ਜਨ ਨਾਨਕ ਇਕੁ ਪਸਾਰਿਆ ਜੀਉ ॥” ੪ ॥੩ ॥੧੦ ॥

ii) **Central Theme:** The Guru-minded persons, who enjoy the eternal bliss in the company of True Lord, in the fourth stage of equipoise, realise the Lord's kingdom on earth and the secrets of the all pervading Lord. The Lord Himself enjoyeth all the beauties and pleasures of life; and delivereth judgment on all of us, seated on the throne of justice.

O Nanak! Once the innerself merges with the Lord, we see His light within us, and enshrined all around us. (4-3-10)

i) **Majh Mahalla - 5 (Page 97)**

"Jit ghar pir sohag banaya, tit gha'r sakhiai maugal ga'ya

thir soha'g var agam agochar, jan Nanak prem sadhari jiu." (4-4-11)

(Guru Arjan Dev)

ਮਾਝ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੯੭)

“ਜਿਤੁ ਘਰਿ ਪਿਰਿ ਸੋਹਾਮੁ ਬਣਾਇਆ ॥ ਤਿਤੁ ਘਰਿ ਸਖੀਏ ਮੰਗਲ ਗਾਇਆ ॥

ਥਿਰੁ ਸੋਹਾਗੁ ਵਰੁ ਅਗਮੁ ਅਗੋਚਰੁ ॥ ਜਨ ਨਾਨਕ ਪ੍ਰੇਮ ਸਾਧਾਰੀ ਜੀਉ ॥” ੪ ॥੪ ॥੧੧ ॥

ii) **Central Theme:** The person who enjoys the bliss of Lord's Presence, through True Name, is like the woman who enjoys the conjugal love of her beloved spouse, thus getting respect and affection of her near and dear ones. Similarly the Guru-minded person deserves all praise and greatness in this world, being in the firm care of the loving Lord-spouse (4-4-11)

i) **Majh Mahalla - 5 (Page 98)**

"Khojat khojat darsan chahai, bha't bha't bun bun avgahai.

prabh abnasi basia ghat bhitar, har mangal Nanak gavai jiu." (4-5-12)

(Guru Arjan Dev)

ਮਾਝ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੯੮) ॥

“ਖੋਜਤ ਖੋਜਤ ਦਰਸਨ ਚਾਹੇ ॥ ਭਾਤਿ ਭਾਤਿ ਬਨ ਬਨ ਅਵਗਾਹੇ ॥

ਨਿਰਗੁਣ ਸਰਗੁਣ ਹਰਿ ਹਰਿ ਮੇਰਾ ॥ ਕੋਇ ਹੈ ਜੀਉ ਆਣਿ ਮਿਲਾਵੈ ਜੀਉ ॥
ਪ੍ਰਭੁ ਅਥਿਨਾਸੀ ਬਸਿਆ ਘਟ ਭੀਤਰਿ ਹਰਿ ਮੰਗਲ ਨਾਨਕੁ ਗਾਵੈ ਜੀਉ” ॥੪॥੫॥੧੨॥

ii) **Central Theme:** There are many Yogis, who perform various penances without really achieving anything, while there are others who perform different religious functions and prayers, including bathing at holy places, but nothing avails. It is only through the Grace of the Lord that we get a chance to meet the holy saints and join holy congregations, which grant us peace and tranquillity of mind.

O Nanak! The Lord hath been realised within me by singing Lord's praises in the company of holy saints, thus attaining self-realisation. (4-5-12)

i) **Majh Mahalla - 5 (Page 98)**

"Prabrahm aprampar de'va, aga'm agochar ala'kh abheva

Gurmukh na'am japiai tit tariai, ga't Nanak virli jaati jiu." (4-6-13)

(Guru Arjan Dev)

ਮਾਝ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੯੮)

“ਪਾਰਬ੍ਰਹਮ ਅਪਰੰਪਰ ਦੇਵਾ ॥ ਅਗਮ ਅਗੋਚਰ ਅਲਖ ਅਭੇਵਾ ॥

ਗੁਰਮੁਖਿ ਨਾਮੁ ਜਪੀਐ ਤਿਤੁ ਤਰੀਐ ॥ ਗਤਿ ਨਾਨਕ ਵਿਰਲੀ ਜਾਤੀ ਜੀਉ” ॥੪॥੬॥੧੩॥

ii) **Central Theme:** The Lord is really beautiful as He sustaineth the whole world. He could be realised through Guru's guidance only.

O Lord! The Guru-minded person, who remembers Thee at all times is Thy True Saint, as he meditates on Thy True Name within his heart. Thou art all powerful and our benefactor at all times.

O Nanak! Let us remember the Lord's True Name with Guru's guidance, so as to cross this ocean of life successfully. (4-6-13)

Original Sermon

i) **Majh Mahalla - 5 (Page 98) (IV-a)**

"Ke'ha Karna dita lain'a, Gariban anatha te'ra ma'na.

Darsan paikhat ma'n aghavai, Nanak milan subhaiee jiu." (4-7-14)

(Guru Nanak)

ਮਾਝ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੯੮) (IV-a)

“ਕਰਿਆ ਕਰਣਾ ਦਿਤਾ ਲੈਣਾ ॥ ਗਰੀਬਾ ਅਨਾਥਾ ਤੇਰਾ ਮਾਣਾ ॥

ਦਰਸਨੁ ਪੇਖਤ ਮਨੁ ਆਪਾਵੈ ਨਾਨਕ ਮਿਲਣੁ ਸੁਭਾਈ ਜੀਉ” ॥੪॥੭॥੧੪॥

ii) **Central Theme:** Whatever happens in the Universe is as per the Will of the Lord. All the beings in the World are controlled by the dictates of the Lord and are created by Him.

O Lord! It is through Thy Will that the Guru-minded persons sing Thy praises and enjoy perfect bliss while the faithless self-willed persons suffer the pangs of transmigration. (4-7-14)

i) **Majh Mahalla - 5 (Page 99)**

"dukh tadai ja visar javai, bhukh viapai boh bidh dhavai.

Hirdai Naam de nirmal kiai, Nanak rangi rasala jiu." (4-8-15)

(Guru Arjan Dev)

ਮਾਝ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੯੯) (II)

“ਦੁਖੁ ਤਦੇ ਜਾ ਵਿਸਰਿ ਜਾਵੈ ॥ ਭੁਖ ਵਿਆਪੈ ਬਹੁ ਬਿਧਿ ਯਾਵੈ ॥

ਹਿਰਦੈ ਨਾਮੁਦੇ ਨਿਰਮਲ ਕੀਏ ਨਾਨਕ ਰੰਗਿ ਰਸਾਲਾ ਜੀਉ” ॥੪॥੮॥੧੫॥

ii) **Central Theme:** Whenever I forget the True Lord, I undergo all sorts of sufferings as it is His True Name alone which relieves me of all my pain. ‡

O Lord! I beseech Thee for Thy kindness and crave for everything viz. Thy mercy and kindness like a child.

O Nanak! I offer myself as a sacrifice to such a perfect Guru, who has bestowed on me such a panacea of all ills, the True Name, so that I am now rid of all my sufferings.

i b) **Majh Mahalla - 5 (Page 99)**

"Lal Gopal dayal rangilai, ga'her ghambhir beant Govindai.
ooch athah beant soami simar simar hoan jivan jiu.

Nanak ki dhar tu' hain Thakur har rung,
pa'ar pariva'(n) jiu." (4-9-16)

(Guru Arjan Dev)

ਮਾਝ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੯੯) (I a)

“ਲਾਲ ਗੋਪਾਲ ਦਇਆਲ ਰਸੀਲੇ ॥ ਗਹੀਰ ਗੰਭੀਰ ਬੇਅੰਤ ਗੋਵਿੰਦੇ ॥
ਉਚ ਅਥਾਹ ਬੇਅੰਤ ਸੁਆਮੀ ਸਿਮਰਿ ਸਿਮਰਿ ਹਉ ਜੀਵਾ ਜੀਉ ॥੧॥

ਨਾਨਕ ਕੀ ਪਰ ਤੁੰ ਹੈ ਠਾਕੁਰ ਹਰਿ ਹਰਿ ਪਾਰਿ ਪਰੀਵਾ ਜੀਉ ॥” ੪ ॥ ੯ ॥ ੧੬ ॥

ii) **Central Theme :** O My Master! Thou art too deep for our comprehension, being too Great and vast. Thou sustaineth us at all times. Thou art not controlled by time, created by Thyself and continueth throughout all ages. It is through Guru's guidance that we may receive the nectar of True Name, so that we could enjoy the bliss of life and cross this ocean of life successfully.

O Nanak! The Lord is the only support for me, in whose merger and Grace, I enjoy perfect bliss. (4-9-16)

i) **Majh Mahalla - 5 (Page 99)**

“dhan so ve'la jit mein satgur milia, saphal darsan neta'r pe'khat taria.

Na'am rung Naam choj tamashai nao Nanak kinai bhoga jiu." (4-10-17)

(Guru Arjan Dev)

ਮਾਝ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੯੯) ॥

“ਪੰਨੁ ਸੁ ਵੇਲਾ ਜਿਤੁ ਮੇ ਸਤਿਗੁਰੁ ਮਿਲਿਆ ॥ ਸਫਲੁ ਦਰਸਨੁ ਨੇੜੁ ਪੇਖਤੁ ਤਰਿਆ ॥

ਨਾਮਿ ਰੰਗ ਨਾਮਿ ਚੋਜ ਤਮਾਸੇ ਨਾਉ ਨਾਨਕ ਕੀਨੇ ਭੋਗਾ ਜੀਉ ॥੪॥੧੦॥੧੭॥”

ii) **Central Theme:** I have been most fortunate in meeting the Guru, who bestowed on me the nectar of True Name. By meeting the True Guru, all my afflictions and sufferings have ended through the recitation of True Name. Infact, the time and moment of meeting the Guru is equally praiseworthy, which enabled me to lead a successful life. O Nanak ! True Name is the real bliss of life, being the only wonderful experience of this life's drama, which I have enjoyed every moment of my life, through Guru's guidance. (4-10-17)

i) **Majh Mahalla-5 (Page 99)**

“Sagal santan pe'h vasat ik maa'ngo, kari binanti ma'an tiagon.

Sach ghar baisi rahai gunn gaeai Nanak binsai koora jin.” (4-11-18)

(Guru Arjan Dev)

ਮਾਝ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੯੯) ॥

“ਸਗਲ ਸੰਤਨ ਪਹਿ ਵਸਤੁ ਇਕ ਮਾਗਉ ॥ ਕਰਉ ਬਿਨੰਤੀ ਮਾਨੁ ਤਿਆਗਉ ॥

ਸਚ ਘਰਿ ਬੈਸਿ ਰਹੇ ਗੁਣ ਗਾਏ ਨਾਨਕ ਬਿਨਸੇ ਕੂਰਾ ਜੀਉ ॥੪॥੧੧॥੧੮॥”

ii) **Central Theme :** By touching the dust of the holy feet of saints with my forehead, I got rid of my evil mental designs and feel like singing Lord's praises with a pure mind.

O Lord ! Thou art the benefactor of all favours to the mankind, as everyone has been blessed by Thee and none could equal Thee in Greatness.

O Nanak ! By singing the praises of the Lord, I have got rid of my dual-mindedness, and realised Truth having attained self-realisation. (4-11-18)

i) **Majh Mahalla-5 (Page 100)**

"Visar nahi e'vad da'atai, kar kirpa bhagtan' sung ra'atai.
Dinas rein jin tu'd dhiaee eh da'an mohai karna' jiu. (1)

Sa'as sa'as ter'ai gu'nn ga'vai, oat Nanak Gur charna jiu. (4-12-19)

(Guru Arjan Dev)

ਮਾਝ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੧੦੦) (I-a)

“ਵਿਸਰੁ ਨਾਹੀ ਏਵਡ ਦਾਤੇ ॥ ਕਰਿ ਕਿਰਪਾ ਭਗਤਨ ਸੰਗਿ ਰਾਤੇ ॥
ਦਿਨਸੁ ਰੈਣਿ ਜਿਉ ਤੁਧੁ ਧਿਆਈ ਏਹੁ ਦਾਨੁ ਮੋਹਿ ਕਰਣਾ ਜੀਉ ॥੧॥

ਸਾਧ ਸਾਧ ਤੇਰੇ ਗੁਣ ਗਾਵਾ ਓਟ ਨਾਨਕ ਗੁਰ ਚਰਣਾ ਜੀਉ ॥੪॥ ੧੨ ॥ ੧੯ ॥”

ii) **Central Theme :** O Lord ! Pray grant me this boon that I may always remember Thee in the company of holy saints ! Thou hast bestowed on Man, all the comforts, pleasures and beauties of life, while he forgets Thee, the Lord-benefactor, in the bargain.

O Lord ! Pray grant me Thy favour and benevolence so that I may sing Thy praises with Thy support all the time. (4-12-19)

i) **Majh Mahalla-5 (Page 100)**

"Sifat salaha'n ter'a hukam rajaiace, so gian dhian jo tud bha'iee.

Tinkai sung sada sukh pa'ya,
har ras Nanak tripat aghana jiu." (4-13-20)

(Guru Arjan Dev)

ਮਾਝ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੧੦੦) (II)

“ਸਿਫਤਿ ਸਾਲਾਹਣੁ ਤੇਰਾ ਹੁਕਮ ਰਜਾਈ ॥ ਸੋ ਗਿਆਨੁ ਧਿਆਨੁ ਜੋ ਤੁਧੁ ਭਾਈ ॥

ਤਿਨਕੈ ਸੰਗਿ ਸਦਾ ਸੁਖੁ ਪਾਇਆ ॥ ਹਰਿ ਰਸ ਨਾਨਕ ਤ੍ਰਿਪਤਿ ਅਘਾਨਾ ਜੀਉ ॥੪॥ ੧੩ ॥ ੨੦ ॥”

ii) **Central Theme :** O Lord ! The best service to Thee would be to obey Thy will, but this could be achieved through the company of holy saints only, absorbed in Thy True Name.

O Lord ! Thou art the very nerve-centre of the life of Thy saints, as they cannot survive even for a moment without Thee.

O Nanak ! My mind is a sacrifice to such saints who have realised Thee. I enjoy complete harmony and bliss in the company of such saints, and have satiated my thirst, having tasted the nectar of True Name. (4-13-20)

VI a . **Majh Mahalla-5 (Page 100)**

"Tu' jal nidh hum meen tu'marai,
Ter'a Na'am boond hum chatrik tikh harai.
Tumri a'as piasa tumri tumhi sung ma'n lina jiu. (1)

Har hamra hum harkai da'asai,
Nanak sabad Guru such dina jiu." (4-14-21)

(Guru Arjan Dev)

ਮਾਝ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੧੦੦) (I-a)

“ਤੂੰ ਜਲ ਨਿਧਿ ਹਮ ਮੀਨ ਤੁਮਾਰੇ ॥ ਤੇਰਾ ਨਾਮ ਬੂੰਦ ਹਮ ਚਾਤ੍ਰਿਕ ਤਿਖਹਾਰੇ ॥
ਤੁਮਰੀ ਆਸ ਪਿਆਸਾ ਤੁਮਰੀ ਤੁਮਰੀ ਸੰਗਿ ਮਨੁ ਲੀਨਾ ਜੀਉ ॥ ੧ ॥

ਰਹਿ ਹਮਰਾ ਹਮ ਰਹਿ ਕੇ ਦਾਸੇ ਨਾਨਕ ਸਬਦੁ ਗੁਰੁ ਸਚੁ ਦੀਨਾ ਜੀਉ ॥ ੪ ॥ ੧੪ ॥ ੨੧ ॥”

ii) **Central Theme :** O Lord ! Thou art the ocean of joy and bliss while we are like the bird (papiya) yearning for a drop of rain-water to satisfy our thirst. Our mind gets satiated by meeting Thee through the company of holy saints. The truth has dawned on me through the Guru's guidance, enabling me to realise the True Lord finally.

O Lord ! Just as the darkness is dispelled by lighting a lamp; similarly I enjoy meeting Thee, when immersed in Thy True Name, yearning all the time for the true bliss of life. (4-14-21)

i) **Majh Mahalla-5 (Page 100)**

“Amrit Naam sada nirmalia, sukhdiee dookh bidaran haria.

Naam nidha'na Gurmukh pa'ieeai ,
koh Nanak virli ditha' jiu.” (4-15-22)

(Guru Arjan Dev)

ਮਾਝ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੧੦੦)

“ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਸਦਾ ਨਿਰਮਲੀਆ ॥ ਸੁਖਦਾਈ ਦੁਖ ਬਿਡਾਰਨ ਹਰੀਆ ॥

ਨਾਮੁ ਨਿਪਾਨਾ ਗੁਰਮੁਖਿ ਪਾਈਐ, ਕਹੁ ਨਾਨਕ ਵਿਰਲੀ ਡੀਠਾ ਜੀਉ ॥੪॥੧੫॥੨੨ ॥

ii) **Central Theme :** Having tasted various types of wonderful things in life, I find the Lord's True Name as the sweetest. By drinking the nectar of True Name, one becomes immortal. O Nanak! The treasure of True Name is gained through the Guru's Grace alone, by the fortunate ones who are pre-destined by Lord's Will. (4-15-22)

i) **Majh Mahalla - 5 (Page 101)**

"Nidh sidh ridh har har har merai, janam pada'rath ge'har ghambhirai

Gur bandhan tinkai saglai ka'tai,
Jan Nanak sehaj samaiee jiu." (4-16-23)

(Guru Arjan Dev)

ਮਾਝ ਮਹਲਾ : ੫ ॥ (ਪੰਨਾ ੧੦੧)

“ਨਿਧਿ ਸਿਧਿ ਰਿਧਿ ਹਰਿ ਹਰਿ ਹਰਿ ਮੇਰੇ। ਜਨਮੁ ਪਦਾਰਥੁ ਗਹਿਰ ਗੰਭੀਰੇ ॥

ਗੁਰਿ ਬੰਧਨ ਤਿਨਕੇ ਸਗਲੇ ਕਾਟੇ ਜਨ ਨਾਨਕ ਸਹਿਜ ਸਮਾਈ ਜੀਉ ॥੪॥੧੬॥੨੩ ॥

ii) **Central Theme :** O Lord! Thy True Name is like the nectar of life and whosoever has remembered Thee through the Guru's guidance has attained Salvation. I have gained true value of life with the help of the unfathomable Lord, an embodiment of Truth.

O Nanak! The Guru has helped remove the shackles of bondage of a Guru-minded person, who finally merges with the Lord in the state of equipoise by meditation on True Name. (4-16-23)

i) **Majh Mahalla - 5 (Page 101)**

"Prabh kirpa te' har har dhiao, prabh daya te' mangal ga'vo.

Sa'as sa'as har ga'vai Nanak,
Satgur dha'k lia merai par'da jiu"(4-17-24)

(Guru Arjan Dev)

ਮਾਝ ਮਹਲਾ : ੫ ॥ (ਪੰਨਾ ੧੦੧) (I-C)

“ਪ੍ਰਭ ਕਿਰਪਾ ਤੇ ਹਰਿ ਹਰਿ ਧਿਆਵਉ ॥ ਪ੍ਰਭੁ ਦਇਆ ਤੇ ਮੰਗਲੁ ਗਾਵਉ ॥

ਸਾਸਿ ਸਾਸਿ ਹਰਿ ਗਾਵੈ ਨਾਨਕੁ ਸਤਿਗੁਰ ਢਾਕਿ ਲੀਆ ਮੇਰਾ ਪੜਦਾ ਜੀਉ ॥” ॥੪॥੧੭॥੨੪॥

ii) **Central Theme :** Let us sing the Lord's praises and recite the True Name, the Lord's panceae of all ills, freeing me from the pangs of ego and jealousy.

O Lord! whosoever has experienced Thee in the person of the Guru, is enabled to cross this ocean of life successfully.

O Nanak! I sing the Lord's praises in the company of holy saints every moment of my life. (4-17-24).

i) **Majh Mahalla - 5 (Page 102) (VI-b)**

"Oat poat sevak sung ra'ta, prabh kritpa'lai sevak sukhdata.

Tis sevak kai Nanak kurbani,
so gahe'r gambhira' gohar jiu."(4-18-25)

(Guru Arjan Dev)

ਮਾਝ ਮਹਲਾ : ੫ ॥ (ਪੰਨਾ ੧੦੨) (VI-C)

“ਉਤਿ ਪੋਤਿ ਸੇਵਕ ਸੰਗਿ ਰਾਤਾ ॥ ਪ੍ਰਭ ਪ੍ਰਤਿਪਾਲੇ ਸੇਵਕ ਸੁਖਦਾਤਾ ॥

ਤਿਸੁ ਸੇਵਕ ਕੈ ਨਾਨਕ ਕੁਰਬਾਣੀ ਸੋ ਗਹਿਰ ਗੰਭੀਰਾ ਗਉਹਰੁ ਜੀਉ” ॥੪॥੧੮॥੨੫॥

ii) **Central Theme :** The Lord-benefactor careth and looketh after His saints whom I would also like to serve by placing all my services at their disposal. The saints carry out all the dictates of the Lord with pleasure, thus enjoying bliss of life.

O Nanak! I would sacrifice myself to such holy saints who have realised the Lord and shine like a jewel or star. (4-18-25)

i) **Majh Mahalla - 5 (Page 102) (Va)**

"Sabh kichh ghar mein bahir na'hi, bahir tolai so bharam bhulahi.

Koh Nanak bhram katai kiva'ra, boha'r na hoieeai jo'la jiu." (4-19-26)

(Guru Arjan Dev)

ਮਾਝ ਮਹਲਾ : ੫ ॥ (ਪੰਨਾ ੧੦੨) (Va)

“ਸਭ ਕਿਛੁ ਘਰ ਮਹਿ ਬਾਹਰਿ ਨਾਹੀ ॥ ਬਾਹਰਿ ਟੋਲੈ ਸੋ ਭਰਮਿ ਭੁਲਾਹੀ ॥

ਕਹੁ ਨਾਨਕ ਭ੍ਰਮ ਕਟੇ ਕਿਵਾੜਾ ਬਹੁੜਿ ਨ ਹੋਈਐ ਜਉਲਾ ਜੀਉ” ॥੪॥੧੯॥੨੬॥

ii) **Central Theme :** The Lord abideth within the human mind, so one should try to seek the Lord within oneself instead of wandering in jungles. The Guru's Word is full of the sweet nectar of life, which one could enjoy, being in His Presence. This life offers us a chance, after separation of ages, to unite with the Lord through Guru's guidance by meditating on True Name.

O Nanak! The Lord uniteth man with Himself by removing his dual mindedness and then there is no further separation from the Lord. (4-19-26)

i) **Majh Mahalla-5 (Page 102) (VI-b)**

"Tis kurbani jin tu sunia, tis balhari jin rasna bhania.

Naam daan de'jai Nanak ko, tis prabh agam agadhai jiu" (4-20-27)

(Guru Arjan Dev)

ਮਾਝ ਮਹਲਾ : ੫ ॥ (ਪੰਨਾ ੧੦੧) (VI-b)

“ਤਿਸੁ ਕੁਰਬਾਣੀ ਜਿਨਿ ਤੂੰ ਸੁਣਿਆ ॥ ਤਿਸੁ ਬਲਿਹਾਰੀ ਜਿਨਿ ਰਸਨਾ ਭਣਿਆ ॥

ਨਾਮੁ ਦਾਨੁ ਦੀਜੈ ਨਾਨਕ ਕਉ ਤਿਸੁ ਪ੍ਰਭ ਅਗਮ ਅਗਾਧੇ ਜੀਉ” ॥੪॥੨੦॥੨੭॥

ii) **Central Theme :** O Lord! I would sacrifice everything to those Guru-minded persons, who listen to, meditate on, and are always immersed in Thy True Name. Infact, I would offer my body and soul to the beloved one, who, with Guru's guidance, has realised Thee. They have overpowered all the worldly ills and crossed this ocean of life successfully.

O Nanak! May the Lord Grant me the boon of True Name, in the company of holy saints! (4-20-27)

i) **Majh Mahalla-5 (Page 102) (I-a)**

"Tu pe'd sa'kh teri phooli, tu sookham hoa asthooli.

Nanak da's sada gunn gavai, ik bhori nadar nihaliai jiu"(4-21-28)

(Guru Arjan Dev)

ਸਲੋਕ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੧੦੨) (I-a)

“ਤੂੰ ਪੇਡੁ ਸਾਖ ਤੇਰੀ ਫੁਲੀ ॥ ਤੂੰ ਸੁਖਮੁ ਹੋਆ ਅਸਬੁਲੀ ॥

ਨਾਨਕ ਦਾਸੁ ਸਦਾ ਗੁਣ ਗਾਵੈ ਇਕ ਭੋਰੀ ਨਦਰਿ ਨਿਹਾਲੀਐ ਜੀਉ” ॥੪॥੨੧॥੨੮॥

ii) **Central Theme :** O Lord! Thou art omni-present, being the fountain-head of all creation and present both in seen and unseen forms. There is nothing in the world which does not owe its existence to Thee.

O Lord! Thou only knoweth Thy vast creation and art the bliss of life.

O Nanak! I would always sing Thy Praises, provided Thou favourest me with Thy Grace, O Lord! (4-21-28)

i) **Majh Mahalla-5 (Page 103)**

"Saphal so bani jit naam vakhani, Gurprasad kinai virlai jani.
dhan so ve'la jit har gavat sunna aie te parwana jiu.

Nanak kou prabh bhaie kirpala,
prabh Nanak ma'n bhana jiu." (4-22-29)

(Guru Arjan Dev)

ਮਾਝ ਮਹਲਾ : ੫ ॥ (ਪੰਨਾ ੧੦੩)

“ਸਫਲੁ ਸੁ ਬਾਣੀ ਜਿਤੁ ਨਾਮੁ ਵਖਾਣੀ ॥ ਗੁਰ ਪਰਸਾਦਿ ਕਿਨੈ ਵਿਰਲੈ ਜਾਣੀ ॥
ਪੈਨੁ ਸੁ ਵੇਲਾ ਜਿਤੁ ਹਰਿ ਗਾਵਤ ਸੁਨਣਾ ਆਏ ਤੇ ਪਰਵਾਨਾ ਜੀਉ ॥

ਨਾਨਕ ਕਉ ਪ੍ਰਭ ਭਏ ਕ੍ਰਿਪਾਲਾ ਪ੍ਰਭ ਨਾਨਕ ਮਨਿ ਭਾਣਾ ਜੀਉ ॥” ॥੪॥੨੨॥੨੯॥

ii) **Central Theme :** Blessed is the moment when one sings or hears the praises of the Lord, and the song celestial is truly great but only few persons have appreciated this with Guru's Grace!

Blessed are the eyes, the hands and the feet which follow or tread the path of the Lord; I am really beholden to those saints in whose company I have realised the Lord!

O Nanak! I have been blessed with the Lord's Grace, enabling me to cross this ocean of life successfully. (4-22-29)

i) **Majh Mahalla-5 (Page 103) (I-c)**

"Amrit banni har har teri, sun'n sun'n hovai param gat meri.
jalan bujhi sital hoi manua satgur ka darsan pai jiu.

Gurmukh Nanak tisai aradhai man ki aas pujai jiu." (4-23-30)

ਮਾਝ ਮਹਲਾ : ੫ ॥ (ਪੰਨਾ ੧੦੩) (I-c)

“ਅਮ੍ਰਿਤ ਬਾਣੀ ਹਰਿ ਹਰਿ ਤੇਰੀ ॥ ਸੁਣਿ ਸੁਣਿ ਹੋਵੈ ਪਰਮਗਤਿ ਮੇਰੀ ॥
ਜਲਨਿ ਬੁਝੀ ਸੀਤਲੁ ਹੋਇ ਮਨੁਆ ਸਤਿਗੁਰ ਕਾ ਦਰਸਨੁ ਪਾਏ ਜੀਉ ॥

ਗੁਰਮੁਖਿ ਨਾਨਕ ਤਿਸੈ ਅਰਾਧੇ ਮਨ ਕੀ ਆਸ ਪੁਜਾਏ ਜੀਉ” ॥ ੪ ॥ ੨੩ ॥ ੩੦ ॥

ii) **Central Theme** : O Lord! Thy praise is like the nectar with which I attain the bliss of life. I have listened to the Lord's True Name in the company of holy saints, having been bestowed with His Grace. The Lord hath blessed all His creation with His benevolence.

O Nanak! Let us remember the Lord with the Guru's guidance! (4-23-30)

i) **Majh Mahalla-5 (Page 103) (I-c)**

"Tu me'ra pita tu hai me'ra ma'ta, tu me'ra bandhap tu me'ra bhra'ta,
tu me'ra rakha sabhni tha'iee ta' bhou ke'ha kar'a jiu.

Gur poorai vaji vadhaiee Nanak, jita vikhar'a jiu." (4-24-31)

ਮਾਝ ਮਹਲਾ : ੫ ॥ (ਪੰਨਾ ੧੦੩) (I-c)

“ਤੂੰ ਮੇਰਾ ਪਿਤਾ ਤੂੰ ਹੈ ਮੇਰਾ ਮਾਤਾ ॥ ਤੂੰ ਮੇਰਾ ਬੰਧਪੁ ਤੂੰ ਮੇਰਾ ਭ੍ਰਾਤਾ ॥

ਗੁਰਿ ਪੂਰੈ ਵਜੀ ਵਾਧਾਈ ਨਾਨਕ ਜਿਤਾ ਬਿਖਾੜਾ ਜੀਉ” ॥ ੪ ॥ ੨੪ ॥ ੩੧ ॥

ii) **Central Theme** : O Lord! Why should I be afraid of anyone, when Thou art my protector like my father or mother? Thou art my support and pride; without Thee there is none else in the world to help me. Whatever happens in the world is per Thy ordained Will. I have attained the sublime bliss by meditating on Thy True Name.

O Nanak! I have crossed this ocean successfully through the Guru's guidance. (4-23-31)

i) **Majh Mahalla-5 (Page 104)**

"Jia pran prabh mane'h adha'ra, bhagat jive'h gunn gai apara.

hoi kirpal soami apna nao Nanak, ghar me'h aya jiu." (4-25-32)

ਮਾਝ ਮਹਲਾ : ੫ ॥ (ਪੰਨਾ ੧੦੪)

“ਜੀਅ ਪ੍ਰਾਨ ਪ੍ਰਭ ਮਨਹਿ ਅਧਾਰਾ ॥ ਭਗਤ ਜੀਵਹਿ ਗੁਣ ਗਾਇ ਅਧਾਰਾ ॥

ਹੋਇ ਕ੍ਰਿਪਾਲੁ ਸੁਆਮੀ ਅਪਨਾ ਨਾਉ ਨਾਨਕ, ਘਰ ਮਹਿ ਆਇਆ ਜੀਉ ॥ ੫ ॥ ੨੪ ॥ ੩੨ ॥

ii) **Central Theme** : O Lord! I have enjoyed all the pleasures of life by meditating on Thy True Name, which is like the fountain-head of nectar of life. Anyone with faith in Thee, finds salvation from the cycle of births and deaths, through Guru's guidance.

O Lord! Thou art beyond our comprehension and none knows Thy Will. We can attain perfect bliss by meditating on True Name.

O Nanak! The Lord's True Name has enabled me to attain peace and tranquillity of mind through His mercy. (4-25-32)

i) **Majh Mahalla-5 (Page 104) (I-a)**

"Sun'n sun'n jiva soi tumari, tu pritam Thakur a't bha'ri.

Chalat tumarai pargat piarai,
dekh Nanak bha'ie nihala jiu." (4-26-33)

(Guru Arjan Dev)

ਮਾਝ ਮਹਲਾ : ੫ ॥ (ਪੰਨਾ ੧੦੪) (I-a)

“ਸੁਣਿ ਸੁਣਿ ਜੀਵਾ ਸੋਇ ਤੁਮਾਰੀ ॥ ਤੂੰ ਪ੍ਰੀਤਮੁ ਠਾਕੁਰੁ ਅਤਿ ਭਾਰੀ ॥

ਚਲਿਤ ਤੁਮਾਰੇ ਪ੍ਰਗਟ ਪਿਆਰੇ ਦੇਖਿ ਨਾਨਕ ਭਏ ਨਿਹਾਲਾ ਜੀਉ” ॥ ੪ ॥ ੨੬ ॥ ੩੩ ॥

ii) **Central Theme** : O Lord! Thou art my dearest friend and I sustain myself by listening to Thy Praises. I would like to meditate on Thy True Name in the company of holy saints. But it is through Thy Grace alone that Truth is realised by me.

O Nanak! The drama of Lord's creation has been manifested throughout the ages, which has satiated my inner thirst. (4-26-33).

i) **Majh Mahalla-5 (Page 104)**

"Hukami varsa'n la'agai me'ha, sajan sant mil naam japiha.

pooran aas kari khin bhitari, har har har gunn japai jiu." (4-27-34)

(Guru Arjan Dev)

ਮਾਝ ਮਹਲਾ : ੫ ॥ (ਪੰਨਾ ੧੦੪)

“ਹੁਕਮੀ ਵਰਸਣ ਲਾਗੇ ਮੇਹਾ ॥ ਸਾਜਨ ਸੰਤ ਮਿਲਿ ਨਾਮੁ ਜਪੇਹਾ ॥

ਪੂਰਨ ਆਸ ਕਰੀ ਖਿਨ ਭੀਤਰਿ ॥ ਹਰਿ ਹਰਿ ਹਰਿ ਗੁਣ ਜਾਪੇ ਜੀਉ ॥” ॥੪॥੨੭॥੩੪॥

ii) **Central Theme:** O Lord! Thy knowledge has been gained by us as per Thy Will, in the company of holy saints. Now we have meditated on Thy True Name in the "State of Equipoise" through Thy benevolence. O my benevolent Lord! Pray grant us the boon of Thy True knowledge, so that we are satiated!

O Lord! I always remember Thee, as Thou hast relieved me of all my sufferings of the cycle of births and deaths.

O Nanak! Let us remember the Lord always, as He hath fulfilled all our longings through His benevolence (4-27-34)

i) **Majh Mahalla-5 (Page 105)**

"Ao'u sa'jan sant me'et piarai, mil gave'h gu'n'n aga'm aparai.

kar kirpa prabh bhagti la'voh,
sach Nanak amrit piai jiu." (4-28-35)

(Guru Arjan Dev)

ਮਾਝ ਮਹਲਾ : ੫ ॥ (ਪੰਨਾ ੧੦੫) (I-b)

“ਆਉ ਸਾਜਨ ਸੰਤ ਮੀਤ ਪਿਆਰੇ ॥ ਮਿਲਿ ਗਾਵਹ ਗੁਣ ਅਗਮ ਅਪਾਰੇ ॥

ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭੁ ਭਗਤੀ ਲਾਵਹੁ ॥ ਸਚੁ ਨਾਨਕ ਅੰਮ੍ਰਿਤੁ ਪੀਏ ਜੀਉ ॥” ॥੪॥੨੮॥੩੫॥

ii) **Central Theme :** O dear Comrades, friends and saints! Let us all join and sing the praises of the unfathomable Lord. We'll get rid of our sins and achieve the fruits of our labour by listening to His Praises. By meditating on True Name, we attain the perfect bliss and cross this ocean successfully.

O Nanak! Pray grant me the boon of Thy meditation through Thy Grace! I would fall at the Lord's lotus feet for my support; if it pleaseth Him. (4-28-35)

i) **Majh Mahalla-5 (Page 105)**

"Bhaie' kirpal Gobind gosaiee, megh varsai sabhni tha'iee.

Naam japat ma'n tan harival prabh Nanak nadar niharai jiu"(4-29-36)

(Guru Arjan Dev)

ਮਾਝ ਮਹਲਾ : ੫ ॥ (ਪੰਨਾ ੧੦੫) (I-c)

“ਭਏ ਕ੍ਰਿਪਾਲ ਗੋਬਿੰਦ ਗੁਸਾਈ ॥ ਮੇਘੁ ਵਰਸੈ ਸਭਨੀ ਥਾਈ ॥

ਨਾਮੁ ਜਪਤ ਮਨੁ ਤਨੁ ਹਰੀਆਵਲੁ ਪ੍ਰਭ ਨਾਨਕ ਨਦਰਿ ਨਿਹਾਰੇ ਜੀਉ” ॥੪॥੨੯॥੩੬॥

ii) **Central Theme:** The benevolent Lord hath blessed us with His love and Truth, through His beautiful mercy. The Lord is omnipresent; let us recite His True Name and sacrifice all our possessions on Him to realise the Truth.

O Nanak! I have realised perfect bliss through the Grace of the Lord, by meditating on True Name. (4-29-36)

i) **Majh Mahalla-5 (Page 105)**

"Jithai na'am japiai prabh piarai, se' asthil soin choub'rai.

Kar kirpa Nanak gu'nn ga'vai, ra'khoh saram asa'ri jiu." (4-30-37)

(Guru Arjan Dev)

ਮਾਝ ਮਹਲਾ : ੫ ॥ (ਪੰਨਾ ੧੦੫) (V-a)

“ਜਿਥੈ ਨਾਮੁ ਜਪੀਐ ਪ੍ਰਭ ਖਿਆਰੇ ॥ ਸੇ ਅਸਥਿਲ ਸੋਇਨ ਚਉਬਾਰੇ ॥

ਕਰਿ ਕਿਰਪਾ ਨਾਨਕੁ ਗੁਣ ਗਾਵੈ ॥ ਰਾਖਹੁ ਸਰਮ ਅਸਾੜੀ ਜੀਉ” ॥੪॥੩੦॥੩੭॥

ii) **Central Theme:** O Lord! The place, where Thy Praises are being sung is like heaven and the place where Thy True Name is forgotten, is like a deserted and desolate village. The person, who performs evil deeds in the company of sinners, wastes this precious life in ignorance; while the person, who keeps the Lord's Name inculcated in his heart, perceives the Lord everywhere.

O Nanak! May the merciful Lord bestow on me the gift of singing His praises with His Grace, thus saving my honour in this world! (4-30-37)

i) **Majh Mahalla-5 (Page 105)**

"Charan Thakur ke' ridai sama'nai, kal kale's sabh du'r pianai.

avan ja'an rahai va'd bhagi, Nanak pooran asa jiu." (4-31-38)

(Guru Arjan Dev)

ਮਾਝ ਮਹਲਾ : ੫ ॥ (ਪੰਨਾ ੧੦੫) (I-b)

“ਚਰਣ ਠਾਕੁਰ ਕੇ ਰਿਦੈ ਸਮਾਣੇ ॥ ਕਲਿ ਕਲੇਸ ਸਭ ਦੁਰਿ ਪਇਆਣੇ ॥

ਆਵਣ ਜਾਣ ਰਹੇ ਵਡਭਾਗੀ ਨਾਨਕ ਪੂਰਨ ਆਸਾ ਜੀਉ ॥੪॥੩੧॥੩੮॥

ii) **Central Theme:** Let us remember and recite the True Name of the Lord by singing His Praises and taking refuge at His lotus feet. We could get rid of our misfortunes, by keeping the company of holy saints, and escape the bondage of death. By serving the True Master, I have been blessed with the Guru's love and have been united with the Lord through His Grace.

O Nanak! The Lord hath saved me from the cycle of births and deaths and fulfilled my desires by merging with Himself. (4-31-38)

i) **Majh Mahalla-5 (Page 106) (Ic)**

"Meiuh pia parmesa'r pa'ya, jia jant sabh sukhi vasa'ya.
gaya kale's bhैया sukha sa'cha har har Na'am samali jiu.

Nanak da'an kia dukh bhanjan, ra'te rung rasali jiu." (4-32-39)

(Guru Arjan Dev)

ਮਾਝ ਮਹਲਾ : ੫ ॥ (ਪੰਨਾ ੧੦੬) (I-c)

“ਮੀਹੁ ਪਇਆ ਪਰਮੇਸਰਿ ਪਾਇਆ ॥ ਜੀਅ ਜੰਤ ਸਭਿ ਸੁਖੀ ਵਸਾਇਆ ॥
ਗਇਆ ਕਲੇਸੁ ਭਇਆ ਸੁਖੁ ਸਾਚਾ ਹਰਿ ਹਰਿ ਨਾਮੁ ਸਮਾਲੀ ਜੀਉ ॥

ਨਾਨਕ ਦਾਨੁ ਕੀਆ ਦੁਖ ਭੰਜਨਿ ਰਤੇ ਰੰਗਿ ਰਸਾਲੀ ਜੀਉ ॥੪॥੩੨॥੩੯॥

ii) **Central Theme:** The Lord hath blessed us with the rain of knowledge showered on us, which helped us to remember Lord's

True Name, thus enjoying perfect happiness. This knowledge would help us perceive the Lord through His Grace.

O Nanak! The Lord-benefactor, gave us the boon of the company of holy saints. I offer myself as a sacrifice to the Lord, who hath fulfilled all my desires. (4-32-39)

i) **Majh Mahalla-5 (Page 106)**

"Ma'n ta'n te'ra dhan bhi te'ra, tu Thakur soami prabh me'ra.
jiu pind sabh ra'as tumari te'ra jo're Gopala jiu.

Sagal manorath pooran hoiai, kade' na hoiai dukhala jiu." (4-33-40)

(Guru Arjan Dev)

ਮਾਝ ਮਹਲਾ : ੫ ॥ (ਪੰਨਾ ੧੦੬) (I-c)

“ਮਨੁ ਤਨੁ ਤੇਰਾ ਧਨੁ ਭੀ ਤੇਰਾ ॥ ਤੂੰ ਠਾਕੁਰ ਸੁਆਮੀ ਪ੍ਰਭ ਮੇਰਾ ॥
ਜੀਉ ਪਿੰਡੁ ਸਭੁ ਰਾਸਿ ਤੁਮਾਰੀ ਤੇਰਾ ਜੋਰੁ ਗੋਪਾਲਾ ਜੀਉ ॥

ਸਗਲ ਮਨੋਰਥ ਪੂਰਨ ਹੋਏ ਕਦੇ ਨ ਹੋਇ ਦੁਖਾਲਾ ਜੀਉ” ॥੪॥੩੩॥੪੦॥

ii) **Central Theme:** O Lord! I depend on Thee for my existence and this body and soul belongeth to Thee. I always would pray by falling at Thy lotus-feet and accept everything which happens as it pleaseth Thee. I always seek all Thy blessings and treasure of virtues as Thou art my benefactor.

O Nanak! I always sing Thy praises and meditate on True Name and enjoy the comforts of life. (4-33-40)

i) **Majh Mahalla-5 (Page 106)**

"Parbrahm prabh me'gh patha'ya, jal thal mahial dehdis varsa'ya
Sa'nt bhaiee bujhi sabh trisna, anand bhia sabh thaiee jiu.(1)

Nanak daas ka'hai be'nati aath pe'har tud dhiaiee jiu." (4-34-41)

(Guru Arjan Dev)

ਮਾਝ ਮਹਲਾ : ੫ ॥ (ਪੰਨਾ ੧੦੬) (I-c)

“ਪਾਰਬ੍ਰਹਮਿ ਪ੍ਰਭਿ ਮੇਘੁ ਪਠਾਇਆ ॥ ਜਲਿ ਬਲਿ ਮਹੀਅਲਿ ਦਰਦਿਸਿ ਵਰਸਾਇਆ ॥
ਸਾਂਤਿ ਭਈ ਬੁਝੀ ਸਭੁ ਤ੍ਰਿਸਨਾ ਅਨਦੁ ਭਇਆ ਸਭੁ ਠਾਈ ਜੀਉ ॥੧॥

ਨਾਨਕੁ ਦਾਸੁ ਕਹੈ ਬੇਨੈਤੀ ਆਠ ਪਹਰ ਤੁਧੁ ਧਿਆਈ ਜੀਉ” ॥੪॥੩੪॥੪੧॥

ii) **Central Theme:** The Guru has helped me to extinguish the burning fire of worldly desires within me, through Lord's Grace. Let us fall at the lotus-feet of the Lord who maintaineth us all. There is none else, who could help us with True Name.

O Nanak! The True Lord is the fountain-head of all virtues. May I remember the Lord all the twenty four hours! (4-34-41)

i) **Majh Mahalla-5 (Page 106)**

"Sabhai sukh bhaie prabh tuthai,
Gur poorai ke charan ma'n vuthai,
sahej samadh lagi liv antar so ras soiee ja'nai jiu.

Nanak daas kiai prabh apnai har kirtan rung ma'nai jiu." (4-35-42)

(Guru Arjan Dev)

ਮਾਝ ਮਹਲਾ : ੫ ॥ (ਪੰਨਾ ੧੦੬) (I-b)

“ਸਭੇ ਸੁਖ ਭਏ ਪ੍ਰਭ ਤੁਠੇ ॥ ਗੁਰ ਪੂਰੇ ਕੇ ਚਰਨ ਮਨਿ ਵੁਠੇ ॥
ਸਹਜ ਸਮਾਧਿ ਲਗੀ ਲਿਵ ਅੰਤਰਿ ਸੋ ਰਸੁ ਸੋਈ ਜਾਣੇ ਜੀਉ ॥੧॥

ਨਾਨਕ ਦਾਸ ਕੀਏ ਪ੍ਰਭ ਅਪਨੇ ਹਰਿ ਕੀਰਤਨਿ ਰੰਗ ਮਾਣੇ ਜੀਉ ॥੪॥੩੫॥੪੨॥

ii) **Central Theme:** The Lord is omni-present, being present in His creation everywhere and only few persons could attain self-realisation by being blessed with the Guru's love, and Grace. One must accept Lord's Will in good faith, thus gaining unity with Him in the state of equipoise.

O Nanak! The persons, who serve the Master like slaves, always enjoy the bliss of life, in singing His Praises. (4-35-42)

i) **Majh Mahalla-5 (Page 107)**

"Kini da'ya Gopal Gosaiee, Gur ke' charan vasai ma'n mahi.
angika'r kiai tin kartai dukh ka de'ra dhahiya jiu. (1)

Sahej anand gave'h gu'nn Gobind,
prabh Nanak sarab samahiya jiu" (4-36-43)

(Guru Arjan Dev)

ਮਾਝ ਮਹਲਾ : ੫ ॥ (ਪੰਨਾ ੧੦੭) (I-a)

“ਕੀਨੀ ਦਇਆ ਗੋਪਾਲ ਗੁਸਾਈ ॥ ਗੁਰ ਕੇ ਚਰਣ ਵਸੇ ਮਨ ਮਾਗੀ ॥
ਅੰਗੀਕਾਰੁ ਕੀਆ ਤਿਨਿ ਕਰਤੈ ਦੁਖ ਕਾ ਡੇਰਾ ਢਾਹਿਆ ਜੀਉ ॥ ੧ ॥

ਸਹਜ ਅਨੰਦ ਗਾਵਹਿ ਗੁਣ ਗੋਵਿੰਦ ਪ੍ਰਭ ਨਾਨਕ ਸਰਬ ਸਮਾਹਿਆ ਜੀਉ ॥” ॥੪॥੩੬॥੪੩॥

ii) **Central Theme:** The person, who is immersed in the Lord's love and perceives Him everywhere, finds no distinction between friend or foe. Such a person gets rid of his ignorance and sufferings and is accepted by the Lord. The holy saints have the support of the Master always and are absorbed in the meditation of Lord's True Name.

O Nanak! They sing the praises of the Lord, and enjoy the bliss of life, by perceiving the Lord present in all His creation. (4-36-43).

i) **Majh Mahalla-5 (Page 107)**

"So sa'ch mandir jit sa'ch dhia'iecai, so rida so'haila jit har gu'nn ga'iecai

Nanak sach dhiaiecai sadhi, antar jami ja'nai jiu." (4-37-44)

(Guru Arjan Dev)

ਮਾਝ ਮਹਲਾ : ੫ ॥ (ਪੰਨਾ ੧੦੭)

“ਸੋ ਸਚੁ ਮੰਦਰੁ ਜਿਤੁ ਸਚੁ ਧਿਆਈਐ ॥ ਸੋ ਰਿਦਾ ਸੁਹੇਲਾ ਜਿਤੁ ਹਰਿ ਗੁਣ ਗਾਈਐ ॥

ਨਾਨਕ ਸਚੁ ਧਿਆਈਐ ਸਦਹੀ ਅੰਤਰ ਜਾਮੀ ਜਾਣੈ ਜੀਉ” ॥੪॥੩੭॥੪੪॥

ii) **Central Theme:** O Lord! Thy Greatness is revealed through the manifestation of Thy blessings; and it is through Thy Grace that we may sing Thy Praises.

O Lord! Those persons, immersed in Thy Name, are favoured by Thee, as they carry the authority of Thy True Name.

O Nanak! Let us always sing the praises of the Lord. (4-37-44)

i) **Majh Mahalla-5 (Page 107)**

"Rae'n suhavri dinas so'he'la, jap amrit Naam sant sung mela

deh da'an Nanak jan mangai sada sada har dhiaee jiu." (4-38-45)

(Guru Arjan Dev)

ਮਾਝ ਮਹਲਾ : ੫ ॥ (ਪੰਨਾ ੧੦੭)

“ਰੈਣਿ ਸੁਹਾਵੜੀ ਦਿਨਸੁ ਸੁਹੇਲਾ ॥ ਜਪਿ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਸੰਤ ਸੰਗਿ ਮੇਲਾ ॥

ਦੇਹਿ ਦਾਨੁ ਨਾਨਕੁ ਜਨੁ ਮਾਗੈ ਸਦਾ ਸਦਾ ਹਰਿ ਧਿਆਈ ਜੀਉ ॥” ॥੪॥੩੮॥੪੫॥

ii) **Central Theme:** O Lord! Whatever time we spend in remembering Thee is really fruitful and the Guru has removed all our doubts and dual-mindedness. The Lord is ever-existent, being in the beginning, in the middle and at the end of time and there is none else equal to His Greatness and stature.

O Nanak! Pray grant me the favour of meditating on True Name at all times! (4-38-45)

i) **Majh Mahalla-5 (Page 107)**

"aithai tu hai agai aapai, ji jantar sab terai tha'pai.

ikas vin hore dooja na'hi, Baba Nanak e'h ma't sari jiu." (4-39-46)

(Guru Arjan Dev)

ਮਾਝ ਮਹਲਾ : ੫ ॥ (ਪੰਨਾ ੧੦੭)

“ਐਥੈ ਤੂੰ ਹੈ ਆਗੈ ਆਪੈ ॥ ਜੀਅ ਜੰਤੁ ਸਭਿ ਤੇਰੇ ਥਾਪੈ ॥

ਇਕਸੁ ਵਿਣੁ ਹੋਰੁ ਦੂਜਾ ਨਾਹੀ ॥ ਬਾਬਾ ਨਾਨਕ ਇਹ ਮਤਿ ਸਾਰੀ ਜੀਉ ॥” ॥੪॥੩੯॥੪੬॥

ii) **Central Theme:** O Lord! Thou art the Supreme Creator and we can achieve the goal of our life by reciting Thy True Name. We perceive the Lord's Presence in all beings and we always seek Thy support. The Guru, through His benign blessings, has helped me achieve the life's mission.

O Nanak! There is only one Truth that apart from the Lord, there is none else. (4-39-46)

i) **Majh Mahalla-5 (Page 108)**

"Ma'n ta'n ratta Ram piarai, sarab so deejai apna va'rai.

Nanak na'am vasia jis antar, parvan grist uda'sa jiu." (4-40-47)

(Guru Arjan Dev)

ਮਾਝ ਮਹਲਾ : ੫ ॥ (ਪੰਨਾ ੧੦੮) (I-a)

“ਮਨੁ ਤਨੁ ਰਤਾ ਰਾਮ ਪਿਆਰੇ ॥ ਸਰਬ ਸੁ ਦੀਜੈ ਅਪਨਾ ਵਾਰੇ ॥

ਨਾਨਕ ਨਾਮੁ ਵਸਿਆ ਜਿਸੁ ਅੰਤਰਿ ਪਰਵਾਣ ਗਿਰਸਤ ਉਦਾਸਾ ਜੀਉ” ॥੪॥੪੦॥੪੭॥

ii) **Central Theme:** We could attain the Lord through the company of holy saints only, and swim across this ocean of life successfully.

O Nanak! The person, who is fortunate enough and is predestined by Lord's Will, could unite with the Lord, and be acceptable with honour in the Lord's Presence. (4-40-47)

i) **Majh Mahalla-5 (Page 108)**

"Simrat Naam ridai sukh paya, kar kirpa bhagti pragtaya.

Gur bohath pa'ya kirpa te Nanak dhur sanjoga jiu" (4-41-48)

(Guru Arjan Dev)

ਮਾਝ ਮਹਲਾ : ੫ ॥ (ਪੰਨਾ ੧੦੮)

“ਸਿਮਰਤ ਨਾਮੁ ਰਿਦੈ ਸੁਖੁ ਪਾਇਆ ॥ ਕਰਿ ਕਿਰਪਾ ਭਗਤੀ ਪ੍ਰਗਟਾਇਆ ॥

ਗੁਰ ਬੋਹਥਿ ਪਾਇਆ ਕਿਰਪਾ ਤੇ ਨਾਨਕ ਧੁਰਿ ਸੰਜੋਗਾ ਜੀਉ” ॥੪॥੪੧॥੪੮॥

ii) **Central Theme:** Whosoever has remembered the Lord's True Name in the Company of holy saints, has attained the greatest wealth and treasure of life. The Lord Himself doth create this world and then destroy it at will. The Lord blesseth us with True Name and whosoever is bestowed with His Grace, crosses this ocean of life successfully.

ib) **Majh Mahalla-5 (Page 108)**

"Soiee Karna' je' a'ap karaie, jithai rakhai sa bhali jai
soiee sia'na so patvanta hukam lagaie jis meetha jiu. (1)

Nanak na'am dhiai dhiai jivai binsia bhram bhou dheetha jiu."

(4-42-49)

(Guru Arjan Dev)

ਮਾਝ ਮਹਲਾ : ੫ ॥ (ਪੰਨਾ ੧੦੮) (IV-a)

“ਸੋਈ ਕਰਣਾ ਜਿ ਆਪਿ ਕਰਾਏ ॥ ਜਿਥੈ ਰਖੈ ਸਾ ਭਲੀ ਜਾਏ ॥
ਸੋਈ ਸਿਆਣਾ ਸੋ ਪਤਿਵੰਤਾ ਹੁਕਮੁ ਲਗੈ ਜਿਸੁ ਮੀਠਾ ਜੀਉ ॥ ੧ ॥

ਨਾਨਕ ਨਾਮੁ ਧਿਆਇ ਧਿਆਇ ਜੀਵੈ ਬਿਨਸਿਆ ਭ੍ਰਮ ਭਉ ਧੀਠਾ ਜੀਉ” ॥ ੪ ॥ ੪੨ ॥ ੪੯ ॥

ii) **Central Theme :** O Lord! The person who obeys Thy Will with a cheer, is really praiseworthy; in fact the whole world is controlled by Thy Will. Once Thy enlightenment is bestowed on any person, he perceives Thee in all Thy Creation.

O Lord! Thou alone knoweth Thy Secrets and Thy Greatness. Thy saints are pure having overcome their vices, and I offer myself as a sacrifice to such saints.

O Nanak! I always remember Thy True name, thus overcoming false worldly attachments and finally I merge with Thee, O Lord! (4-42-49).

i) **Majh Mahalla-5 (Page 109) (VI-b)**

"Jhootha mangan je koiee mangai, tis kou martai ghari na la'agai
parbrahm jo sa'dhi sevai so Gur mil nehchal kehna.(1)

Nanak kou prabh hoi daya'la te'ra kita sehna" (4-43-50)

(Guru Arjan Dev)

ਮਾਝ ਮਹਲਾ : ੫ ॥ (ਪੰਨਾ ੧੦੯) (VI-b)

“ਬੂਠਾ ਮੰਗਣੁ ਜੇ ਕੋਈ ਮਾਂਗੈ ॥ ਤਿਸ ਕਉ ਮਰਤੇ ਘੜੀ ਨ ਲਾਗੈ ॥
ਪਾਰਬ੍ਰਹਮੁ ਜੋ ਸਦਗੈ ਸੇਵੈ ਸੋ ਗੁਰ ਮਿਲਿ ਨਿਰਚਲੁ ਕਰਣਾ ॥ ੧ ॥

ਨਾਨਕ ਕਉ ਪ੍ਰਭ ਹੋਇ ਦਇਆਲਾ ਤੇਰਾ ਕੀਤਾ ਸਹਣਾ” ॥ ੪ ॥ ੪੩ ॥ ੫੦ ॥

ii) **Central Theme:** The person, who serves the Lord becomes immortal through the Guru's guidance. The Lord then merges such a person with Himself, as it was pre-distined by Lord's Will. I always seek the support of holy saints, who are concentrating on Lord's True name, all the time.

O Nanak! Let us sing the Lord's praises as He hath bestowed immortality on us, by following His Will with pleasure. (4-43-50).

i) **Rag Majh Astpadian Mahalla-1 Ghar 1 (Page 109)**

'ik Onkar Satgur prasad'

"Sabad rangaeai hukam sabai, sachi darge'h mahil bulai.

Nanak sach kahai benanti, sach milai gu'nn gavanaia." (8-1)

(Guru Nanak Dev)

ਰਾਗੁ ਮਾਝ ਅਸਟਪਦੀਆ ਮਹਲਾ : ੧ ਘਰੁ 1 ॥ (ਪੰਨਾ ੧੦੯) (V-a)

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

“ਸਬਦਿ ਰੰਗਾਏ ਹੁਕਮਿ ਸਬਾਏ ॥ ਸਚੀ ਦਰਗਹ ਮਹਲਿ ਬੁਲਾਏ ॥

ਨਾਨਕ ਸਚੁ ਕਹੈ ਬੇਨੰਤੀ ਸਚੁ ਮਿਲੈ ਗੁਣ ਗਾਵਣਿਆ” ॥ ੮ ॥ ੧ ॥

ii) **Central Theme :** O Lord! The nectar of True Name is the harbinger of peace and bliss of life, but is attained only through the Guru's guidance. The Guru-minded persons who follow the Guru's message and sing the Lord's praises, thus meditating on True Name, are honoured in the Lord's Presence. The self-Willed persons, engrossed in worldly pleasures and falsehood, do not relish Truth and go through the cycle of births and deaths due to their dual-mindedness. But even such a faithless person could be pardoned through the Lord's Grace, if it pleaseth Him, and bestowed with His favours. The Guru-minded person, gaining self-realisation gets united with the Lord, through Guru's guidance.

O Nanak! My I be united with the True Master by singing Lord's praises throughout my life! (8-1)

i) **Majh Mahalla-3 Ghar-1 (Page 109) (II)**

"Karam hovai satguru milaie, seva surat sabad chit laie'

Nanak Na'am dhiai sada tu jaman maran swarnia" (8-1-2)

(Guru Amar Dass)

ਮਾਝ ਮਹਲਾ : ੩ ਘਰੁ ੧ ॥ (ਪੰਨਾ ੧੦੯) (II)

“ਕਰਮੁ ਹੋਵੈ ਸਤਿਗੁਰੂ ਮਿਲਾਏ ॥ ਸੇਵਾ ਸੁਰਤਿ ਸਬਦਿ ਚਿਤੁ ਲਾਏ ॥

ਨਾਨਕ ਨਾਮੁ ਧਿਆਇ ਸਦਾ ਤੂੰ ਜਮੰਣ ਮਰਣੁ ਸਵਾਰਣਿਆ” ॥ ੮ ॥ ੧ ॥ ੨ ॥”

ii) **Central Theme** : If a person is fortunate enough and is pre-destined with good fortune by Lord's Will, he enjoys peace and tranquillity of mind by singing Lord's Praises, with meditation of Lord's True Name all the time. This human body is a citadel of innumerable powers, known to few Guru-minded persons only through the Guru's Grace. Some Guru-minded persons hear the "Song Celestial" of unstrung Music, leading to merger with the Lord, being always immersed in True Name. By a complete surrender of the body and mind, some persons have cleansed themselves of all superstitions and falsehood, relishing the joy of True Name. Thus the Guru-minded persons have successfully crossed this ocean of life.

O Nanak! Some persons have relieved themselves from the cycle of births and deaths through recitation of True Name.

i) **Majh Mahalla-3 (Page 110)**

"Mera prabh nirmal aga'm apa'ra, bin takri tolai sansara.

Nanak Na'am milai vadiaiee, aapai mail milavania." (8-2-3)

(Guru Amar Dass)

ਮਾਝ ਮਹਲਾ : ੩ (ਪੰਨਾ ੧੧੦)

“ਮੇਰਾ ਪ੍ਰਭੁ ਨਿਰਮਲੁ ਅਗਮੁ ਅਪਾਰਾ ॥ ਬਿਨੁ ਤਕਰੀ ਤੋਲੈ ਸੰਸਾਰਾ ॥

ਨਾਨਕ ਨਾਮੁ ਮਿਲੈ ਵਡਿਆਈ ॥ ਆਪੇ ਮੇਲਿ ਮਿਲਾਵਣਿਆ ॥ ੮ ॥ ੨ ॥ ੩ ॥”

ii) **Central Theme** : The persons, who have woken up from the slumber of ignorance, and are engaged in the meditation of True Name, find honour and acceptance at the Lord's Court. The self-willed persons by ignoring True name, are seen wandering aimlessly through the cycle of births and deaths. They do not find peace of mind being absorbed in the three pronged activities (based on peace, lust for power and greed) of worldly falsehood. (Maya).

O Nanak! It is through meditation of True Name that some Guru-minded persons, are enabled to realise the Lord in the Company of holy saints, through the Guru's Grace. (8-2-3).

i) **Majh Mahalla-3 (Page 111)**

"iko a'ap phirai parchhana, Gurmukh vekha'n ta' eh ma'n bhina

Nanak Na'am ratai bairagi, nijghar tari lavania." (8-3-4)

(Guru Amar Dass)

ਮਾਝ ਮਹਲਾ ੩॥ (ਪੰਨਾ ੧੧੧)

“ਇਕੋ ਆਪਿ ਫਿਰੈ ਪਰਛੰਨਾ ॥ ਗੁਰਮੁਖਿ ਵੇਖਾ ਤਾ ਇਹੁ ਮਨੁ ਭਿੰਨਾ ॥

ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਬੈਰਾਗੀ ॥ ਨਿਜ ਘਰਿ ਤਾੜੀ ਲਾਵਣਿਆ ॥ ੮ ॥ ੩ ॥ ੪ ॥”

ii) **Central Theme :** The whole Universe, created by the Lord is engulfed by Him in worldly falsehood (Maya) and dual-mindedness except a few persons who have realised the Lord and enjoy the state of equipoise. But this depends on our past actions. The Guru-minded persons, being immersed in True Name, have attained self-realisation and eternal bliss, while the self-willed persons suffer at the hands of Yama (god of death) because of their ignorance and dual-mindedness.

O Lord! Whosoever has fallen at Thy lotus-feet for Thy mercy, is forgiven for all his sins and short-comings due to his self-surrender and then honoured by Thee. Such a Guru-minded person, meditating on True Name, is saved from the clutches of Yama.

O Nanak! The Guru-minded persons, imbued with the divine love, attain self-realisation in the fourth stage of Equipoise. (8-3-4)

i) **Majh Mahalla - 3 (Page 111)**

"Sabad marai so mooa' japai, Ka'al na chapai dukh na santapai.

Nanak Na'am dhiayai sa'ch ra'tai,
Jo tis bhavai so kar karavania." (8-4-5)

(Guru Amar Das)

ਮਾਝ ਮਹਲਾ ੩॥ (ਪੰਨਾ ੧੧੧)

“ਸਬਦਿ ਮਰੈ ਸੁਮੁਆ ਜਾਪੈ ॥ ਕਾਲੁ ਨ ਚਾਪੈ ਦੁਖੁ ਨ ਸੰਤਾਪੈ ॥

ਨਾਨਕ ਨਾਮੁ ਧਿਆਇ ਸਚਿ ਰਾਤੇ ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੁ ਕਾਰ ਕਰਾਵਣਿਆ ॥ ੮ ॥ ੪ ॥ ੫ ॥”

ii) **Central Theme :** The Guru-minded persons, embellished with the love and fear of the Lord, attain self-realisation through Guru's guidance and enjoy the blissful presence of the Lord day and night. We should rid ourselves of our egoism and follow the Lord's Will with love and dedication. This human being, engulfed by worldly falsehood and snares of Falsehood (Maya) is completely lost in ignorance, dual-mindedness and idleness, thus losing sight of True Name.

O Nanak ! The persons, who are immersed in True Name and the Lord, are totally imbued with the Lord's love. (8-4-5)

i) **Majh Mahalla - 3 (Page 112)**

"Unde'r hira lal bana'ya, Gur ke' sabad parakh parkha'ya.

Tu aapai hi ghar' bha'n savare'h, Nanak Na'am sohavania."(8-5-6)

(Guru Amar Das)

ਮਾਝ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੧੧੨) (1-b)

“ਅੰਦਰਿ ਹੀਰਾ ਲਾਲੁ ਬਣਾਇਆ ॥ ਗੁਰ ਕੇ ਸਬਦਿ ਪਰਖਿਪਰਖਾਇਆ ॥

ਤੂੰ ਆਪੇ ਹੀ ਘੜਿ ਭੈਨਿ ਸਵਾਰਹਿ, ਨਾਨਕ ਨਾਕਿ ਸੁਹਾਵਣਿਆ ॥ ੮ ॥ ੫ ॥ ੬ ॥”

ii) **Central Theme :** This human body is full of the jewels of virtues and good qualities, which could be realised through the Guru's guidance. Even the Lord abideth within our body, and it is through Lord's Grace that we may get united with the Lord through His blessings. The True Master forgiveth our sins, and revealeth the efficacy of the awe and love (Wonder Awe) which could be developed through love and devotion for Him. O Lord ! The Guru-minded persons, who follow Thy Will and dictates in toto, become immortal by ridding themselves of ego.

O Lord ! There is no other benefactor except Thee; Thou only Createth This Universe and could destroy it again at Will.

O Nanak ! The Lord is the only bestower of all gifts of True Name to human beings, thus enriching their lives and finally uniting them with Himself. (8-5-6)

i) **Majh Mahalla-3 (Page 113)**

"Sabh ghat a'apai bhoganhara, alakh vartai aga'm apara.
Gur kai sabad mer'a har prabh dhiaieei sehajai sach samavania.

Nanak a'apai aap vartai, Gurmukh sojhi pavania." (8-6-7)

(Guru Amar Das)

ਮਾਝ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੧੧੩)

“ਸਭ ਘਟ ਆਪੇ ਭੋਗਣ ਹਾਰਾ ॥ ਅਲਖੁ ਵਰਤੈ ਅਗਮ ਅਪਾਰਾ ॥

ਨਾਨਕ ਆਪੇ ਆਪਿ ਵਰਤੈ ਗੁਰਮੁਖਿ ਸੋਝੀ ਪਾਵਣਿਆ ॥੮॥੬॥੭॥”

ii) **Central Theme :** The Lord, who pervadeth every where, enjoyeth the worldly pleasures Himself present in different forms. We should always meditate on such a wonderful Lord and dedicate our whole life to Him. The five vices, within us, are robbing us, of all our virtues and destroying the finer values of life; except the Guru-minded persons who save themselves through the Guru's guidance. They serve the Lord by singing His Praises in the Company of holy saints. The Lord first created this Universe, then the three stages of falsehood lust, greed, peace and dual-mindedness, while the 4th stage of equipoise was only meant for Guru-minded persons, who serve the True Master with dedication and get united with Him. The whole world, leaving the path of Truth, wastes this life in ignorance and dual-mindedness. O Lord ! All the beings are at Thy mercy, as after Creation, Thou controlleth their deeds in various occupations.

O Nanak ! The Lord being omni-present, pervadeth every where, so we should perceive Him midst us and very close to us. (8-6-7)

i) **Majh Mahalla-3 (Page 113)**

"Amrit ba'ni Gur ki me'ethi, Gurmukh virlai kinai chakh dithi.

Nanak aapai kare' karaie, Na'amai na'am samavania." (8-7-8)

(Guru Amar Das)

ਮਾਝ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੧੧੩)

“ਅੰਮ੍ਰਿਤ ਥਾਣੀ ਗੁਰ ਕੀ ਮੀਠੀ ॥ ਗੁਰਮੁਖਿ ਵਿਰਲੈ ਕਿਨੈ ਚਖਿ ਭੀਠੀ ॥

ਨਾਨਕ ਆਪੇ ਕਰੇ ਕਰਾਏ ਨਾਮੋ ਨਾਮਿ ਸਮਾਵਣਿਆ ॥੮॥੭॥੮॥”

ii) **Central Theme :** One should take the moral support of sweet and nectar-like Guru's Word (Gurbani) for meditating on the True Name of the Lord. The True Guru is the fountain-head of True Name, where one could wash away all the sins, by singing the Guru's Word with devotion.

O Lord ! Thy Creation is so vast and limitless that none could really gauge it. The Guru-minded persons perceive the same Lord pervading everywhere, and there is no other power Controlling the Universe. The self-willed persons, being ignorant of true knowledge get engrossed in worldly pleasures, thus forgetting the Lord through dual-mindedness. O Nanak ! Whosoever has got rid of his misgivings and doubts through Guru's Grace and guidance, enjoys perfect bliss, finally merging with the Lord. (8-7-8)

i) **Majh Mahalla-3 (Page114)**

"Aapai rangai sahej subhaeai, Aur kai sabad har rung char'iaai.
Ma'n ta'n ra'ta rasna rung chalooli bhay bhaie rung charavania.

Jisno nadarkare so pa'yai, Gur parsadi homain jai.ii.
Nanak na'am vasai ma'n an'tar, dar sachai sobha parvania."(8-8-9)

ਮਾਝ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੧੧੪) (Va)

“ਆਪੇ ਰੰਗੇ ਸਹਜਿ ਸੁਭਾਇ ॥ ਗੁਰ ਕੇ ਸਬਦਿ ਹਰਿ ਰੰਗੁ ਚੜਾਏ ॥
ਮਨੁ ਤਨੁ ਰਤਾ ਰਸਨਾ ਰੰਗਿ ਚਲੂਲੀ ਭੈ ਭਾਇ ਰੰਗੁ ਚੜਾਵਣਿਆ ॥੧॥

ਨਾਨਕ ਨਾਮੁ ਵਸੈ ਮਨ ਅੰਤਰਿ ਦਰਿ ਸਚੈ ਸੋਭਾ ਪਾਵਣਿਆ ॥੮॥੮॥੯॥”

ii) **Central Theme :** The faithless person wastes his life in futile efforts like egoism, while the Guru-minded persons lead a successful life by meditating on True Name and are always imbued with Lord's love. But this is made possible only when the Lord bestoweth His Grace on us.

O Nanak ! The Guru-minded persons, dedicated to True

Name of the Lord, are received in the Lord's Presence with honour and finally merge with Him. (8-8-9)

i) **Majh Mahalla - 3 (Page 114)**

"Satgur seviai vadi vadiaiee, Har ji achint vasai ma'n aiee.

Nanak Naam milai vadiaiee har sache' ke' gu'nn ga'vania." (8-9-10)

(Guru Amar Das)

ਮਾਝ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੧੧੪) (II)

“ਸਤਿਗੁਰੁ ਸੇਵਿਐ ਵਡੀ ਵਡਿਆਈ ॥ ਹਰਿ ਜੀ ਅਚਿੰਤੁ ਵਸੈ ਮਨਿ ਆਈ ॥

ਨਾਨਕ ਨਾਮੁ ਮਿਲੈ ਵਡਿਆਈ ਹਰਿ ਸਚੇ ਕੇ ਗੁਣ ਗਾਵਣਿਆ ॥੮॥੯॥੧੦॥”

ii) **Central Theme :** The highest and most praise worthy achievement in life is in service of the True Guru, and few Guru-minded persons, through this service, have earned the treasure of True Name. But all this is pre-destined and attained by Lord's Will, and it happens as it pleaseth the Lord. One does not realise his faults due to his ego, but once he gives up his ego, he could perceive the Lord within his soul, as seen clearly through the mirror. Thus perfect knowledge about Lord and His Creation brings one to the fourth stage of "Equipoise", leading to perfect bliss. O Nanak ! The Guru-minded person, who sings the praises of the Lord, finally attains Lord's True Name and is received with honour in Lord's Presence. (8-9-10)

i) **Majh Mahalla - 3 (Page 115)**

"Aap vanjaie' ta sab kichh pai, Gur sabdi sa'chi liv laie'.

Nanak na'am milai vadiaiee dukh sukh sa'm kar jania."(8-10-11)

(Guru Amar Das)

ਮਾਝ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੧੧੫) (II)

“ਆਪੁ ਵੰਞਾਏ ਤਾ ਸਭ ਕਿਛੁ ਪਾਏ ॥ ਗੁਰ ਸਬਦੀ ਸਚੀ ਲਿਵ ਲਾਏ ॥

ਨਾਨਕ ਨਾਮਿ ਮਿਲੈ ਵਡਿਆਈ ਦੁਖੁ ਸੁਖੁ ਸਮ ਕਰਿ ਜਾਨਣਿਆ ॥੮॥੧੦॥੧੧॥”

ii) **Central Theme :** The Guru-minded person, ridding himself of his ego, through the Guru's guidance and the Grace of the Lord,

sings the praises of the Lord. He thus enjoys the bliss of life. The whole life becomes beautiful and worthwhile by developing love and devotion for the Lord, and serving the True Master. The self-willed person, however, suffers through his deceitful actions, being taken through the cycle of births and deaths. The faithless persons waste this beautiful life in useless rituals due to their ignorance and whimsical nature. O Nanak ! The Guru-minded persons, who have been honoured by the Lord, have accepted joy and sorrow with equal fervour, through Guru's guidance, by meditating on True Name. (8-10-11)

i) **Majh Mahalla-3 (Page 116)**

"Teria' kha'ni teria ba'ni, Bin Na'vai sabh bharm bhulani.

Nanak Naam milai vadiaee poorai Gur te pavania." (8-11-12)

(Guru Amar Das)

ਮਾਝਮਹਲਾ॥(ਪੰਨਾ ੧੧੬)॥

“ਤੇਰੀਆ ਖਾਣੀ ਤੇਰੀਆ ਬਾਣੀ॥ ਬਿਨੁ ਨਾਵੈ ਸਭ ਭਰਮਿ ਭੁਲਾਣੀ॥

ਨਾਨਕ ਨਾਮਿ ਮਿਲੈ ਵਡਿਆਈ ਪੂਰੇ ਗੁਰ ਤੇ ਪਾਵਣਿਆ॥੮॥੧੧॥੧੨॥”

ii) **Central Theme :** O Man ! The Lord is abiding within you and manifests through the service of the Guru and meditation of True Name. But this is realised by the Guru-minded persons only, who merge with the Lord through the Guru's guidance and Grace, by meditating on True Name. Due to dual-mindedness, our minds become filthy and even if we perform pilgrimage of holy places, we add to our egoism, without achieving anything.

O Nanak ! We should try to attain self-realisation through the Guru's guidance, perceiving the Lord within us. Thus we get honoured in this World, through meditation of True Name. (8-11-12)

i) **Majh Mahalla-3 (Page 116)**

"Aithai sachai so aagai sa'chai, ma'n sacha sachai sabad ra'chai.

Sacha sa'veh sach kamaveh, sacho sach kamavania. (1)

Nanak Gurmukh naam dhiai, Naamai na'am samavania." (8-12-13)

(Guru Amar Das)

ਮਾਝ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੧੧੬) (Va)

“ਐਥੇ ਸਾਰੇ ਸੁ ਆਗੈ ਸਾਰੇ ॥ ਮਨੁ ਸਚਾ ਸਚੇ ਸਬਦਿ ਰਾਚੇ ॥
ਸਚਾ ਸੇਵਹਿ ਸਚੁ ਕਮਾਵਹਿ ਸਚੇ ਸਚੁ ਕਮਾਵਣਿਆ ॥ ੧ ॥

ਨਾਨਕ ਗੁਰਮੁਖਿ ਨਾਮੁ ਧਿਆਏ ਨਾਮੇ ਨਾਮਿ ਸਮਾਵਣਿਆ ॥ ੮ ॥ ੧੨ ॥ ੧੩ ॥”

ii) **Central Theme :** I offer myself as a sacrifice to the Guru-minded persons who have inculcated True Name in their hearts and sing the praises of the Lord all the time. They serve the Master physically and by their actions, and they are always imbued with His love. The learned Pandits do not realise the value of True Name, being engrossed by worldly falsehood, and their minds are polluted. The treasure of True Name lies hidden within us, which appears through Guru's guidance. Such persons never attain the fourth stage of equipoise, always living in the activities of three-pronged world of lust, greed and peace. The Guru-minded persons engage themselves in True Name, thus attaining spiritual knowledge and salvation.

O Nanak ! Let us inculcate True Name, with love and devotion, in our hearts, finally uniting with the True Lord. (8-12-13)

i) **Majh Mahalla - 3 (Page 117)**

"ut'pat parlow sabdai hovai, sabde' hi phir Opa't hovai.

Nanak na'am milai vadiaiee aapai su'nn su'nn dhiavania."(8-13-14)

(Guru Amar Das)

ਮਾਝ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੧੧੭) (II)

“ਉਤਪਤਿ ਪਰਲਉ ਸਬਦੇ ਹੋਵੈ ॥ ਸਬਦੇ ਹੀ ਫਿਰਿ ਓਪਤਿ ਹੋਵੈ ॥

ਨਾਨਕ ਨਾਮਿ ਮਿਲੈ ਵਡਿਆਈ ਆਪੇ ਸੁਣਿ ਸੁਣਿ ਧਿਆਵਣਿਆ ॥ ੮ ॥ ੧੩ ॥ ੧੪ ॥”

ii) **Central Theme :** This world is a novel creation and a wonderful drama of the Lord, which is enjoyed by the Guru-minded person only. He crosses the ocean of life successfully by singing Lord's praises. The self-willed person, however, does not appreciate this secret, being engulfed by the worldly veil of falsehood (Maya). This fool runs in circles in search of enlightenment, wasting his life

in false pursuits due to dual-mindedness. Even our body is replete with beautiful and precious things, which could be realised only through the Guru's Word. So the Guru-minded persons deal in Truth with faith as their main investment in the business of life.

O Nanak ! The persons, who meditate on True Name, are honoured by the Lord, finally merging with Him. (8-13-14)

i) **Majh Mahalla - 3 (Page 118)**

"Satgur sa'chi sikh sunaiee, har che'toh a'nt hoi sakha'iee.

Nanak na'am vasai ghat antar jis devai so pavania." (8-14-15)

(Guru Amar Das)

ਮਾਝ ਮਹਲਾ ੩॥ (ਪੰਨਾ ੧੧੮) ॥

“ਸਤਿਗੁਰ ਸਾਚੀ ਸਿਖ ਸੁਣਾਈ ॥ ਹਰਿ ਚੇਤਹੁ ਅੰਤਿ ਹੋਇ ਸਖਾਈ ॥

ਨਾਨਕ ਨਾਮੁ ਵਸੈ ਘਟ ਅੰਤਰਿ ਜਿਸੁ ਦੇਵੈ ਸੋ ਪਾਵਣਿਆ ॥੮॥੧੪॥੧੫॥”

ii) **Central Theme:** In this world, the Guru-minded persons cross this ocean of life successfully by meditating on True Name. But this is all pre-ordained by the Lord and is attained by Lord's Will. The self-willed persons waste their lives and suffer privations in this world, due to their sin of backbiting and slander etc. The whole world suffers from this malady of faithlessness due to lack of faith in Guru's guidance. The Lord alone knoweth His secrets, which control the working of this Universe and one may understand Lord's Will pervading everywhere through the Lord's Grace only.

O Nanak ! The Guru-minded persons, through the Guru's guidance and the Company of holy saints appreciate all this and stake everything on True Name, finally merging with the True Lord. (8-14-15)

i) **Majh Mahalla-4 (Page 118)**

"Amrit naam ma'n vasai, homain me'ra sab dukh gavai.

Amrit bani sada salahai, amrit amrit pavania. (1)

Nanak amrit na'am sada sukh da'ata,
pee amrit sab dukh leh ja'vania."(8-15-16)

(Guru Amar Das)

ਮਾਝ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੧੧੮) (I-b)

“ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਮੰਨਿ ਵਸਾਏ ॥ ਹਉਮੈ ਮੇਰਾਸਭੁ ਦੁਖੁ ਗਵਾਏ ॥
ਅੰਮ੍ਰਿਤ ਬਾਣੀ ਸਦਾ ਸਲਾਹੇ ਅੰਮ੍ਰਿਤੁ ਅੰਮ੍ਰਿਤੁ ਪਾਵਣਿਆ ॥ ੧ ॥

ਨਾਨਕ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਸਦਾ ਸੁਖ ਦਾਤਾ ਪੀ ਅੰਮ੍ਰਿਤੁ ਸਭੁ ਭੁਖ ਲਹਿ ਜਾਵਣਿਆ ॥ ੮ ॥ ੧੫ ॥ ੧੬ ॥”

ii) **Central Theme :** The Guru-minded persons always meditate on True Name, by inculcating Guru's word in their hearts, through Guru's guidance. They sing the Lord's praises and make others also listen to the song celestial.

O Lord ! Thou art controlling everything happening around us; Thou hast created all good and bad persons, Truth and falsehood, in this world and then Thou judgeth our actions. The Truthful persons are accepted with honour while the false and faithless persons are thrown into hell. I could perceive Thee and sing Thy praises through the Guru's Grace, and as per Thy will we meet the True Guru, thus partaking of the nectar of True Name.

O Nanak ! The Lord's True Name is the only treasure worth possessing, which gives us peace and tranquillity of mind. (8-15-16)

i) **Majh Mahalla-3 (Page 119)**

"Amrit varsai sahej subhaie', Gurmukh virla koiee jan paie'.

Jin sirji tin aapai goiee,
Nanak na'am sam'all sada tu sahejai sach sumavania." (8-16-17)

(Guru Amar Das)

ਮਾਝ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੧੧੯) (VI b)

“ਅੰਮ੍ਰਿਤੁ ਵਰਸੈ ਸਹਜਿ ਸੁਭਾਏ ॥ ਗੁਰਮੁਖਿ ਵਿਰਲਾ ਕੋਈ ਜਨੁ ਪਾਏ ॥

ਜਿਨਿ ਸਿਰਜੀ ਤਿਨਿ ਆਪੇ ਗੋਈ ॥
ਨਾਨਕ ਨਾਮੁਸਮਾਲਿ ਸਦਾ ਤੁ ਸਹਜੇ ਸਚਿ ਸਮਾਵਣਿਆ ॥ ੮ ॥ ੧੬ ॥ ੧੭ ॥”

ii) **Central Theme:** The Guru-minded persons partake of the nectar of True Name, which quenches the thirst of holy saints, who are bestowed with Lord's Grace. They attain the fourth stage of 'Equipoise' with Guru's Grace and overcome their dual-mindedness.

We all are recipients of Thy Grace, O Lord ! But everything is controlled by Thy Will, which is understood by the Guru-minded persons. The Guru-minded person is fully imbued with Lord's love and he only talks of this nectar of True Name in the state of Equipoise. The self-willed person, forgetful of the Lord, is lost in worldly pleasures and dual-mindedness leading others also astray. He thus wastes this life without any useful purpose. Though the Lord pervadeth everywhere, he is seen and realised through Guru's guidance only.

O Nanak ! Let us meditate and collect the wealth of True Name, so that we could merge with the Lord in the fourth stage of "Equipoise"

i) **Majh Mahalla - 3 (Page 119)**

"Se' sa'ch la'gai jo tu'dh bhaie', sa'da sac'h sevh sahej subhaie'.
Sach sabad sacha salahi sa'chai mail milavania. (1)

Nanak e'ko na'am vartai ma'n a'ntar Gur parsadi pavania." (8-17-18)

(Guru Amar Das)

ਮਾਝ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੧੧੯) (I-a)

“ਸੇ ਸਚਿ ਲਾਗੇ ਜੋ ਤੁਧੁ ਭਾਏ ॥ ਸਦਾ ਸਚੁ ਸੇਵਹਿ ਸਹਜ ਸੁਭਾਏ ॥
ਸਚੈ ਸਬਦਿ ਸਚਾ ਸਾਲਾਹੀ ਸਚੈ ਮੇਲਿ ਮਿਲਾਵਣਿਆ ॥ ੧ ॥

ਨਾਨਕ ਏਕੋ ਨਾਮੁ ਵਰਤੈ ਮਨਿ ਅੰਤਰਿ ਗੁਰ ਪਰਸਾਦੀ ਪਾਵਣਿਆ ॥ ੮ ॥ ੧੭ ॥ ੧੮ ॥

ii) **Central Theme:** The Lord is beyond our comprehension and with too much learning even, we cannot realise His Greatness, in fact such self-willed persons suffer through their worldly attachments. On the other hand, the Guru-minded persons, through the Guru's guidance, sing the praises of the Lord and attain self-realisation in the fourth stage of Equipoise; leading to a merger with the True Lord finally. The learned people, with all their knowledge never attain peace of mind, as they are burning within, with worldly desires, without achieving anything worthwhile. I would offer myself, nay, my life even to those Guru-minded persons who sing the praises of the Lord, as I perceive Him immanent

everywhere. O Nanak ! One could inculcate His image in one's mind through Guru's Grace alone. 98-17-18)

i) **Majh Mahalla - 3 (Page 120)**

"Varan roop varte'h sab te'rai, mar mar jame'h pher' pave'h ghanerai.

Nanak na'am ratai vichari sachu sa'ch kamavania." (8-18-19)

(Guru Amar Das)

ਮਾਝ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੧੨੦) (VI b)

“ਵਰਨ ਰੂਪ ਵਰਤਹਿ ਸਭ ਤੇਰੇ ॥ ਮਰਿ ਮਰਿ ਜੰਮਹਿ ਫੇਰ ਪਵਹਿ ਘਣੇਰੇ ॥

ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਵੀਚਾਰੀ ਸਚੇ ਸਚੁ ਕਮਾਵਣਿਆ ॥੮॥੧੮॥੧੯॥”

ii) **Central Theme:** The whole world is burning in the fire of worldly passions and falsehood, and the self-willed person is engulfed in the cycle of births and deaths. The Guru-minded persons, on the other hand, through Guru's guidance, are fully immersed in the True Name of the Lord and merge with Him. The Guru-minded person, being above the bondage of worldly falsehood, is always immersed in the teachings of the Guru.

O Nanak ! Such a Guru-minded person sings the praises of the True Lord, perceiving the Lord's presence in all His creation, thus attaining Truth. (8-18-19)

i) **Majh Mahalla - 3 (Page 121)**

"Nirmal sabad nirmal hai ba'ni, nirmal joat sab ma'hai samani.

Nirmalbani har salahi jap har, nirmal ma'el gavavania. (1)

Nanak na'am vasai ma'n antar Gurmukh mail chukavania." (8-19-20)

(Guru Amar Das)

ਮਾਝ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੧੨੧)

“ਨਿਰਮਲ ਸਬਦੁ ਨਿਰਮਲ ਹੈ ਬਾਣੀ ॥ ਨਿਰਮਲ ਜੋਤਿ ਸਭ ਮਾਹਿ ਸਮਾਣੀ ॥

ਨਾਨਕ ਨਾਮੁ ਵਸੈ ਮਨਿ ਅੰਤਰਿ ਗੁਰਮੁਖਿ ਮੈਲ ਚੁਕਾਵਣਿਆ ॥੮॥੧੯॥੨੦॥”

ii) **Central Theme:** The Guru-minded persons sing the praises

of the Lord, who is pervading the whole creation. I offer myself as a sacrifice to such persons, who rid themselves of worldly desires through the Guru's guidance. They have purified their body and mind by inculcating True Name in their hearts. The Guru-minded persons, who meditate on True Name, become purified by washing away the filth of ego through Guru's Word; and then they are received with honour at the Lord's Court. The filth of worldly falsehood does not affect such persons, who are purified with Lord's True Name, and finally get united with the Lord. Of course, the self-willed person is fully surrounded by Maya and generates impurities all around; and suffers badly.

O Nanak ! The Guru-minded persons get purified by inculcating True Name in their hearts. (8-19-20)

i) **Majh Mahalla - 3 (Page 121)**

"Gobind o'ojal o'ojal hansa, ma'n bani nirmal mer'i mansa.

Nanak na'am Gur bhagti paiceai, Gur charni chit la'vania." (8-20-21)

(Guru Amar Das)

ਮਾਝ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੧੨੧)

“ਗੋਬਿੰਦ ਉਜਲ ਉਜਲ ਹੰਸਾ ॥ ਮਨੁ ਬਾਣੀ ਨਿਰਮਲ ਮੇਰੀ ਮਨਸਾ ॥

ਨਾਨਕ ਨਾਮੁ ਗੁਰ ਭਗਤੀ ਪਾਈਐ ਗੁਰਚਰਣੀ ਚਿਤੁ ਲਾਵਣਿਆ ॥੮॥੨੦॥੨੧॥”

ii) **Central Theme:** The Guru-minded persons like the golden Swan, partake of the nectar of True Name, in the holy tank of the Lord, ridding themselves of the dirt of egoism, and becoming purified. The self-willed persons, engulfed in the pursuit of worldly pleasures suffer all sorts of afflictions. The filth of Maya has no effect on those persons who have dedicated themselves to the Lord by inculcating True Name.

O Nanak ! The Guru-minded persons, who have inculcated True Name in their hearts, have merged with the Lord. (8-20-21)

i) **Majh Mahalla - 3 (Page 122)**

"Sacha se'vi sach salahi, sachai naie' dukh kabhi nahi.

Nanak na'am vasai ma'n antar', Gur sabdi har mela'vania." (8-21-22)

ਮਾਝ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੧੨੨)

“ਸਚਾ ਸੇਵੀ ਸਚੁ ਸਾਲਾਹੀ ॥ ਸਚੇ ਨਾਇ ਦੁਖੁ ਕਬਹੀ ਨਾਹੀ ॥

ਨਾਨਕ ਨਾਮੁ ਵਸੈ ਮਨ ਅੰਤਰਿ ਗੁਰ ਸਬਦੀ ਹਰਿ ਮੇਲਾਵਣਿਆ ॥ ੮ ॥ ੨੧ ॥ ੨੨ ॥”

ii) **Central Theme:** O Nanak ! I offer myself as a sacrifice to those Guru-minded persons, who have purified themselves by serving the Lord and meditating on True Name.

O Lord ! Even though everyone is Lord's Creation, but few, through Thy Grace and Guru's guidance, obtain salvation by meditating on True Name.

O True Master ! Thou art ever so carefree and benevolent, unmindful of our flaws. O Nanak ! The Guru-minded persons always praise Thee through the Guru's Word. (8-21-22)

i) **Majh Mahalla - 3 (Page 122)**

“Ter'ai bhagat so'hai sachai darba'rai, Gur kai sabad na'am swarai.

Nanak na'am milai vadiaee poorai Gurte pavanaia.” (8-22-23)

(Guru Amar Das)

ਮਾਝ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੧੨੨)

“ਤੇਰੇ ਭਗਤ ਸੋਹਿ ਸਾਚੇ ਦਰਬਾਰੇ ॥ ਗੁਰ ਕੇ ਸਬਦਿ ਨਾਮਿ ਸਵਾਰੇ ॥

ਨਾਨਕ ਨਾਮੁ ਮਿਲੈ ਵਡਿਆਈ ਪੂਰੇ ਗੁਰ ਤੇ ਪਾਵਣਿਆ ॥” ੮ ॥ ੨੨ ॥ ੨੩ ॥

ii) **Central Theme:** The Guru-minded persons, through Guru's guidance, lead a successful life by meditating on True Name, while the self-willed persons lead a life full of worldly falsehood and suffer within with the fire of lust, desires and false achievements. The Guru-minded persons practice and preach only Truth and attain greatness and honour through meditating on True Name.

O Nanak ! We could gain honour and greatness by inculcating True Name, which can be realised through Guru's guidance alone. (8-22-23)

i) **Majh Mahalla - 3 (Page 123)**

"Atam Ram pra'gas Gur te' hovai, homain ma'il la'gi Gur Sabdi Khovai.

Nanak jis Naam devai so le'vaj,
Na'amo ma'n vasavania." (8-23-24)

(Guru Amar Das)

ਮਾਝ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੧੨੩) (V-b)

“ਆਤਮ ਰਾਮ ਪਰਗਾਸੁ ਗੁਰ ਤੇ ਹੋਵੈ ॥ ਹਉਮੈ ਮੈਲੁ ਲਾਗੀ ਗੁਰਸਬਦੀ ਖੋਵੈ ॥

ਨਾਨਕ ਜਿਸੁ ਨਾਮੁ ਦੇਵੈ ਸੋ ਲੇਵੈ ਨਾਮੋ ਮੰਨਿ ਵਸਾਵਣਿਆ ॥” ੮ ॥ ੨੩ ॥ ੨੪ ॥

ii) **Central Theme:** The Lord only dictates as per His Will and we perform certain actions in this life accordingly. Some Guru-minded and fortunate persons through Guru's guidance attain unity with the Lord by meditating on True Name in the fourth stage of Equipoise. The self-willed faithless persons, due to dual-mindedness, wander in this life in confusion and undergo all sorts of sufferings.

O Nanak ! The Lord Creator, through His Will, dictateth all our actions and we do accordingly, as it pleaseth Him, since nothing happens without His orders.

i) **Majh Mahalla - 3 (Page 124)**

"Iss gu'ffa me'h akhut bha'ndara, tis witch vasai har ala'kh apar'a.

Gupat pargat tu' sabni thaiee, gurparsadi mil sojhi paiee.
Nanak Na'am Salaihe' sada tu Gurmukh ma'n vasavania." (9-24-25)

(Guru Amar Das)

ਮਾਝ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੧੨੪)

“ਇਸੁ ਗੁਫਾ ਮਹਿ ਅਖੁਟ ਭੰਡਾਰਾ ॥ ਤਿਸੁ ਵਿਚਿ ਵਸੈ ਹਰਿ ਅਲਖ ਅਪਾਰਾ ॥

ਨਾਨਕ ਨਾਮੁ ਸਲਾਹਿ ਸਦਾ ਤੂੰ ਗੁਰਮੁਖਿ ਮੰਨਿ ਵਸਾਵਣਿਆ ॥” ੯ ॥ ੨੪ ॥ ੨੫ ॥

ii) **Central Theme:** The human body is full of many jewels of real worth but only Guru-minded persons realise this and get a glimpse of the Lord within themselves in the stage of Equipoise, listening to the unstrung music of Nature through Guru's Grace.

While the self-willed, faithless persons are led astray in the darkness due to lack of knowledge and suffer the pangs of the Cycle of Rebirth. O Nanak ! In fact True Name is attained through Guru's Grace in the company of holy Congregations, leading to a blissful life and unity with the Lord.

i) **Majh Mahalla - 3 (Page 124)**

"Gurmukh milai milaeai aapai, kaal na johai dukh na santa'pai.

Nanak na'am milai vadiaiee, Poorai Gur te' pavania." (8-25-26)

(Guru Amar Das)

ਮਾਝ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੧੨੪) (VIb)

“ਗੁਰਮੁਖਿ ਮਿਲੈ ਮਿਲਾਏ ਆਪੈ ॥ ਕਾਲੁ ਨ ਜੋਰੈ ਦੁਖੁ ਨ ਸੰਤਾਪੈ ॥

ਨਾਨਕ ਨਾਮਿ ਮਿਲੈ ਵਡਿਆਈ ਪੂਰੈ ਗੁਰ ਤੇ ਪਾਵਣਿਆ ॥” ੮ ॥ ੨੫ ॥ ੨੬ ॥

ii) **Central Theme:** The Guru-minded persons, by meditating on True Name, rid themselves of egoism, and by singing praises of the Lord attain unison with the Lord in the fourth stage of 'Equipoise'. The Guru-minded persons are received with honour in the Lord's Court, while the self-willed, faithless persons suffer due to their ignorance and wander astray from the Lord in this life and hereafter. The self-willed persons always grope in the darkness of ignorance, wail and cry for help, being in the clutches of the god of death. O Nanak ! We could attain greatness through True Name alone with Guru's guidance. (8-25-26)

i) **Majh Mahalla - 3 (Page 125)**

"eka joat joat hai sarira, Sabad dikha'ie' Satgur poora.

Nanak Naam vasai gha't antar a'apai vekh vikha'lania." (8-26-27)

(Guru Amar Das)

ਮਾਝ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੧੨੫) (IVa)

“ਏਕਾ ਜੋਤਿ ਜੋਤਿ ਹੈ ਸਰੀਰਾ ॥ ਸਬਦਿ ਦਿਖਾਏ ਸਤਿਗੁਰ ਪੂਰਾ ॥

ਨਾਨਕ ਨਾਮੁ ਵਸੈ ਘਟ ਅੰਤਰਿ ਆਪੈ ਵੇਖਿ ਵਿਖਾਲਣਿਆ ॥” ੮ ॥ ੨੬ ॥ ੨੭ ॥

ii) **Central Theme:** O Lord ! Thou alone knowest Thy secrets

and some Guru-minded persons, through Thy Grace, are enabled to realise Thy True appearance (image) and help others as well to realise Thee. The whole Universe moves as per Thy Will according to set principles and Thou art present everywhere and within each being. It is only those Guru-minded persons, who have meditated on True Name, that have realised this Truth.

O Lord ! Thou art the Creator and the created persons function within Thy own directions, as it is Thy light which functions within all Thy Creation. Thou alone hath created an interest in the worldly falsehood and Thou art the bestower of all virtues, and then sing the praises of the Lord as a disciple.

O Nanak ! The Guru-minded persons perceive the Lord's Greatness and His secrets. (8-26-27)

i) **Majh Mahalla - 3 (Page 126)**

"Mer'a prabh bharpur re'ha sub thaiee, Gur parsadi ghar hi me'n paiee.

Nanak jis na'dar karai so paeai, Kar kirpa ma'n vasavania." (8-27-28)
(Guru Amar Das)

ਮਾਝ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੧੨੬) (VII)

“ਮੇਰਾ ਪ੍ਰਭੁ ਭਰਪੂਰਿ ਰਹਿਆ ਸਭ ਥਾਈ ॥ ਗੁਰਪਰਸਾਦੀ ਘਰ ਹੀ ਮਹਿ ਪਾਈ ॥

ਨਾਨਕ ਜਿਸੁ ਨਦਰਿ ਕਰੇ ਸੋ ਪਾਏ ਕਰਿ ਕਿਰਪਾ ਮੰਨਿ ਵਸਾਵਣਿਆ ॥੮॥੨੭॥੨੮॥”

ii) **Central Theme :** The Lord abideth within us but can be realised only by ridding ourselves of our egoism, when we could feel His Presence within us by meditating on True Name in the fourth stage of Equipose. In fact, our dual-mindedness keeps us away from the Lord and as soon as we rid ourselves of our ego, there is enlightenment within us. But this is possible through Guru's guidance only and we attain self-realisation by meditating on True Name through the Grace of the Lord , O Nanak ! (8-27-28)

i) **Majh Mahalla - 3 (Page 126)**

"Har a'apai mailai save karaie', Gur kai sabad bhau dooja jai'e'.

Nanak Naam milai vadiaiee, Andin sada gu'nn gavania."(8-28-29)
(Guru Amar Das)

ਮਾਝ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੧੨੬)

“ਹਰਿ ਆਪੇ ਮੇਲੇ ਸੇਵ ਕਰਾਏ ॥ ਗੁਰ ਕੈ ਸਬਦਿ ਭਾਉ ਦੂਜਾ ਜਾਏ ॥

ਨਾਨਕ ਨਾਮ ਮਿਲੈ ਵਡਿਆਈ ਅਨਦਿਨੁ ਸਦਾ ਗੁਣ ਗਾਵਣਿਆ ॥ ੯ ॥ ੨੯ ॥ ੨੯ ॥”

ii) **Central Theme :** The Guru-minded persons, meditating on True Name, perceive the Lord within their hearts, and ridding themselves of their ego and dual-mindedness, enjoy perfect bliss in Lord's Presence. They, then sing the praises of the Lord through Guru's guidance, and remain in the state of "Equipoise" through Guru's Grace, thus enjoying a blissful life. The Lord, Himself bestoweth all virtues on such Guru-minded persons by uniting them with the Guru through holy congregations, leading to attainment of True Name. However the god of death punishes the faithless persons who are forgetful of True Name, demanding a complete account of their doings in this World.

O Nanak ! Let us sing Lord's Praises day and night and attain greatness through meditation of True Name. (8-28-29)

i) **Majh Mahalla - 3 (Page 127)**

"Uttam janam su'than hai va'sa, Satgur savaih gha'r ma'hai uda'sa.

Nanak Na'am ra'tai jan sohaih kar kirpa a'ap milavania."(9-29-30)

(Guru Amar Das)

ਮਾਝ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੧੨੭) (VI-b)

“ਉਤਮ ਜਨਮੁ ਸੁਥਾਨਿ ਹੈ ਵਾਸਾ ॥ ਸਤਿਗੁਰੁ ਸੇਵਹਿ ਘਰ ਮਾਹਿ ਉਦਾਸਾ ॥

ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਜਨ ਸੋਹਹਿ ਕਰਿ ਕਿਰਪਾ ਆਪਿ ਮਿਲਾਵਣਿਆ ॥ ੯ ॥ ੨੯ ॥ ੩੦ ॥”

ii) **Central Theme :** The Guru-minded persons, in the Company of holy saints, enjoy eternal bliss, being absorbed in the love of the Lord, by meditating on True Name, through Guru's guidance. The self-willed persons waste their lives in useless pursuits through dual-mindedness and in worldly veil of falsehood. The Guru-minded persons realise the reality of Lord's existence and meditating on True Name, enjoy peace of mind in the fourth stage of 'Equipoise'. The Lord is immanent and present everywhere in equal measure, but this is realised by few Guru-minded persons.

O Nanak ! The persons immersed in True Name, appear grand and majestic and are united with the Lord, by His Grace. (9-29-30)

i) **Majh Mahalla-3 (Page 128)**

"Manmukh pare'h pundit kahavaih, doojai bhaie' maha dukh pavaih.

Nanak navai ki sachi vadiaiee,
namo' ma'n sukh pavanaia." (8-30-31)

(Guru Amar Das)

ਮਾਝ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੧੨੮) (VI-b)

“ਮਨਮੁਖ ਪੰਡਿਤਿ ਪੰਡਿਤ ਕਹਾਵਹਿ ॥ ਦੂਜੇ ਭਾਇ ਮਹਾ ਦੁਖੁ ਪਾਵਹਿ ॥

ਨਾਨਕ ਨਾਵੈ ਕੀ ਸਚੀ ਵਡਿਆਈ ਨਾਮੋ ਮੰਨਿ ਸੁਖੁ ਪਾਵਣਿਆ ॥ ੮ ॥ ੩੦ ॥ ੩੧ ॥”

ii) **Central Theme :** Some self-willed, faithless persons, even though they are well-read (having knowledge of Vedas even) do not realise the final truth of the Lord, and engulfed in the three-pronged worldly falsehood (Maya) waste their lives in this world. There are some other Guru-minded persons, who are fully imbued with Lord's love, and having realised True Name through the Guru's guidance, enjoy perfect bliss of life. Whenever it pleaseth the Lord, He Himself arrangeth for one's association with the Guru, thus ridding him of his sufferings.

O Nanak ! We should inculcate True Name in our hearts so that we could enjoy perfect bliss. (8-30-31)

i) **Majh Mahalla-3 (Page 128)**

"Nirgu'n sargu'n aapai soice, ta't pachha'nai so pandit hoiee.

Nanak Na'am vasai gha't an'tar, Gur kirpa te' pavanaia." (8-31-32)

(Guru Amar Das)

ਮਾਝ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੧੨੮) (VI-b)

“ਨਿਰਗੁਣੁ ਸਰਗੁਣੁ ਆਪੇ ਸੋਈ ॥ ਤਤੁ ਪਛਾਣੈ ਸੋ ਪੰਡਿਤੁ ਹੋਈ ॥

ਨਾਨਕ ਨਾਮੁ ਵਸੈ ਘਟ ਅੰਤਰਿ ਗੁਰ ਕਿਰਪਾ ਤੇ ਪਾਵਣਿਆ ॥ ੮ ॥ ੩੧ ॥ ੩੨ ॥”

ii) **Central Theme :** The holy congregations in this world are like the sacred tank of Mansarovar (lake) where Guru-minded persons become purified by taking bath and enjoy bliss of life. While the self-willed person engulfed in three-pronged worldly veil of falsehood (Maya) and ignorance perform certain actions and undergo sufferings without attaining self-realisation. The Lord createth this world and then looketh after its sustenance and the person, who serves the Lord, finally finds acceptance at His Court.

O Nanak ! The True Name, though it may be imbibed in our hearts, could be realised only with the Grace of the Guru. (8-31-32)

i) **Majh Mahalla-3 (Page 129)**

"Maya mo'h jagat sabaiya, Trai gu'nn deese'h mohai maya.

Nanak Na'am milai tin jan ko,
jin dhu'r mastak lekh likha'vania."(8-1-32-33)

(Guru Amar Das)

ਮਾਯ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੧੨੯) (VI-b)

“ਮਾਇਆ ਮੋਹੁ ਜਗਤੁ ਸਬਾਇਆ ॥ ਤ੍ਰੈਗੁਣ ਦੀਸਹਿ ਮੋਹੇ ਮਾਇਆ ॥

ਨਾਨਕ ਨਾਮੁ ਮਿਲਿਆ ਤਿਨ ਜਨ ਕਉ ਜਿਨੁ ਧਰਿ ਮਸਤਕਿ ਲੇਖੁ ਲਿਖਾਵਣਿਆ ॥੮॥੧॥੩੨॥੩੩॥”

ii) **Central Theme :** The whole world is engulfed by the worldly veil of falsehood (Maya) except a few Guru-minded persons, pre-destined by the Lord, with good fortune, who are totally imbued with the love of the Lord and with Guru's guidance. They attain the nectar of True Name, leading to unison with the Lord. The rest of the self-willed faithless persons, due to dual-mindedness waste their lives in fruitless pursuits. They suffer all sorts of privations, without meditating on True Name. (8-1-32-33)

i) **Majh Mahalla - 4 (Page 130)**

"A'ad purakh aprampar a'apai, Aapai tha'pai tha'p utha'pai.

Nanak na'am milai bhau bhanjan, Gur sabdi sukh pa'vania." (8-1-34)

(Guru Ram Das)

ਮਾਝ ਮਹਲਾ ੪ ॥ (ਪੰਨਾ ੧੩੦) (VI b)

“ਆਦਿ ਪੁਰਖੁ ਅਪਰੰਪਰੁ ਆਪੇ ॥ ਆਪੇ ਬਾਪੇ ਬਾਪਿ ਉਬਾਪੇ ॥

ਨਾਨਕ ਨਾਮੁ ਮਿਲੈ ਭਉ ਭਜਨੁ ਗੁਰ ਸਬਦੀ ਸੁਖੁ ਪਾਵਣਿਆ ॥ ੮ ॥ ੧ ॥ ੩੪ ॥”

ii) **Central Theme :** The Lord is beyond our reach and His creation is limitless. The Guru-minded persons sing the praises of the Lord, and gain honour and acceptance at the Lord's Court, while the self-willed persons, engulfed in dual-mindedness and ego waste their lives in useless pursuits. The Guru-minded persons, however, enjoy perfect bliss by meditating on True Name.

O my Lord ! This is the only craving within me that I may constantly sing Thy praises, and never seek anything from any other source like gods or goddesses. (8-1-34)

i) **Majh Mahalla - 5 Ghar 1 (Page 130)**

"An'tar ala'kh na jai ee lakhia, Na'am rattan lai gujha rakhia.
Ag'am agochar sabh te' oocha, Gur kai sabad lakhavania. (1)

Hou' kurbani ter'ai vanjha Nanak daas dasavania."(8-1-35)

(Guru Arjan Dev)

ਮਾਝ ਮਹਲਾ ੫ ਘਰੁ ੧ ॥ (ਪੰਨਾ ੧੩੦) (I-a)

“ਅੰਤਰਿ ਅਲਖੁ ਨ ਜਾਈ ਲਖਿਆ ॥ ਨਾਮੁ ਰਤਨੁ ਲੈ ਗੁਝਾ ਰਖਿਆ ॥
ਅਗਮੁ ਅਗੋਚਰ ਸਭ ਤੇ ਉਚਾ ਗੁਰ ਕੇ ਸਬਦਿ ਲਖਾਵਣਿਆ ॥ ੧ ॥

ਹਉ ਕੁਰਬਾਣੀ ਤੇਰੇ ਵੰਞਾ ਨਾਨਕ ਦਾਸ ਦਸਾਵਣਿਆ ॥ ੮ ॥ ੧ ॥ ੩੫ ॥”

ii) **Central Theme :** The Lord is great and beyond description, and His Creation and Nature is equally great and vast, beyond our comprehension. All the sidhas, Yogis, and gods have failed and tired themselves out without finding the Nature's secrets. It is only with the nectar of True Name, attained through the Guru's guidance, that we could be satiated and be worthy of honour at the Lord's Court. (Kingdom of heaven).

O Lord ! Thou art omni-present and everyone worships Thee; just as the air whistles Thy Greatness and praises Thee, and the Earth serves Thee in obeissance all the time.

O True Master ! None could equal Thee in bestowing all gifts to the whole creation.

O Nanak ! I offer myself as a sacrifice to Thee, seeking Thy embrace. (8-1-35)

i) **Majh Mahalla-5 (Page 131)**

"Ka'un so mukta' ka'un so ju'gta, Kaun so gyani kaun so ba'kta.

Ikas te' hoio ananta Nanak eka's ma'hai samai jiu." (9-2-36)

(Guru Arjan Dev)

ਮਾਝ ਮਹਲ ੫॥ (ਪੰਨਾ ੧੩੧) (VI b)

“ਕਉਣੁ ਸੁਖੁਕਤਾ ਕਉਣੁ ਸੁ ਜੁਗਤਾ॥ ਕਉਣੁ ਸੁ ਗਿਆਨੀ ਕਉਣੁ ਸੁ ਬਕਤਾ॥

ਇਕਸੁ ਤੇ ਹੋਇਓ ਅਨੰਤਾ ਨਾਨਕ ਏਕਸੁ ਮਾਹਿ ਸਮਾਏ ਜੀਉ॥੯॥੨॥੩੬॥”

ii) **Central Theme :** No one except the Lord Himself knoweth the secrets of Lord's vast creation and the grandeur of Nature. But the Guru-minded persons alone, through Guru's guidance, sing the praises of the Lord and finally merge with Him. On the other hand, the self-willed persons, being full of ego, suffer the pangs of the cycle of births and deaths. The Guru-minded person is always happy and contented while the faithless person is always unhappy and miserable in the world. The Guru's Word helps man to meditate and concentrate on True Name and extol the Greatness of the Lord, dispelling various distractions.

O Nanak ! It is the Lord alone, in whom all the beings finally merge and become one with the Creator. (9-2-36)

i) **Majh Mahalla-5 (Page 131)**

"prabh abna'si ta' kia ka'r'a, har bhagwanta ta'n jan khara sukh'ala.

Jia pra'n ma'an sukhda'ta tu kareh soiee sukh pavania. (1)

Tu meera sa'chi thakuraiee, Nanak ba'l ba'l javania." (8-3-37)

(Guru Arjan Dev)

ਮਾਝ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੧੩੧) (I-a)

“ਪੁਤੁ ਅਭਿਨਾਸੀ ਤਾ ਕਿਆ ਕਾੜਾ ॥ ਹਰਿ ਭਗਵੰਤਾ ਤਾ ਜਨੁ ਖਰਾ ਸੁਖਾਲਾ ॥
ਜੀਅ ਪ੍ਰਾਨ ਮਾਨ ਸੁਖਦਾਤਾ ਤੂੰ ਕਰਹਿ ਸੋਈ ਸੁਖੁ ਪਾਵਣਿਆ ॥੧॥

ਤੂੰ ਮੀਰਾ ਸਾਚੀ ਨਕੁਰਾਈ ਨਾਨਕ ਬਲਿ ਬਲਿ ਜਾਵਣਿਆ ॥੮॥੩॥੩੭॥”

ii) **Central Theme :** O Lord ! Thou art limitless, full of grace, and harbinger of peace and Comforts, and the whole creation follows Thy dictates in all fields of action. So the Guru-minded persons, enjoy a blissful life, while the self-willed persons suffer throughout, being separated from the Lord.

O Lord ! The Guru-minded persons merge with Thee, by singing Thy Praises. Thou art the creator of all beings and then art looking after their sustenance as well.

O Nanak ! I offer myself as a sacrifice to such a Master who is the greatest King, and whose kingdom is based on Truth. (8-3-37)

i) **Majh Mahalla - 5 Ghar 2 (Page 132)**

"Nit nit de'ai samaliai, mool na manoh visariai. (Pause)

Laie' anchal Nanak ta'rian jita janam apar' jiu." (8-4-38)

(Guru Arjan Dev)

ਮਾਝ ਮਹਲਾ ੫ ਘਰੁ ੨ ॥ (ਪੰਨਾ ੧੩੨)

“ਨਿਤ ਨਿਤ ਦਯੁ ਸਮਾਲੀਐ ॥ ਮੂਲਿ ਨ ਮਨਹੁ ਵਿਸਾਰੀਐ ॥ ਰਹਾਉ ॥

ਲਾਇ ਅੰਚਲਿ ਨਾਨਕ ਤਾਰਿਅਨੁ ਜਿਤਾ ਜਨਮੁ ਅਪਾਰ ਜੀਉ ॥੮॥੪॥੩੮॥”

ii) **Central Theme :** The Guru-minded persons, who have relished the taste of the nectar of True Name, in the company of holy saints, have lived a successful life by meditating on Lord's True Name. They have enjoyed perfect bliss of life, through the service of the Lord. The Guru-minded persons, who have amassed the wealth of True Name, are to be considered worthy of themselves, as they have won the battle of life. They cross the ocean of life successfully by inculcating the Lord's love in their hearts, and carrying on true worship of the Lord.

O Nanak ! The persons who have sought the protection of the Lord, proceed with honour to the kingdom of Heaven, having led a successful life. (8-4-38)

"Ik Onkar Satgur Prasad"

i) Majh Mahalla - 5 Ghar 3 (Page 132)

"Har jap japa'i ma'n dhirai. (Pause 1)
Simar simar Gurdev mit gaeai bhai doorai. (1)

Nanak ra'ta sach haie' har vaikhai sada hajoor'ai."
(8-5-39-1-32-1-5-39)

(Guru Arjan Dev)

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥
ਮਾਝ ਮਹਲਾ ੫ ਘਰੁ ੩ ॥ (ਪੰਨਾ ੧੩੨)
"ਹਰਿ ਜਪਿ ਜਪੈ ਮਨੁ ਧੀਰੈ ॥ ੧ ॥ ਰਹਾਉ ॥
ਸਿਮਰਿ ਸਿਮਰਿ ਗੁਰਦੇਉ ਮਿਟਿ ਗਏ ਭੈ ਦੂਰੈ ॥ ੧ ॥

ਨਾਨਕ ਰਤਾ ਸਚਿ ਨਾਇ ਹਰਿ ਵੇਖੈ ਸਦਾ ਹਜੂਰੈ ॥ ੮ ॥ ੫ ॥ ੩੯ ॥ ੧ ॥ ੩੨ ॥ ੧ ॥ ੫ ॥ ੩੯ ॥"

ii) **Central Theme:** The attainment of Lord's True Name is possible through Guru's Grace by taking the dust of the lotus feet of the holy saints in all humility. The person who pins his hope on the Lord for support, rids himself of all fear of death and sins as well. By serving the saints, who have disciplined their body and mind, one could fulfil one's desires. The Lord hath saved the world from all ills and all the vicious persons and devils have been exterminated.

O Nanak ! The person, who is immersed in True Name always perceives the Lord within himself. (8-5-39-1-32-1-5-39)

"Ik Onkar Satgur Prasad"

i) Baramaha Majh Mahalla-5 Ghar 4 (Page 133)

"Kirat karam ke veechhrai kar kirpa mailoh Ram.
Chaar kunt deh dis bharmai thak aie'ai prabh ki Sa'am.

Nanak ki ben'antia kar kirpa deejai Naam.
har mailoh soami sung prabh jis ka nehchal dha'm'."(1)

ੴ ਸਤਿਗੁਰੂ ਪ੍ਰਸਾਦਿ ॥

ਬਾਰਮਾਰਾ ਮਾਝ ਮਹਲਾ ੫ ਘਰੂ ੪ ॥ (ਪੰਨਾ ੧੩੩)

“ਕਿਰਤਿ ਕਰਮ ਕੇ ਵੀਛੁੜੇ ਕਰਿ ਕਿਰਪਾ ਮੇਲਹੁ ਰਾਮ ॥
ਚਾਰਿ ਕੁੰਟ ਦਹ ਦਿਸ ਭ੍ਰਮੇ ਥਕਿਆਏ ਪ੍ਰਭ ਕੀ ਸਾਮ ॥

ਨਾਨਕ ਕੀ ਬੇਨਤੀਆ ਕਰਿ ਕਿਰਪਾ ਦੀਜੈ ਨਾਮੁ ॥
ਹਰਿ ਮੇਲਹੁ ਸੁਆਮੀ ਸੰਗਿ ਪ੍ਰਭ ਜਿਸ ਕਾ ਨਿਹਚਲ ਧਾਮ ॥੧॥”

ii) **Central Theme :** We are undergoing sufferings, having been separated away from the Lord, due to our past actions. Now my only prayer is that I would seek the boon of being united with the Lord as I have no other support to look forward to.

O Lord ! I have come to Thee after being disappointed from all other avenues or outlets.

i) "Chet"

"Chet Govind aara'dhiaai hovai anand ghana,
Sant jana mil pa'yeeai rasna Naam bhana.

Har darsan ko ma'n lochda Nanak pias mana,
Chet milaeai so prabhu tis ke' pai laga." (2)

ਚੇਤਿ ॥

“ਚੇਤਿ ਗੋਵਿੰਦੁ ਅਰਾਧੀਐ ਹੋਵੈ ਅਨੰਦੁ ਘਣਾ ॥ ਸੰਤ ਜਨਾ ਮਿਲਿ ਪਾਈਐ ਰਸਨਾ ਨਾਮੁ ਭਣਾ ॥

ਹਰਿ ਦਰਸਨ ਕੰਉ ਮਨੁ ਲੋਚਦਾ ਨਾਨਕ ਪਿਆਸ ਮਨਾ ॥
ਚੇਤਿ ਮਿਲਾਏ ਸੋ ਪ੍ਰਭੁ ਤਿਸ ਕੈ ਪਾਇ ਲਗਾ ॥੨॥”

ii) **Central Theme:** During the month of Chet, one should meditate on the Lord so as to attain bliss of life, else the life would be a waste. I would rather fall at the feet of the person who would enable me to meet the Lord and unite with Him.

O Nanak ! I am (feeling thirsty) longing for having a vision of the Lord and am madly in search for His glimpse. (2)

i) **Baisa'kh (Page 133)**

"Vaisakh dheeran kiu vadia jina prem bichhoh,
har saa'jan purakh visa'r kai lagi maya dhoh.

Nanak ki prabh be'nti prabh miloh pra'pat hoi.
Vaisakh suhava ta' lagai ja' sant bhetai har soi." (3)

ਵੈਸਾਖੁ ॥ (ਪੰਨਾ ੧੩੩) (I-b)

“ਵੈਸਾਖਿ ਧੀਰਨਿ ਕਿਉ ਵਾਢੀਆ ਜਿਨਾ ਪ੍ਰੇਮ ਬਿਛੋਹੁ ॥
ਹਰਿ ਸਾਜਨੁ ਪੁਰਖੁ ਵਿਸਾਰਿ ਕੈ ਲਗੀ ਮਾਇਆ ਧੋਹੁ ॥

ਨਾਨਕ ਕੀ ਪ੍ਰਭ ਬੇਨਤੀ ਪ੍ਰਭ ਮਿਲਹੁ ਪਰਾਪਤਿ ਹੋਇ ॥
ਵੈਸਾਖੁ ਸੁਹਾਵਾ ਤਾ ਲਗੈ ਜਾ ਸੰਤੁ ਭੇਟੈ ਹਰਿ ਸੋਇ ॥ ੩ ॥”

ii) **Central Theme:** How could we rest in peace, being separated from the beloved Lord-spouse ? But we are spending the life in wasteful efforts, being engulfed in worldly falsehood (Maya). The true fact is that except True Name, nothing else will accompany us to the next world for our support.

O Nanak ! May I be united with the Lord through the company of holy saints and the month of Vaisakh will then appear pleasant and praiseworthy !

i) **Jeth (Page 134)**

"Har jeth jur'anda lor'iai jis agai sabh Niv'an.
Har sajan dav'an lagian kisai na deice bun.

Har jeth ra'ngila tis dhani jis kai bha'g matha'n." (4)

ਜੇਠੁ ॥ (ਪੰਨਾ ੧੩੪) (I-b)

“ਹਰਿ ਜੇਠੁ ਜੁੜੈਦਾ ਲੋੜੀਐ ਜਿਸੁ ਅਗੈ ਸਭੁ ਨਿਵੈਨਿ ॥
ਹਰਿ ਸਜਣ ਦਾਵਣਿ ਲਗਿਆ ਕਿਸੈ ਨ ਦੇਈ ਬੈਨਿ ॥

ਹਰਿ ਜੇਠੁ ਰੰਗੀਲਾ ਤਿਸੁ ਧਣੀ ਜਿਸ ਕੇ ਭਾਗੁ ਮਖੈਨਿ ॥ ੪ ॥”

ii) **Central Theme:** During the month of Jeth, one should grasp the lotus feet of the Lord in the Company of holy saints, so as to attain the invaluable gem of True Name. If we were fortunate enough, we could enjoy the bliss of life by merging with the Lord. O Nanak ! The month of jeth is really enjoyable for those persons who are pre-destined with good fortune through Lord's Grace. (4)

i) **Asar' (Page 134)**

"Asa'r tapanda tis lagai har naho na jina paas.
Jagjivan purakh tiagka'i mana's sandi a'as.

Prabh tu'j bin dooja ko nahin Nanak ki ardas.
Asa'r sohanda tis lagai jis man' har charan nivas." (5)

ਆਸਾੜੁ ॥ (ਪੰਨਾ ੧੩੪) (I-b)

“ਆਸਾੜੁ ਤਪੰਦਾ ਤਿਸੁ ਲਗੈ ਹਰਿ ਨਾਹੁ ਨ ਜਿਨਾ ਪਾਸਿ ॥
ਜਗ ਜੀਵਨ ਪੁਰਖੁ ਤਿਆਗਿ ਕੈ ਮਾਣਸ ਸੰਦੀ ਆਸ ॥

ਪ੍ਰਭ ਤੁਧੁ ਬਿਨੁ ਦੂਜਾ ਕੇ ਨਹੀ ਨਾਨਕ ਕੀ ਅਰਦਾਸਿ ॥
ਆਸਾੜੁ ਸੁਰੰਦਾ ਤਿਸੁ ਲਗੈ ਜਿਸੁ ਮਨਿ ਹਰਿ ਚਰਣ ਨਿਵਾਸ ॥੫॥”

ii) **Central Theme:** We repent having wasted our lives, forgetful of the Lord, being engrossed in dual-mindedness. We have thus missed the chance of meeting the Lord. Whatever one sows, one has to reap the same, and get the consequences of one's actions.

O Nanak ! May the Lord bestow His Grace and vision on us, so that we could spend this month of Assar in peace and blissful joy through Guru's guidance !

i) **Sa'van (Page 134)**

"Savan sarsi kamni charan kamal siu pyar,
ma'n ta'n rata sa'ch rung iko Na'am adhar.

Nanak har ji maiya kar sabad swaran haar,
Sa'van tina so'hagni jin Ram Naam urha'ar. (6)

ਸਾਵਣਿ ॥ (ਪੰਨਾ ੧੩੪) (I-b)

“ਸਾਵਣਿ ਸਰਸੀ ਕਾਮਣੀ ਚਰਨ ਕਮਲ ਸਿਉ ਪਿਆਰੁ ॥ ਮਨੁ ਤਨੁ ਰਤਾ ਸਚ ਰੰਗਿ ਇਕੋ ਨਾਮੁ ਅਧਾਰੁ ॥

ਨਾਨਕ ਹਰਿ ਜੀ ਮਇਆ ਕਰਿ ਸਬਦਿ ਸਵਾਰਣ ਹਾਰੁ ॥
ਸਾਵਣ ਤਿਨਾ ਸੁਹਾਗਣੀ ਜਿਨ ਰਾਮ ਨਾਮੁ ਉਰਿਹਾਰੁ ॥੬॥”

ii) **Central Theme:** During the month of Sa'van, there is joy and greenery everywhere while man is engulfed in the vicious circle of worldly falsehood (Maya). The persons, who are immersed in the True Name of the Lord, enjoy a blissful life. O Nanak ! With the Grace of the Lord, one could gain True Name through Guru's guidance, thus the month of Sa'van becomes a month of union with the Lord and enjoyable. (6)

i) **Bhadon (Page 134)**

"Bhadon bha'ram bhulania doojai lagai hait,
lakh sigar bana'ya karaj nahi ke't.

Nanak prabh sarna'gti charan bohath prabh dait.
Bhado'n narak na paiyeeaih Gur rakhan vala hait." (7)

ਭਾਦੁਇ ॥ (ਪੰਨਾ ੧੩੪) (I-b)

“ਭਾਦੁਇ ਭਰਮਿ ਭੁਲਾਣੀਆ ਦੂਜੈ ਲਗਾ ਹੇਤੁ ॥ ਲਖ ਸੀਗਾਰ ਬਣਾਇਆ ਕਾਰਜਿ ਨਾਹੀ ਕੇਤੁ ॥

ਨਾਨਕ ਪ੍ਰਭ ਸਰਣਾਗਤੀ ਚਰਣ ਬੋਹਿਥ ਪ੍ਰਭ ਦੈਤੁ ॥

ਸੇ ਭਾਦੁਇ ਨਰਕਿ ਨ ਪਾਈਅਹਿ ਗੁਰੁ ਰਖਣ ਵਾਲਾ ਹੇਤੁ ॥ ੭ ॥”

ii) **Central Theme:** During the month of Bha'don man gets engulfed in worldly falsehood (Maya) and is totally lost, being forgetful of the Lord. The persons, whom he used to love during his life, discard him in no time after death, describing the body as that of a devil or demon. Infact, one reaps whatever one sows during this life. O Nanak ! Let us therefore take refuge at the lotus-feet of the Lord and cross this ocean of life successfully, without falling in the depths of hell during the month of Bha'don. (7)

i) **Asu'n (Page 135)**

"Asu'n prem omahr'a kiu milihai har jaeai.
Ma'n ta'n pyas darsan gha'nee koiee a'an milavai ma'elai.

Asu sukhi vasandhian jina maiya har rai." (8)

ਅਸੁਨਿ ॥ (ਪੰਨਾ ੧੩੫) (I-b)

“ਅਸੁਨਿ ਪ੍ਰੇਮ ਉਗਾਹੜਾ ਕਿਉ ਮਿਲੀਐ ਹਰਿ ਜਾਇ ॥
ਮਨਿ ਤਨਿ ਪਿਆਸ ਦਰਸਨ ਘਣੀ ਕੋਈ ਆਣਿ ਮਿਲਾਵੈ ਮਾਇ ॥

ਪ੍ਰਭ ਵਿਣੁ ਦੂਜਾ ਕੋ ਨਹੀ ਨਾਨਕ ਹਰਿ ਸਰਣਾਇ ॥

ਅਸੁ ਸੁਖੀ ਵਸੰਦੀਆ ਜਿਨਾ ਮਇਆ ਹਰਿ ਰਾਇ ॥ ੮ ॥”

ii) **Central Theme:** The month of Asun is very pleasant and enjoyable and our love for the Lord-Spouse, sprouts and blossoms forth as the season starts changing. Now the desire for a glimpse of the Lord becomes stronger. My only prayer to the Lord is that I

may be enabled to meet Him and merge with Him, so I have tried to rid myself of my ego before meeting Him.

O Nanak ! During the month of Asun, those persons enjoy the bliss of life, on whom the Lord showers His Grace.

i) **Kartak (Page 135)**

"Katak karam kamavnai doas na kahu jog,
Parmesar te' bhulian viapan sabhai rog'.

Nanak ko prabh ra'kh laeai mer'ai sahib bandi moach.
Katak hovai sadh sang binseh sabhai so'ch." (9)

ਕਤਿਕ ॥

“ਕਤਿਕਿ ਕਰਮ ਕਮਾਵਣੇ ਦੇਸੁ ਨ ਕਾਹੁ ਜੋਗੁ ॥ ਪਰਮੇਸਰ ਤੇ ਭੁਲਿਆ ਵਿਆਪਨਿ ਸਭੇ ਰੋਗ ॥

ਨਾਨਕ ਕਉ ਪ੍ਰਭ ਰਾਖਿ ਲੇਹਿ ਮੇਰੇ ਸਾਹਿਬ ਬੰਦੀ ਮੋਚ ॥ ਕਤਿਕ ਹੋਵੈ ਸਾਧ ਸੰਗੁ ਬਿਨਸਹਿ ਸਭੇ ਸੋਚ ॥ ੯ ॥”

ii) **Central Theme:** During the month of Kartik, we should clearly understand that we are suffering the pangs of Lord's separation due to our dual-mindedness, presented by worldly falsehood (Maya). This is all as per Lord's Will, as a result of our own past actions. O Nanak! When the Lord enableth me to meet Him through my great fortune, my afflictions come to an end suddenly. So during the month of Katak, we should try to get the Company of holy saints, and feel the permanent bliss, forgetting all other thoughts. (9)

i) **Maghar (Page 135)**

"Manghar mahien sohandian har pir sung baither'iah.
tin ki sobha kia ghani je sahib mailar'iah.

Nanak ba'nchhai dhoor' tin prabh sarni dar par'iah.
Manghar prabh aradhna bahur' na janamariah." (10)

ਮੰਘਰਿ ॥ (ਪੰਨਾ ੧੩੫) (I-b)

“ਮੰਘਰਿ ਮਾਹਿ ਸੁਹੰਦੀਆ ਹਰਿ ਪਿਰ ਸੰਗਿ ਬੇਠੜੀਆਹ ॥
ਤਿਨ ਕੀ ਸੋਭਾ ਕਿਆ ਗਣੀ ਜਿ ਸਾਹਿਬਿ ਮੇਲੜੀਆਹ ॥

ਨਾਨਕ ਬਾਛੈ ਪੁੜਿ ਤਿਨ ਪ੍ਰਭ ਸਰਣੀ ਦਰਿ ਪੜਿਆਹ ॥
ਮੰਘਰਿ ਪ੍ਰਭੁ ਆਰਾਧਣਾ ਬਹੁੜਿ ਨ ਜਨਮੜੀਆਹ ॥ ੧੦ ॥”

ii) **Central Theme:** During the month of maghar, man could enjoy the bliss of a union with the Lord Spouse, like the bride having the Company of her spouse. But man suffers as he is engulfed by the vicious circle of Maya (Worldly falsehood), without the Company of holy saints. The Guru-minded persons, however, enjoy the Lord's bliss with the Lord's Name reverberating on their tongues. O Nanak ! Let us therefore, remember the Lord during Maghar, to escape the cycle of rebirths. (10)

i) **Poh (Page 135)**

"Po'kh tukha'r na viapae kanth milia har nauh.
Ma'n bedhia charna'r bind darsan lagr'a saho.

Saram pa'yee narainai Nanak dar paieeah.
Pohk sohanda sarb sukh jis bakhsai vaiparvah." (11)

ਪੋਖਿ॥ (ਪੰਨਾ ੧੩੫) (I-b)

“ਪੋਖਿ ਤੁਖਾਰ ਨ ਵਿਆਪਈ ਕੰਠਿ ਮਿਲਿਆ ਹਰਿ ਨਾਹੁ॥
ਮਨੁ ਬੇਧਿਆ ਚਰਨਾਰ ਬਿੰਦ ਦਰਸਨਿ ਲਗੜਾ ਸਾਹੁ॥

ਸਰਮ ਪਈ ਨਾਰਾਇਣੈ ਨਾਨਕ ਦਰਿ ਪਈਆਹੁ॥
ਪੋਖੁ ਸੁਰੰਦਾ ਸਰਬ ਮੁਖ ਜਿਸ ਬਖਸੈ ਵੇਪਰਵਾਹੁ॥੧੧॥”

ii) **Central Theme:** During the month of Poh our mind's concentration should hinge around the lotus-feet of the Lord. We should serve the Lord alone and sing the praises of the Lord in the Company of holy saints.

O Nanak ! Whosoever is imbued with the love of the Lord, enjoys the real bliss of life during this month by falling at the lotus-feet of the Lord, through His Grace. (11)

i) **Magh (Page 136)**

"Magh majan sung sadhuan dhoor'i kar isnan.
Har ka' naam dhiaesai su'nn sabhna nu' kar daan.

Jina milian prabh a'apna Nanak tin kurban.
Magh su'che se kandhiai jin poora Gur meharvan." (12)

ਮਾਘਿ ॥ (ਪੰਨਾ ੧੩੬) (I-b)

“ਮਾਘਿ ਮਜਨੁ ਸੰਗਿ ਸਾਧੁਆ ਪੁੜੀ ਕਰਿ ਇਸਨਾਨੁ ॥
ਹਰਿ ਕਾ ਨਾਮੁ ਧਿਆਇ ਸੁਣਿ ਸਭਨਾ ਨੋ ਕਰਿ ਦਾਨੁ ॥

ਜਿਨਾ ਮਿਲਿਆ ਪੁਛੁ ਆਪਣਾ ਨਾਨਕ ਤਿਨ ਕੁਰਬਾਨੁ ॥
ਮਾਘਿ ਸੁਚੇ ਸੇ ਕਾਢੀਅਹਿ ਜਿਨ ਪੂਰਾ ਗੁਰੁ ਮਿਹਰਵਾਨੁ ॥੧੨॥”

ii) **Central Theme:** During the month of Magh we get rid of the vices of the ages by applying the dust of the lotus-feet of the Lord on our foreheads. We should sing the praises of the Lord, rising above the effects of vices like sexual pleasure, anger, so that we may be thrilled with the attainment of True Name through the Lord's Grace.

O Nanak ! I am all praise for those Guru-minded persons who have been united with the Lord, through the munificence of the Guru. (12)

i)

Phagun (Page 136)

"Phalgu'n anand upha'r jana har sajan pragtai aiyai.
Sant sahaiee Ramke' kar kirpa diya milai.

Jehva e'k ane'k gu'nn tarai Nanak charni pai.
Phalgu'n nit salahiai jis nu til na tamae'ai ."(13)

ਫਲਗੁਣਿ ॥ (ਪੰਨਾ ੧੩੬) (I-b)

“ਫਲਗੁਣਿ ਅਨੰਦ ਉਪਾਰ ਜਨਾ ਹਰਿ ਸਜਣ ਪ੍ਰਗਟੇ ਆਇ ॥
ਸੰਤ ਸਹਾਈ ਰਾਮਕੇ ਕਰਿ ਕਿਰਪਾ ਦੀਆ ਮਿਲਾਇ ॥

ਜਿਹਵਾ ਏਕ ਅਨੇਕ ਗੁਣ ਤਰੇ ਨਾਨਕ ਚਰਣੀ ਪਾਇ ॥
ਫਲਗੁਣਿ ਨਿਤ ਸਲਾਹੀਐ ਜਿਸ ਨੋ ਤਿਲੁ ਨ ਤਮਾਇ ॥੧੩॥”

ii) **Central Theme :** During the month of Pha'gun, I have got the company of the true friend, the True Lord, so that there is perfect bliss all around. Since I always sing the praises of the Lord-spouse, I will get honoured in this world and hereafter. With the Grace of the Lord I will cross this ocean of life successfully.

O Nanak ! With only one tongue it is not possible for me to describe the grandeur and greatness of the Lord, but to praise Him by falling at His lotus-feet. (13)

i) **Baramaha (Page 136)**

"Jin jin na'am dhiaya' tin ke' kaaj sarai,
Har Gur poora-aradhia dargeh sach kharai.

Mah divas moora't bhalae jis ko nadar karai.
Nanak mangai daras daan kirpa karoh harai." (14-1)

ਬਾਰਾਮਾਹਾ ॥ (ਪੰਨਾ ੧੩੬) (I-b)

"ਜਿਨਿ ਜਿਨਿ ਨਾਮੁ ਧਿਆਇਆ ਤਿਨ ਕੇ ਕਾਜ ਸਰੇ ॥ ਹਰਿ ਗੁਰੁ ਪੂਰਾ ਆਰਾਧਿਆ ਦਰਗਹ ਸਚਿ ਖਰੇ ॥

ਮਾਹ ਦਿਵਸ ਮੂਰਤ ਭਲੇ ਜਿਸ ਕਉ ਨਦਰਿ ਕਰੇ ॥
ਨਾਨਕ ਮੰਗੈ ਦਰਸ ਦਾਨੁ ਕਿਰਪਾ ਕਰਹੁ ਹਰੇ ॥ ੧੪ ॥ ੧ ॥"

ii) **Central Theme:** Whosoever hath been showered with Lord's Grace through meditation of True Name, manages to cross this ocean of life successfully. These persons get relieved of their dual-mindedness, with the only desire of having a glimpse of the Lord. Once the Lord bestoweth His Grace on us, all days and times are auspicious and it makes no difference, once we are united with the Lord.

O Nanak ! Pray grant me the boon of Thy Grace, and a glimpse of Thy vision! (14-1)

i) **Majh Mahalla 5 Din Rein (Page 136)**

"Sevi Satgur a'pna Har simri Din sab re'in.

Sarab kalyana tit din har paras Gur ke' paou. (4-1)

(Guru Arjan Dev)

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਸਾਭ ਮਹਲਾ ੫ ਦਿਨ ਰੈਣਿ ॥ (ਪੰਨਾ ੧੩੬) (੭)

"ਸੇਵੀ ਸਤਿਗੁਰੁ ਆਪਣਾ ਹਰਿ ਸਿਮਰੀ ਦਿਨ ਸਭਿ ਰੈਣਿ ॥
ਆਪੁ ਤਿਆਗਿ ਸਰਣੀ ਪਵੈ ਮੁਖਿ ਥੋਲੀ ਮਿਠੜੇ ਵੈਣਿ ॥

ਸਰਬ ਕਲਿਆਣਾ ਤਿਤੁ ਦਿਨਿ ਹਰਿ ਪਰਸਿ ਗੁਰ ਕੇ ਪਾਉ ॥੪॥੧॥"

ii) **Central Theme:** The person, who is separated from the Lord can never rest in peace but the fault lies with our own actions and deeds. O Lord ! I am longing for a glimpse of Thine only. The

Lord is really beyond our imagination, His Greatness knowing no end. Blessed are the Guru-minded persons, who serve the Lord day and night ! The persons, who never lose sight of Lord's Presence day and night, are always in high spirits and bliss. I only crave for the touch of saints' feet, so that I may, inturn get a glimpse of Lord's Vision. (perception)

O Nanak ! I only beseech the Lord for uniting my separated soul with Himself, as this is the only mission of my life. (4-1)

i) **Va'ar Majh ki & Slok Mahalla-1 (Page 137)**

(Malik Murid & Chanderhar'a sohia ki dhuni gavni).

"Ik Onkar Satnam Karta Purakh Gur Prasad"

/'Gurda'aat gur hive' ghar gur dipak teh loi.

Amar pa'darth Nanaka ma'n maniai sukh hoi. (1)

Jo ma'n chit tud dhiandai mere' sachia bal bal hoin tin jati." (1)

ਵਾਰ ਮਾਝ ਕੀ ਤਥਾ ਸਲੋਕ ਮਹਲਾ ੧ ॥ (ਪੰਨਾ ੧੩੭)

ਮਲਕ ਮੁਰੀਦ ਤਥਾ ਚੰਦਰੜਾ ਸੋਹੀਆ ਕੀ ਧੁਨੀ ਗਾਵਣੀ ।

ੴ ਸਤਿਗੁਰ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਗੁਰ ਪ੍ਰਸਾਦਿ ॥

“ਗੁਰ ਦਾਤਾ ਗੁਰੁ ਹਿਵੈ ਘਰੁ ਗੁਰੁ ਦੀਪਕੁ ਤਿਹ ਲੋਇ ॥

ਅਮਰ ਪਦਾਰਥ ਨਾਨਕਾ ਮਨਿ ਮਾਨਿਐ ਸੁਖੁ ਹੋਇ ॥ ੧ ॥

ਜੋ ਮਨਿ ਚਿਤਿ ਤੁਧੁ ਧਿਆਇਦੇ ਮੇਰੇ ਸਚਿਆ ਬਲਿ ਬਲਿ ਰਉ ਤਿਨ ਜਾਤੀ ॥ ੧ ॥”

ii) **Central Theme:** By the Grace of the one Lord Supreme, Truth personified, Creator and Perfect Being & attainable through Guru's Grace. Man's life is wasted, being engulfed in the worldly veil of falsehood, from childhood, to youth and then old age, man passes through many such stages, sometimes engulfed in another's wife, then developing into sexual pleasures, finally leading to death without achieving anything worthwhile. But there are some Guru-minded persons, who attain the nectar of True Name through Guru's guidance, and deserve our approbation as they are always immersed in the eternal love of Lord's remembrance.

M-1 : The human being spends first ten years in childhood, upto twenty years in growth and at 30 years he blossoms forth into

a smart (beautiful) handsome youth, and at forty he attains full growth as a young man; at 50 he starts feeling weak and at 60 he feels old; at 70 he feels the weakening of his senses and at 80 he is not capable of doing any work (does not understand life's business etc.) and at 90 he always keeps lying down (being weak and decapitated) but does not understand the basic reason of all his weakness. O Nanak ! I have seen and found after lot of research that this world is like a mountain of smoke, and a house of nothingness. (not built of bricks etc.) (3)

Pouri : O Lord ! Thou art Great, unfathomable, and Indescribable, Perfect being who hath created this universe and gave birth to this multi-faceted and much-coloured world. None except Thee, Knoweth the secret of all this creation as this is Thy own drama of life. Some are being born, while some disappear (after death) but the whole world wastes its energies without realising True Name (and is destroyed). The Guru-minded persons alone are immersed in Thy true love, and are intoxicated with the True Name of the Lord. (as if they present the dark-red colour of joy) (They have been interested in Lord's love and devotion, leaving all other worldly pleasures). So let us serve the Lord, who is all powerful, Truth personified, Creator of all, and without any worldly attachment and perfect being. O Lord ! Thou alone are the Greatest, Perfect and most-Intelligent Being. I would offer myself as a sacrifice to those persons, who meditate on Thy True Name with love, faith and devotion (body and soul) O my True Lord ! (1)

(Guru Nanak Dev)

i) **Slok Mahalla-1 (Page 138)**

"Jio pai ta'n sajjia rakhia ba'nt banai,
akhi dekhai jehva bolai kani surat samai.

Sobha surat sohavani jin har seti chit lae'ai." (2)

ਸਲੋਕ ਮ: ੧ ॥ (ਪੰਨਾ ੧੩੮) (I-a)

“ਜੀਉ ਪਾਇ ਤਨੁ ਸਾਜਿਆ ਰਖਿਆ ਬਣਤ ਬਣਾਇ ॥
ਅਖੀ ਦੇਖੈ ਜਿਹਵਾ ਬੋਲੈ ਕੈਨੀ ਸੁਰਤਿ ਸਮਾਇ ॥

ਸੋਭਾ ਸੁਰਤਿ ਸੁਹਾਵਣੀ ਜਿਨਿ ਹਰਿ ਸੇਤੀ ਚਿਤੁ ਲਾਇਆ ॥ ੨ ॥”

ii) **Central Theme:** The human being gets involved with the gifts of Nature, forgetting the Lord, the Giver of all possessions, thus wasting this life. What could one say about the self-willed person, who gets involved in doubts, thus losing his prestige even? Infact, the Lord Himself hath caused separation of Man by involving him in worldly pleasures, due to greed. The person, who remembers True Name only, enjoys bliss.

O Nanak ! The Guru-minded persons perceive Lord everywhere and realise Truth. (2)

i) **Slok M-2 (Page 139)**

"Akhi bajhon vekhna vin kanna sun'na.
Per'an bajhon chalna vin hathan karna.

Ohi andro'n bahron nirmale' sache' nai samayaia'. (3)

(Guru Angad Dev)

ਸਲੋਕ ਮ: ੨॥ (ਪੰਨਾ ੧੩੯) (V)

“ਅਖੀ ਬਾਝਹੁ ਵੇਖਣਾ ਵਿਣੁ ਕੰਨਾ ਸੁਣਣਾ ॥ ਪੈਰਾ ਬਾਝਹੁ ਚਲਣਾ ਵਿਣੁ ਹਥਾ ਕਰਣਾ ॥

ਓਹਿ ਅੰਦਰਹੁ ਬਾਹਰਹੁ ਨਿਰਮਲੇ ਸਚੇ ਨਾਇ ਸਮਾਇਆ ॥ ੩ ॥”

ii) **Central Theme:** Man has to learn to die while leading this life, if he wants to gain something. (ie get rid of ego) If he develops love of the Lord, he would perceive the Lord's vision. But man is awfully engulfed in ego, and greed so how could he gain anything?

O Nanak ! The Guru-minded persons, immersed in Thy love, through the Guru's guidance, finally merge in Thee, O Lord ! (3)

i) **Slok M-1 (Page 139)**

"Soenai ke parbat gupha kari ka'i pani pial.
Kai vitch dharti kai aka'si urdh raha sir bha'r.

Satgur hath nibe'r jhagar chukaiya,
Karta karai so ho'g na chalai chala'ya." (4)

(Guru Nanak)

ਸਲੋਕ ਮ: ੧ ॥ (ਪੰਨਾ ੧੩੯)

“ਸੁਇਨੇ ਕੈ ਪਰਬਤਿ ਗੁਫਾ ਕਰੀ ਕੈ ਪਾਣੀ ਪਇਆਲ ॥
ਕੈ ਵਿਚਿ ਧਰਤੀ ਕੈ ਆਕਾਸੀ ਉਰਧਿ ਰਹਾ ਸਿਰਿ ਭਾਰਿ ॥

ਸਤਿਗੁਰੁ ਹਥਿ ਨਿਬੇੜੁਝਗੜੁ ਚੁਕਾਇਆ ॥ ਕਰਤਾ ਕਰੇ ਸੁ ਹੋਗੁ ਨ ਚਲੈ ਚਲਾਇਆ ॥੪॥”

ii) **Central Theme:** So long as man's mental make up is not clear, in spite of all his efforts, nothing avails. Unless man meditates on Lord's True Name, he cannot enjoy peace and tranquillity of mind. Infact, he should follow the basic truth of life that man functions as per Lord's Will. But man, being ignorant of Truth, is engulfed in the worldly veil of falsehood.

O Nanak ! If man were to rid himself of his ego in the company of holy saints, he could concentrate and meditate on True Name, and enjoy the bliss of life by immersing himself in Lord's losing care, and True Name. (4)

i) **Slok M-1 (Page 140)**

"Koor' bol murdar khai, awri nu samjhavan jai.

Nanak Satgur sevan apna se asa te' nirasa." (5)

(Guru Nanak)

ਸਲੋਕ ਮ: ੧ ॥ (ਪੰਨਾ ੧੪੦)

“ਕੂੜੁ ਬੋਲਿ ਮੁਰਦਾਰੁ ਖਾਇ ॥ ਅਵਗੀ ਨੋ ਸਮਝਾਵਣਿ ਜਾਇ ॥

ਨਾਨਕ ਸਤਿਗੁਰੁ ਸੇਵਨਿ ਆਪਣਾ ਸੇ ਆਸਾ ਤੇ ਨਿਰਾਸਾ ॥੫॥”

ii) **Central Theme:** The person who follows the path of the Lord through the Company of holy saints, crosses this ocean of life successfully and enables others as well to do the same. O Nanak! none hath attained Truth by wandering in jungles, except by meditating on True Name with Guru's guidance, while leading a householders' life.

i) **Slok M-1 (Page 140)**

"Je' ra't lagi' kaprai jama hoi pleet,
jo ra't pevai ma'nsa tin kiu nirmal cheet.

Sacha saho ik tuu' ho'r jagat vanjara. (6)

(Guru Nanak)

ਸਲੋਕ ਮ: ੧ ॥ (ਪੰਨਾ ੧੪੦) (I-b)

“ਜੇ ਰਤੁ ਲਗੈ ਕਪੜੈ ਜਾਮਾ ਹੋਇ ਪਲੀਤੁ ॥ ਜੇ ਰਤੁ ਪੀਵਹਿ ਮਾਣਸਾ ਤਿਨ ਕਿਉ ਨਿਰਮਲੁ ਚੀਤੁ ॥

ਸਚਾ ਸਾਹੁ ਇਕੁ ਤੂੰ ਹੋਰੁ ਜਗਤੁ ਵਣਜਾਰਾ ॥ ੬ ॥”

ii) **Central Theme:** Whosoever earns money by torturing others and putting others to inconvenience and misery, how could he be happy ? O Lord , we know nothing about Thee, but we have the capacity and courage to explain Thy secrets to others. We should try to meditate on True Name alone, so that we could prove our worth, Truthfulness, at Thy Court.

O Lord ! Thou hast bestowed us with life and inner light, as Thou art the true merchant and all others follow Thy dictates in this business of life. (6)

i) **Slok M-1 (Page 140)**

"Meha'r masit sidak musala, hak halal koran.
Saram sunat seel roja hoho musalmaan.

Vin na'vai hore dhan, nahi hore' bikhia sabh chhara.
Nanak aap karai kare' aap hukam svaran hara." (7)

(Guru Nanak)

ਸਲੋਕ ਮ: ੧ ॥ (ਪੰਨਾ ੧੪੦) (Va)

“ਮਿਹਰ ਮਸੀਤਿ ਸਿਦਕੁ ਮੁਸਲਾ ਹਰੁ ਹਲਾਲੁ ਕੁਰਾਣੁ ॥ ਸਰਮ ਸੁੰਨਤਿ ਸੀਲੁ ਰੋਜਾ ਹੋਰੁ ਮੁਸਲਮਾਣੁ ॥

ਵਿਣੁ ਨਾਵੈ ਹੋਰੁ ਧਨੁ ਨਾਹੀ ਹੋਰੁ ਬਿਖਿਆ ਸਭੁ ਛਾਰਾ ॥
ਨਾਨਕ ਆਪਿ ਕਰਾਏ ਕਰੇ ਆਪਿ ਹੁਕਮਿ ਸਵਾਰਣੁ ਹਾਰਾ ॥ ੭ ॥”

ii) **Central Theme:** No person, without practising Truth could rid himself from the bondage of worldly falsehood, in spite of his best efforts. A true and devout muslim should follow truth, honest labour, honest mind, with meditation of True Name, and sing praises of the Lord as his cardinal principles of five prayers.

ONanak ! One should have good actions alongwith True Name which is more important, though everything is controlled by the Lord's Will. (7)

i) **Slok M-1 (Page 141)**

"Musalma'an kahavan mushqil, ja hoi ta' musalma'an kaha'vai.

Nanak sach da'tar sinakhat kudrati. (8)

(Guru Nanak)

ਸਲੋਕ ਮ: ੧ ॥ (ਪੰਨਾ ੧੪੧) (Va)

“ਮੁਸਲਮਾਣੁ ਕਹਾਵਣੁ ਮੁਸਕਲੁ ਜਾ ਹੋਇ ਤਾ ਮੁਸਲਮਾਣੁ ਕਹਾਵੈ ॥

ਨਾਨਕ ਸਚ ਦਾਤਾਰੁ ਸਿਨਾਖਤੁ ਕੁਦਰਤੀ ॥ ੮ ॥”

ii) **Central Theme:** By explaining the qualities of a good muslim, Man is exhorted to rid himself of the vices of lust and greed. Then one could merge with the Lord by meditating on True Name through Guru's guidance, as everything else is a dead loss, being transitory and subject to destruction.

O Nanak ! A True Muslim should show equal benevolence and mercy to all human beings. If we could inculcate the true teachings of the Guru in our hearts, we could unite with the Lord.
(8)

i) **Slok M-1 (Page 142)**

"Nadian hoven dhe nva su'mm hovai du'dh ghio.

Sagli dharti sakar hovai khusi Karai nit jiu.

Sijhe' dar diwan a'ap gavaiecai." (9)

(Guru Nanak)

ਸਲੋਕ ਮ: ੧ ॥ (ਪੰਨਾ ੧੪੨) (I-a)

“ਨਦੀਆ ਹੋਵਹਿ ਧੇਣਵਾ ਸੁੰਮ ਹੋਵਹਿ ਦੁਧ ਘੀਉ ॥ ਸਗਲੀ ਧਰਤੀ ਸਕਰ ਹੋਵੈ ਖੁਸੀ ਕਰੇ ਨਿਤ ਜੀਉ ॥

ਸਭ ਦੁਨੀਆ ਸੁਖਹਾਨੁ ਸਚਿ ਸਮਾਈਐ ॥ ਸਿਝੈ ਦਰਿ ਦੀਵਾਨਿ ਆਪੁ ਗਵਾਈਐ ॥ ੯ ॥”

ii) **Central Theme:** O Lord ! Even though we were to gather the strength so that we could control the movement of the sun and the moon, we should never forsake the urge for praising Thy Greatness. Except Thee, everything else is transitory and nothing is of any importance. All the persons in the world, who are immersed in the True Lord are really welcome and praiseworthy. O Nanak !

Whosoever gets rid of his ego, will attain salvation in the Kingdom of Heaven. (9)

i)

Mahalla-1 Slok (Page 142)

"So jivia jis ma'n vasia soi, Nanak avar na jivai koi.

Ikni badhe bha'r ikna takhti."(10)

(Guru Nanak)

ਸਲੋਕਾ ੧ ਸਲੋਕੁ ॥ (ਪੰਨਾ ੧੪੨) (IVa)

“ਸੋ ਜੀਵਿਆ ਜਿਸੁ ਮਨਿ ਵਸਿਆ ਸੋਇ ॥ ਨਾਨਕ ਅਵਰੁ ਨ ਜੀਵੈ ਕੋਇ ॥

ਇਕਨੀ ਬਧੇ ਭਾਰ ਇਕਨਾ ਤਾਖਤੀ ॥ ੧੦ ॥”

ii) **Central Theme :** The persons, who live in this world, without realising True Name and its importance waste their lives without any purpose. Even those persons, who do not understand Lord's Will, will never be at peace. O Nanak ! The whole worldly structure without True Name and Lord's Will, is jut a set-up of falsehood; as the real meaning of this life is realised by meditation of True Name alone. Whosoever follows the Lord's Will, gets the highest position in the Lord's Presence. When the Lord created man, he was given the command to follow His Will, and the Guru has proclaimed this eternal truth with Guru's Word through the beat of drum. (10)

i)

Slok Mahalla - 1 (Page 142)

"ja'n pacca tan katia rehi so palar war',
sa'nn kisara chithia' ka'n lia ta'n jhar'.

Sa'ch milai mukh Na'am sahib bhavsi,
karsan takhat sala'm likhia pavsi." (11)

(Guru Nanak)

ਸਲੋਕੁ ਮਹਲਾ ੧ ॥ (ਪੰਨਾ ੧੪੨) (VI-b)

“ਜਾ ਪਕਾ ਤਾ ਕਟਿਆ ਰਹੀ ਸੁ ਪਲਰਿ ਵਾੜਿ ॥
ਸਣ ਕੀਸਾਰਾ ਚਿਥਿਆ ਕਣੁ ਲਇਆ ਤਨੁ ਝਾੜਿ ॥

ਸਚੁ ਮਿਲੈ ਮੁਖਿ ਨਾਮੁ ਸਾਹਿਬ ਭਾਵਸੀ ॥ ਕਰਸਨਿ ਤਖਤਿ ਸਲਾਮੁ ਲਿਖਿਆ ਪਾਵਸੀ ॥ ੧੧ ॥”

ii) **Central Theme :** The persons who take care to get the support of the Lord, are saved from the worldly falsehood and its attachments. They get an insight into the Lord's Nature. Sometimes even godly persons have to suffer in life like the sugarcane being crushed for taking out its juice. Some self-willed persons do not appreciate Lord's favours and suffer in life while some Guru-minded persons get the Lord's vision and unite with Him. Some persons do not remember death and have a great expectation of a longer life, but undergo the cycle of births and deaths. (11)

i) **Mahalla - 1 Slok (Page 143)**

"Machhi taru kia karai pankhi kia a'ka's,
Pathar pa'la kia kare' khusrai kia ghar va's.

Ganat tina di ko kia karai jo a'ap bakhsai kartar."(12)

(Guru Nanak)

ਸਲੋਕ ਮਹਲਾ ੧ ॥ (ਪੰਨਾ ੧੪੩) (I-b)

“ਮਛੀ ਤਾਰੂ ਕਿਆ ਕਰੇ ਪੰਖੀ ਕਿਆ ਆਕਾਸੁ ॥ ਪਥਰ ਪਾਲਾ ਕਿਆ ਕਰੇ ਖੁਸਰੇ ਕਿਆ ਘਰ ਵਾਸੁ ॥

ਗਣਤ ਤਿਨਾ ਦੀ ਕੋ ਕਿਆ ਕਰੇ ਜੋ ਆਪਿ ਬਖਸੇ ਕਰਤਾਰਿ ॥ ੧੨ ॥”

ii) **Central Theme :** The fools possess certain bad qualities which result in their unpleasant and crude language against others. Just as the son is the binding link between man and wife, in the same way, the person who praises the Lord, gets a bond with the Lord's Court. The persons, who love Guru, are honoured in the Lord's Presence (Kingdom of Heaven) The best course for us is to fall at the lotus-feet of the Guru, as He could mould us correctly. The Lord, after creating this world, with the help of Nature, looketh after its upkeep and maintenance also. But the Lord alone could decide our worth as true or false ones.

O Nanak ! The Lord is so great and vast that it is beyond our comprehension to describe Him. (12)

i) **Slok Mahalla-1 (Page 143)**

"Hum je'r jimi duniya pira' masaika raiya'.
Mairava'd ba'ad saha afju khunda'ya e'k tu'hi e'k tu'hi. (1)

Nanak par'akh a'ap jin kho'ta kha'ra pachhania." (13)

(Guru Nanak)

ਸਲੋਕ ਮਹਲਾ ੧ ॥ (ਪੰਨਾ ੧੪੩) (1-a)

“ਹਮ ਜੇਰ ਜਿਸੀ ਦੁਨੀਆ ਪੀਰਾਮਸਾਇਕਾ ਗਾਇਆ ॥
ਮੇਰਵਦਿ ਬਾਦਿਸਾਹਾ ਅਫਜੂ ਖੁਦਾਇਆ ॥ ਏਕ ਤੂਹੀ ਏਕ ਤੂਹੀ ॥ ੧ ॥

ਨਾਨਕ ਪਾਰਖੁ ਆਪਿ ਜਿਨਿ ਖੋਟਾ ਖਰਾ ਪਛਾਣਿਆ ॥ ੧੩ ॥”

ii) **Central Theme :** Apart from the True Lord, rest all the elements including sun, moon, earth, sky, gods and air and water are perishable. Everything is controlled by Lord's Will, but this is realised by few Guru-minded persons only, who have merged with the Lord, by meditating on True Name, through the Guru's Word. The rest, faithless persons, all wander around in confusion.

O Nanak ! The Lord is the only evaluator of all our good or bad deeds; and apprecieth the true ones from false ones; thus merging the True ones with Himself and casting away others. (13)

i) **Slok Mahalla-1 (Page 144)**

"Sihan ba'jan charg'an kuhian ehna khawale gha'h.

Nanak sach khara salahe' pa't siu jaiyee." (14)

(Guru Nanak)

ਸਲੋਕੁ ਮਹਲਾ ੧ ॥ (ਪੰਨਾ ੧੪੪) (1-a)

“ਸੀਰਾ ਬਾਜਾ ਚਰਗਾ ਕੁਹੀਆ ਏਨਾ ਖਵਾਲੇ ਘਾਹ ॥

ਨਾਨਕ ਸਚੁ ਖਰਾ ਸਾਲਾਹਿ ਪਤਿ ਸਿਉ ਜਾਈਐ ॥ ੧੪ ॥”

ii) **Central Theme :** The Lord hath arranged for the maintenance of His Creation, alongwith food from the very beginning but whatever takes place is as per His Will and as it pleaseth him. He hath all the powers to do as He willeth, whereas man gets a chance to serve the True Lord according to one's actions and as pre-destined by the Lord. We have to undergo the torture of the cycle of births and deaths, if we do not serve the Guru. O Nanak ! By singing the praises of the Lord, we will be received with honour in the Lord's Presence. (14)

i) **Slok Mahalla - 1 (Page 144)**

"Tudh bhave' ta'n va'veh ga'veh, tudh bha've jal naveh.

Nanak sach sada sachiar sach sama'yai." (15)

(Guru Nanak)

ਸਲੋਕੁ ਮਹਲਾ ੨ ॥ (ਪੰਨਾ ੧੪੪) (IV a)

“ਤੁਧੁ ਭਾਵੈ ਤਾ ਵਾਵਹਿ ਗਾਵਹਿ ਤੁਧੁ ਭਾਵੈ ਜਲਿ ਨਾਵਹਿ ॥
ਜਾ ਤੁਧੁ ਭਾਵਹਿ ਤਾ ਕਰਹਿ ਬਿਭੁਤਾ ਸਿੰਠੀ ਨਾਦੁ ਵਜਾਵਹਿ ॥

ਨਾਨਕ ਸਚੁ ਸਦਾ ਸਚਿਆਰੁ ਸਚਿ ਸਮਾਈਐ ॥੧੫॥”

ii) **Central Theme :** O Lord ! The whole Universe is being run by Thee as per Thy Will. Some persons visit holy places and bathe there; some turn out to be sadhus (Yogis) while some others enjoy reading the Koran, but everything is being directed by Thy Will. Whosoever obeys Thy Will, is liked by Thee and all the virtues, good things of life, or honours even take birth from Thee alone. We could unite with Thee, through Guru's guidance, provided Thy Grace is showered on us.

O Nanak ! I have only one prayer to make and beseech the Lord that except His Will, rest all we do is trash and worthless; so let us accept His Will. (15)

i) **Slok Mahalla - 1 (Page 145)**

"Kal ka'ti raje' kasaiee dharam pankh kar u'deria.
Koor' ama'vas sach chanderma deesai nahi keh charia.

Ona' khasmein kai dar mukh ujale' sache sabad suhaiya." (16)

(Guru Nanak)

ਸਲੋਕੁ ਮਹਲਾ ੧ ॥ (ਪੰਨਾ ੧੪੫) (VI)

“ਕਲਿ ਕਾਤੀ ਰਾਜੇ ਕਾਸਾਈ ਧਰਮੁ ਪੰਖ ਕਰਿ ਉਡਰਿਆ ॥
ਕੂਰੁ ਅਮਾਵਸ ਸਚੁ ਚੰਦਮਾ ਦੀਸੈ ਨਾਹੀ ਕਹ ਚੜਿਆ ॥

ਉਨਾ ਖਸਮੇ ਕੇ ਦਰਿ ਮੁਖ ਉਜਲੇ ਸਚੇ ਸਬਦਿ ਸੁਹਾਇਆ ॥੧੬॥”

ii) **Central Theme:** During the present times of kalju'g there is darkness due to ignorance and falsehood prevalent everywhere, as the rulers behave like butchers with cut-throat type of administration. What is the remedy to this sort of atmosphere or what is the salvation from these surroundings ? The answer is that only a Guru-minded person, who is favoured with Lord's Grace, could cross this ocean of life successfully, by meditating on True Name. Only some Guru-minded persons are successful in life but an average person, spends his life in ego, and in the darkness of worldly falsehood, while the holy saints proceed to the Lord's Presence with flying colours.

i) **Slok M-1 (Page 145)**

"Sabahi salah jini dhia'ya ik ma'n,
sayee poorai sah vakhtai uper la'r moi.

Souda ikat hut poorai Gur paiyeeai ."(17)

(Guru Nanak)

ਸਲੂਕੁ ਮ: ੧ ॥ (ਪੰਨਾ ੧੪੫) (I-b)

“ਸਬਾਹੀ ਸਾਲਾਹ ਜਿਨੀ ਧਿਆਇਆ ਇਕ ਮਨਿ ॥ ਸੇਈ ਪੂਰੇ ਸਾਹ ਵਖਤੈ ਉਪਰਿ ਲੜਿ ਮੁਏ ॥

ਸਉਦਾ ਇਕਤੁ ਰਟਿ ਪੂਰੇ ਗੁਰਿ ਪਾਈਐ ॥੧੭॥”

ii) **Central Theme :** The early morning hour (pre-dawn) of the day is the purest time for meditation of True Name of the Lord, as during other times of the day, one is busy with other activities like eating and sleeping etc. Of Course, if one remembers the Lord, all the hours of the day or night are equally pure and worthy. But the persons, who have attained the Lord with Guru's guidance, are always immersed in the love of the Lord. The self-willed persons suffer by forgetting the holy congregations while the Guru-minded persons unite with the Guru, in the Company of holy saints. (17)

i) **Slok M-2 (Page 146)**

"Athi pehri ath khand na'va khand sarir,
tis vitch naunidh naam e'k bha'leh guni gahir.

Sach su'ni bujh vakh'an mahil bula'yeeai." (18)

(Guru Angad Dev)

ਸਲੋਕ ਮ: ੨॥ (ਪੰਨਾ ੧੪੬) (Va)

“ਅਠੀ ਪਹਰੀ ਅਠਖੰਡ ਨਾਵਾ ਖੰਡ ਸਰੀਰੁ॥ ਤਿਸੁ ਵਿਚਿ ਨਉਨਿਧਿ ਨਾਮੁ ਏਕੁ ਭਾਲਹਿ ਗੁਣੀ ਗਗੀਰੁ॥

ਸਚੁ ਸੁਣਿ ਬੁਝਿ ਵਖਾਣਿ ਮਹਲਿ ਬੁਲਾਈਐ॥੧੮॥”

ii) **Central Theme:** By remembering the Lord in the ambrosial hours (early morning or pre-dawn) of the morning, the shower of the love of the Lord is experienced in His Presence and we may attain the Lord. The rest of the day we may spend in performing our daily chores but all our dealings should be based on Truth. The truthful persons are accepted by the Lord in His Court, while those persons, busy in falsehood, are discarded in His Presence. The world plays in the laps of day and night as its caretakers, while those persons engaged in meditation of True Name, are blessed by His Grace, and accepted by the Lord.

(The Guru has divided the universe in 9 components called khands, our body is one of them, and the rest of the Creation consists of the other 8 components). (18)

i) **Slok M-1 (Page 147)**

"Pehra aga'n hive ghar badha bhojan sa'r karaiee.

Ta'n mein trisna a'g sabad bujha'ei." (19)

(Guru Nanak)

ਸਲੋਕ ਮ: ੧॥ (ਪੰਨਾ ੧੪੭)

“ਪਹਿਰਾ ਅਗਨਿ ਹਿਵੈ ਘਰੁ ਬਾਧਾ ਭੋਜਨੁ ਸਾਰੁ ਕਰਾਈ॥

ਤਨ ਮਹਿ ਤਿਸਨਾ ਅਗਿ ਸਬਦਿ ਬੁਝਾਈਐ॥੧੯॥”

ii) **Central Theme:** The Guru delivered this sermon to the Yogis, who were keen on performing miracles. According to the Guru, the powers of performing miracles, however great, do not compare at all with the praising of Lord's True Name and singing His Praises. We can never satiate our hunger for worldly desires except by singing the praises of the Lord and then merging with Him. The Guru alone could rid us of this evil fire of worldly desires through Guru's Word, but the whole world suffers, forgetting the True Name of the Lord. (19)

i)

Slok M-1 (Page 147)

"Nanak gur santokh rukh dharam phul phal gyan.
Ras rasia haria sa'da pakai karam dhian.

Gurparsadi bujh sach samiaeeai." (20)

(Guru Nanak)

ਸਲੋਕੁ ਮ: ੧ ॥ (ਪੰਨਾ ੧੪੭) (I-b)

“ਨਾਨਕ ਗੁਰੁ ਸੰਤੋਖੁ ਰੁਖੁ ਧਰਮੁ ਫੁਲ ਫਲ ਗਿਆਨ ॥ ਰਸਿ ਰਸਿਆ ਹਰਿਆ ਸਦਾ ਪਕੈ ਕਰਮਿ ਧਿਆਨਿ ॥

ਗੁਰੁ ਪਰਸਾਦੀ ਬੁਝਿ ਸਚਿ ਸਮਾਈਐ ॥ ੨੦ ॥”

ii) **Central Theme:** It is through the love of the Lord alone that one could attain Him, but this bliss is enjoyed by one, who attains the gift of knowledge from the Lord. The persons, who are fortunate and pre-destined by Lord's Will, remember the True Name, and get attached to the Guru's love and attain salvation. All the worldly pleasures and achievements are transitory but only few persons realise this through Guru's Grace. They alone merge with Truth, the Lord, by performing good actions; as we have to reap the fruit of our own actions. (20)

i)

Slok M-1 (Page 147)

"Tu'mi tu'ma vis ak dhatura' nim phal,
manmukh vasaih tis jis tu chit na avahi.

Nanak ju'g ju'g e'k ma'n vasavana." (21)

(Guru Nanak)

ਸਲੋਕੁ ਮ: ੧ ॥ (ਪੰਨਾ ੧੪੭) (I-b)

“ਤੁਮੀ ਤੁਮਾ ਵਿਸੁ ਅਕੁ ਧਤੁਰਾ ਨਿਮੁ ਫਲੁ ॥ ਮਨਿ ਮੁਖਿ ਵਸਹਿ ਤਿਸੁ ਜਿਸੁ ਤੂੰ ਚਿਤਿ ਨ ਆਵਹੀ ॥

ਨਾਨਕ ਜੁਗੁ ਜੁਗੁ ਏਕੁ ਮੰਨਿ ਵਸਾਵਣਾ ॥ ੨੧ ॥”

ii) **Central Theme:** The persons, who are forgetful of the Lord, are unfortunate and undergo the cycle of births and deaths. The Lord is controlling the whole universe as per His will; giving us joy and comforts at times and miseries at other times, as it pleaseth Him. No one has been able to understand His secrets and limits

inspite of having discourses on Vedas or by becoming sadhus (mendicants). It is only through the Guru's guidance that one could attain the Lord, in the Company of holy congregations.

O Nanak ! Let us inculcate the Lord's love in our hearts, who is established throughout the ages and thus unite with Him. (21)

i) **Slok Mahalla-2 (Page 148)**

"Mantri hoie athuhia nagi lagai jaiei,
a'pan hathi a'pnai de' koocha aapai laiei.

bin na'vai dhrig va'as phit so jivia, sabad savari a'as amritpivia." (22)

(Guru Angad Dev)

ਸਲੋਕੁ ਮਹਲਾ ੨ ॥ (ਪੰਨਾ ੧੪੮)

“ਮੰਤ੍ਰੀ ਹੋਇ ਅਠੁਹਿਆ ਨਾਮੀ ਲਗੈ ਜਾਇ ॥ ਆਪਣ ਹਥੀ ਆਪਣੇ ਦੇ ਕੂਚਾ ਆਪੇ ਲਾਇ ॥

ਬਿਨੁ ਨਾਵੈ ਧਿਗੁ ਵਾਸੁ ਫਿਟੁ ਸੁ ਜੀਵਿਆ ॥ ਸਬਦਿ ਸਵਾਰੀ ਆਸੁ ਅੰਮ੍ਰਿਤੁ ਪੀਵਿਆ ॥ ੨੨ ॥”

ii) **Central Theme** : Everything happens as directed by the Lord's Will but it is definite that the person, committing excessive brutalities finally gets punished. Similarly the self-willed faithless person always suffers by quarrelling with the Guru-minded persons, as whosoever is jealous of saints finally undergoes suffering. The holy saints have developed love for the Lord, and proceed to the Lord's Court with honour, by attaining the nectar of True Name through the Guru's guidance. Without True Name, life is not worth while, rather it is a curse; so the saints worship their Lord day and night, without faltering from the true path, and find honour at the Lord's Court. (22)

i) **Slok Mahalla - 1 (Page 148)**

"Maru meih na triptia agi lehai na bhukh,
Raja raj na triptia sair bhare'ke' su'k.
Nanak sachai Na'am ki ke'ti pu'chha pu'chh. (1)

Nanak gu'nn ge'h ra'as har jiu milai piaria." (23)

(Guru Nanak)

ਸਲੋਕ ਮਹਲਾ ੧ ॥ (ਪੰਨਾ ੧੪੮) (I-b)

“ਮਾਰੂ ਮੀਹਿ ਨ ਤ੍ਰਿਪਤਿਆ ਅਗੀ ਲਹੈ ਨ ਭੁਖ ॥ ਰਾਜਾ ਰਾਜਿ ਨ ਤ੍ਰਿਪਤਿਆ ਸਾਇਰ ਭਰੇ ਕਿ ਸੁਖ ॥

ਨਾਨਕ ਗੁਣ ਗਹਿ ਰਾਸਿ ਹਰਿ ਜੀਉ ਮਿਲੇ ਪਿਆਰਿਆ ॥ ੨੩ ॥”

ii) **Central Theme :** Those Guru-minded persons, who are feeling the craving for True Name, get never satiated, and without realising the Lord; we just waste this human life. What could we do, since everything is under Lord's Control ? I always sing the praises of the Lord as such my mind always enjoys perfect bliss. I have tried to explain the indescribable Lord, and in my effort have succeeded in usefully spending my span of life, through Guru's guidance.

O Nanak ! I have caught hold of the rein of righteous deeds, thus attaining the True Lord. (23)

i) **Slok Mahalla - 1 (Page 149)**

"Khatioh jamai khate' kar nit khatian vich paih.

Dhotia mool na utrai je so dhova'n paiah.

Nidarian dar lug garb se ga'lia, Navoh bhula jug phirai-be'talia."(24)

(Guru Nanak)

ਸਲੋਕ ਮਹਲਾ ੧ ॥ (ਪੰਨਾ ੧੪੯) (Va)

“ਖਤਿਅਹੁ ਜੇਮੇ ਖਤੇ ਕਰ ਨਿਤ ਖਤਿਆ ਵਿਚਿ ਪਾਹਿ ॥ ਧੋਤੇ ਮੂਲਿ ਨ ਉਤਰਹਿ ਜੇ ਸਉ ਧੋਵਣ ਪਾਹਿ ॥

ਨਿਡਰਿਆ ਡਰੁ ਲਗਿ ਗਰਬਿ ਸਿ ਗਾਲਿਆ ॥ ਨਾਵਹੁ ਭੁਲਾ ਜਗੁ ਢਿਰੇ ਬੇਤਾਲਿਆ ॥ ੨੪ ॥”

ii) **Central Theme :** We have been involved in vices and vicious acts since birth but could be saved still, provided the Lord through His Grace, pardoneth us. We should spend the life in following Lord's Will in this world and bear all the calamities or pleasures with the same spirit in silence. The whole world is wandering around in confusion, forgetting the True Name of the Lord. As soon as the Guru enlightened us with true knowledge, the Lord was perceived within and realised. The Guru-minded persons thus enjoy peace and tranquillity of mind while the faithless persons perish under the weight of their own ego. (24)

i) **Slok Mahalla-3 (Page 149)**

"Bhae' vich jamen bha'e mare; bhi bhau ma'n mein hoi.
Nanak bha'e vich je marai sehla aya soi. (1)

Satgur hoi dayal ta' sach samaiecai." (25)

(Guru Amar Das)

ਸਲੋਕੁ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੧੪੯) (Va)

“ਭੈ ਵਿਚਿ ਜੇਮੈ ਭੈ ਮਰੈ ਭੀ ਭਉ ਮਨ ਮਹਿ ਹੋਇ ॥ ਨਾਨਕ ਭੈ ਵਿਚਿ ਜੇ ਮਰੈ ਸਹਿਲਾ ਆਇਆ ਸੋਇ ॥ ੧ ॥

ਸਤਿਗੁਰੁ ਹੋਇ ਦਇਆਲੁ ਤ ਸਚਿ ਸਮਾਈਐ ॥ ੨੫ ॥”

ii) **Central Theme :** The person, who spends his life in love and fear of the Lord, ridding himself of his ego, crosses this ocean of life successfully. But whosoever dies without inculcating this love, gets in the grip of the god of death and undergoes the pangs of suffering through the cycle of births and deaths.

O Nanak ! With the Grace of the Guru, one could enjoy peace and comforts, finally uniting with the Lord. (25)

i) **Slok Mahalla-1 (Page 149)**

"Sir khohai pie'h malvani jootha ma'ng ma'ng khahi.
Pho'l phadiha't moh lain bhar'asapani dekh sagahi.

Nanak mangai da'an jo tudh bhaiya." (26)

(Guru Nanak)

ਸਲੋਕੁ ਮਹਲਾ ੧ ॥ (ਪੰਨਾ ੧੪੯)

“ਸਿਰੁ ਖੋਹਾਇ ਪੀਅਹਿ ਮਲਵਾਣੀ ਜੂਠਾ ਮੰਗਿ ਮੰਗਿ ਖਾਹੀ ॥
ਫੋਲਿ ਫਦੀਹਾਤਿ ਮੁਹਿ ਲੈਨਿ ਭੜਾਸਾ ਪਾਣੀ ਦੇਖ ਸਗਾਹੀ ॥

ਨਾਨਕੁ ਮੰਗੈ ਦਾਨੁ ਜੋ ਤੁਧੁ ਭਾਇਆ ॥ ੨੬ ॥”

ii) **Central Theme :** Referring to Jainism and their religious customs, and prevalent practices, it has been stated that devoid of Lord's meditation, nothing is fruitful in this world. It only rests with the Lord to keep your honour safe, as none else has any control. Whosoever has accepted the Lord's Will, is truly Guru-minded person, who finally merges with the Lord.

O Lord ! Thou art the giver and bestower of all virtues, and Thy greatness increases day by day. O Nanak ! I only seek Thy blessings, if it pleaseth Thee. (26)

i) **Slok Mahalla - 2 (Page 150)**

"Dikhya a'kh bujhaiya sifti sa'ch sa'meo,
tin ko kia updesiai jin Gur Nanak deo.

Nanak sa'ch salaieh poorā pa'ya." (27)

(Guru Angad Dev)

ਸਲੋਕੁ ਮਹਲਾ ੨ ॥ (ਪੰਨਾ ੧੫੦)

“ਦੀਖਿਆ ਆਖਿ ਬੁਝਾਇਆ ਸਿਫਤੀ ਸਚਿ ਸਮੇਉ ॥
ਤਿਨ ਕਉ ਕਿਆ ਉਪਦੇਸੀਐ ਜਿਨ ਗੁਰੁ ਨਾਨਕ ਦੇਉ ॥ ੧ ॥

ਨਾਨਕ ਸਚੁ ਸਾਲਾਹਿ ਪੂਰਾ ਪਾਇਆ ॥ ੨੭ ॥”

ii) **Central Theme :** Guru Angad Dev says, "Whosoever has been given guidance by Guru Nanak Himself, what more could anyone else guide him ?" The Lord hath created this Universe as per his Will and hath given full knowledge and understanding to all. I had been called by the Lord in His Presence and had been ordained by Him to sing His Praises.

O Nanak ! Let us praise the True Master, and this would enable us to attain the Perfect Lord, through singing His Praises. (27)

CHAPTER - IV

i) **Rag Gour'i Goare'ri Mahalla - 1 (Page 151)**

Choupade' Dupde'

"ik Onkar Satnam Karta Purakh Nirbhau, Nirvair, Akal Moorat,
Ajooni Sabhung Gurprasad."

"Bhau mach bha'ra wada to'l, manmat holi bolai bo'le.

Nanak ma'nmukh bolan vao, Andha akhar waq dwao. (3-1)

(Guru Nanak)

ਰਾਗੁ ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੧ ॥ (ਪੰਨਾ ੧੫੧) (VIb)
ੴ ਸਤਿਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ
“ਡਉ ਮੁਚੁ ਭਾਰਾ ਵਡਾ ਤੋਲੁ ॥ ਮਨ ਮਤਿ ਹਉਲੀ ਬੋਲੇ ਬੋਲੁ ॥

ਨਾਨਕ ਮਨਮੁਖਿ ਬੋਲਣ ਵਾਉ ॥ ਅੰਧਾ ਅਖਰੁ ਵਾਉ ਦੁਆਉ ॥ ੩ ॥ ੧ ॥”

ii) **Central Theme:** Unless we develop fear of the Lord, no love could be sustained between us and the Lord. Without Lord's fear in mind, man is not yet ripe and experienced and knows only how to talk, without any practical idea of those ideals, and behaves like the self-willed person, whose talk is always meaningless.

O Nanak ! In spite of all cleverness, the ignorant person, devoid of meditation, engages in the joy of worldly pleasures. (3-1)

i) **Gou'ri Mahalla-1 (Page 151)**

"Da'r gha'r gha'r da'r dar dar jaie, so da'r keha jit dar der paie.

Nanak akha'n bikhram bichar."(4-2)

(Guru Nanak)

ਗਉੜੀ ਮਹਲਾ ੧ ॥ (ਪੰਨਾ ੧੫੧) (IV a)

“ਡਰਿ ਘਰੁ ਘਰਿ ਡਰੁ ਡਰਿ ਡਰਿ ਜਾਇ ॥ ਸੇ ਡਰੁ ਕੇਹਾ ਜਿਤੁ ਡਰਿ ਡਰੁ ਪਾਇ ॥

ਜਾਕੇ ਜੀਅ ਜੰਤ ਧਨਮਾਲੁ ॥ ਨਾਨਕ ਆਖਣੁ ਬਿਖਮੁ ਬੀਚਾਰੁ ॥ ੪ ॥ ੨ ॥”

ii) **Central Theme :** If one entertains the fear and love (wonder awe) of the Lord at heart, one is not bothered by any other fear such as the fear of death. Infact, this would lead to the love of the Lord. The Lord is controlling everything as per His Will, and looketh after the whole creation. But it is rather beyond us to describe the Lord and His Greatness. The Lord belongeth to everyone, and everyone else is His Slave. (4-2)

i) **Gouri Mahalla-1 (Page 152)**

"Ma'ta mat pita santokh sat bhai kar eh visekh. (1)

Saha sanjog viaha vinjog, sach santat k'oh Nanak jog." (3-3)

ਗਉੜੀ ਮਹਲਾ ੧ ॥ (ਪੰਨਾ ੧੫੨) (Va)

“ਮਾਤਾ ਮਤਿ ਪਿਤਾ ਸੰਤੋਖੁ ॥ ਸਤੁ ਭਾਈ ਕਰਿ ਏਹੁ ਵਿਸੇਖੁ ॥ ੧ ॥

ਸਾਹਾ ਸੰਜੋਗੁ ਵੀਆਹੁ ਵਿਜੋਗੁ ॥ ਸਚੁ ਸੰਤਤਿ ਕਹੁ ਨਾਨਕ ਜੋਗੁ ॥ ੩ ॥ ੩ ॥”

ii) **Central Theme:** We should inculcate such qualities and virtues as good sense, Truth, clear thinking, good actions, joining holy congregations, and avoiding company of faithless persons and making common cause with Truth.

O Nanak ! Even if we were to describe Nature, it is difficult to comprehend the extent of Lord's Greatness and vastness.

i) **Gour'i Mahalla-1 (Page 152)**

"Poun pani agni ka mae'l, chanchal chapal bu'dh ka khe'l.

Koh Nanak gur braham dikhay'a, marta ja'ta nadar na ay'a." (4-4)

(Guru Nanak)

ਗਉੜੀ ਮਹਲਾ ੧ ॥ (ਪੰਨਾ ੧੫੨) (I-b)

“ਪਉਣੈ ਪਾਣੀ ਅਗਨੀ ਕਾ ਮੇਲੁ ॥ ਚੰਚਲ ਚਪਲ ਬੁਧਿ ਕਾ ਖੇਲੁ ॥

ਕਹੁ ਨਾਨਕ ਗੁਰਿ ਬਹੁਮੁ ਦਿਖਾਇਆ ॥ ਮਰਤਾ ਜਾਤਾ ਨਦਰਿ ਨ ਆਇਆ ॥ ੪ ॥ ੪ ॥”

ii) **Central Theme:** The real strength of our body lies in our soul, the part and parcel of the Lord; as all other elements like air and earth are destroyed after death. It is only our ego which finally dies, alongwith all its associated quarrels. The Lord hath made this fact clear to us through Guru's guidance, and now we perceive the true form of the Lord and the secrets of this life. The soul remains alive; then out of elements like earth or air, who else could lie seen as dead ? O Nanak ! The Lord hath been revealed to me by the Guru, and it was realised that it is my ignorance which is dead or dispelled.

i) **Gour'i Mahalla-1 Dakhni (Page 152)**

"Su'nn su'nn bu'jhai ma'nai nau.

Nanak Na'am sava'ran haar." (4-5)

(Guru Nanak)

ਗਉੜੀ ਮਹਲਾ ੧ ਦਖਣੀ ॥ (ਪੰਨਾ ੧੫੨)

“ਸੁਣਿ ਸੁਣਿ ਬੁਝੈ ਮਾਨੈ ਨਾਉ ॥ ਤਾਕੈ ਸਦ ਬਲਿਹਾਰੈ ਜਾਉ ॥

ਨਾਨਕ ਨਾਮਿ ਸਵਾਰਣ ਹਾਰ ॥੪॥੫॥”

ii) **Central Theme:** Man should always seek the support of True Name in this world. The persons, who are devoid of True name, go away from this world, having lived a useless life like the fake coins. The Guru-minded persons, however, attain self-realisation and remain aloof from the effects of worldly falsehood. O Nanak ! It is only by leading a life as per Lord's Will, that one could merge with the Lord, else it would be a fruitless effort and the life would be a sheer waste.

i) **Gour'i Mahalla-1 (Page 152)**

"ja'to jaie' kaha te' avai, ke'h upjai ke'h jaie' samavai.

Man ta'n de' lai sahej subhaie', Nanak tinkai la'go paie'." (5-6)

ਗਉੜੀ ਮਹਲਾ ੧ ॥ (ਪੰਨਾ ੧੫੨) (I-b)

“ਜਾਤੋ ਜਾਇ ਕਹਾ ਤੇ ਆਵੈ ॥ ਕਹ ਉਪਜੈ ਕਹ ਜਾਇ ਸਮਾਵੈ ॥

ਮਨੁ ਤਨੁ ਦੇ ਲੈ ਸਹਜਿ ਸੁਭਾਇ ॥ ਨਾਨਕ ਤਿਨਕੈ ਲਾਗਉ ਯਾਇ ॥੫॥੬॥”

ii) **Central Theme:** What are the means of salvation in this World ? How could man unite with the Lord ? The Guru-minded person alone gets merged with the Lord by meditating on True Name. Man, without True Name, is like an empty vessel, which breaks down with the weight of worldly desires. Man spends this life as a result of his past actions and his fortune as per Lord's Will. He attains True Name through the Guru's Grace and finally merges with the Lord.

O Nanak ! The Guru-minded persons attain the Lord by surrendering themselves to the Lord and following Lord's Will. O Nanak ! I would fall at the lotus-feet of such Guru-minded persons, thus seeking unity with the Lord. (5-6)

i) **Gour'i Mahalla-1 (Page 153)**

"Ka'am karo'd maya me'h cheet, jhooth vikar jagai hit cheet.

Sach salah dhan' gurdwar, Nanak da'r ghar' ekanka'r. (4-7)

(Guru Nanak)

ਗਉੜੀ ਮਹਲਾ ੧ ॥ (ਪੰਨਾ ੧੫੩)

“ਕਾਮੁ ਕੋਧੁ ਮਾਇਆ ਮਹਿ ਚੀਤੁ ॥ ਝੂਠ ਵਿਕਾਰਿ ਜਾਗੈ ਹਿਤ ਚੀਤੁ ॥

ਸਚੁ ਸਾਲਾਹੀ ਪੰਠੁ ਗੁਰਦੁਆਰੁ ॥ ਨਾਨਕ ਦਰਿ ਘਰਿ ਏਕੰਕਾਰੁ ॥ ੪ ॥ ੭ ॥”

ii) **Central Theme:** Man could swim across this ocean of life, by collecting at least the capital investment, in the form of True Name in this business of the world. How could we gain anything without first ridding ourselves of our ego ? This is not possible till we acquire True Name, in the company of holy saints or the Guru. The persons, who do not remember the Lord in the life itself undergo all sorts of sufferings. Blessed is the place, the abode of the Guru, where praises of the Lord's True Name are being sung !

O Nanak ! I only perceive the Lord Almighty everywhere I look around. (4-7)

i) **Gouri Mahalla - 1 (Page 153)**

"Ultio kamal brahm bichar, amrit dha'r gagan da's duar.

Kis ja'cho nahi ko thau, Nanak gurmat sahej samao."(4-8)

(Guru Nanak)

ਗਉੜੀ ਮਹਲਾ ੧ ॥ (ਪੰਨਾ ੧੫੩)

“ਉਲਟਿਓ ਕਮਲ ਬ੍ਰਹਮ ਬੀਚਾਰਿ ॥ ਅੰਮ੍ਰਿਤ ਧਾਰ ਗਗਨ ਦਸ ਦੁਆਰਿ ॥

ਕਿਸ ਜਾਚਉ ਨਾਹੀ ਕੋ ਥਾਉ ॥ ਨਾਨਕ ਗੁਰਮਤਿ ਸਹਜਿ ਸਮਾਉ ॥ ੪ ॥ ੮ ॥”

ii) **Central Theme :** The Lord is pervading every place but the nectar of True Name is attained only when the mind is satisfied. We attain self realisation, by meditating on True Name with Guru's guidance and ridding ourselves of our ego. So finally, O Nanak ! We merge with the Lord in the state of "Equipoise" as per Guru's teachings.

i) **Gour'i Mahalla-1 (Page 153)**

"Satgur mile'a so marn dikhai."

Kar kirpa ghar mahil dikhaiya, Nanak ho'mein ma'r milaya." (4-9)

(Guru Nanak)

ਗਉੜੀ ਮਹਲਾ ੧ ॥ (ਪੰਨਾ ੧੫੩) ॥

“ਸਤਿਗੁਰੁ ਮਿਲੈ ਸੁ ਮਰਣੁ ਦਿਖਾਏ ॥ ਮਰਣੁ ਰਹਣੁ ਰਸੁ ਅੰਤਰਿ ਭਾਏ ॥

ਕਰਿ ਕਿਰਪਾ ਘਰੁ ਮਹਲੁ ਦਿਖਾਇਆ ॥ ਨਾਨਕ ਹਉਮੈ ਮਾਰਿ ਮਿਲਾਇਆ ॥੪॥੯॥”

ii) **Central Theme** : The persons, who live their lives, with their ego completely destroyed (who die while being alive) enjoy perfect bliss. Those persons, who meditate on True Name, having controlled their ego, avoid being passed through the cycle of rebirths. In fact, whosoever hath accepted the Guru's guidance, becomes true and pious. With the Guru's grace he gets a vision of the Lord in his inner self. (4-9)

i) **Gour'i Mahalla-1 (Page 154)**

"Kirat pe'ya neh me'tai koi, kia ja'na kia a'agai hoi."

Te'ra ta'n Na'am ki vadiaiee, Nanak rehna bhagat sarnaiee." (4-10)

(Guru Nanak)

ਗਉੜੀ ਮਹਲਾ ੧ ॥ (ਪੰਨਾ ੧੫੪)

“ਕਿਰਤੁ ਪਇਆ ਨਹ ਮੇਟੈ ਕੋਇ ॥ ਕਿਆ ਜਾਣਾ ਕਿਆ ਆਗੈ ਹੋਇ ॥

ਤੇਰਾ ਤਾਣੁ ਨਾਮ ਕੀ ਵਡਿਆਈ ॥ ਨਾਨਕ ਰਹਣਾ ਭਗਤਿ ਸਰਣਾਈ ॥੪॥੧੦॥”

ii) **Central Theme** : In this world we receive whatever is pre-destined for us, and as per our fortune. However, if the Lord bestoweth his Grace on us, we could merge with the Lord by acquiring the wealth of True Name, through Guru's guidance.

O Lord ! It is through Thy Grace alone that we may realise Thee and Thy secrets.

O Nanak ! Whosoever has been bestowed with honour and Thy True Name by Thee, has Thy strength as his support. All his actions are based on Thy worship and support. (4-10)

i) **Gour'i Mahalla - 1 (Page 154)**

"Jin aka'th kahaiya apio piaya', anbhai visrai Na'am sama'ya. (1)

Ahnis Ram ridai se' poorai, Nanak Ram milai bhra'm doorai." (4-11)

(Guru Nanak)

ਗਉੜੀ ਮਹਲਾ ੧ ॥ (ਪੰਨਾ ੧੫੪)

“ਜਿਨਿ ਅਕਬੁ ਕਹਾਇਆ ਅਪਿਓ ਪੀਆਇਆ ॥ ਅਨਭੈ ਵਿਸਰੈ ਨਾਮਿ ਸਮਾਇਆ ॥੧॥

ਅਹਿਨਿਸਿ ਰਾਮੁ ਰਿਦੈ ਸੇ ਪੂਰੈ ॥ ਨਾਨਕ ਰਾਮ ਮਿਲੈ ਭ੍ਰਾਮ ਦੂਰੈ ॥੪॥੧੧॥”

ii) **Central Theme :** Whosoever has developed the fear and love of the Lord, has rid himself of all other fears of the god of death.

O Nanak ! The faithless persons, due to ignorance, are engulfed by the thought of death, while the Guru-minded persons having rid themselves of all doubts and misgivings, have united with the Lord. (4-11)

i) **Gour'i Mahalla - 1 (Page 154)**

"Janam mare' trai gu'nn hitka'r, charai baid kathe'h akaar.

Dina nath sarab sukh daa'ta, Nanak har charni ma'n ra'ta. (4-12)

(Guru Nanak)

ਗਉੜੀ ਮਹਲਾ ੧ ॥ (ਪੰਨਾ ੧੫੪) (I-b)

“ਜਨਮਿ ਮਰੈ ਤ੍ਰੈ ਗੁਣ ਹਿਤਕਾਰੁ ॥ ਚਾਰੇ ਬੈਦ ਕਥਹਿ ਆਕਾਰੁ ॥

ਦੀਨਾ ਨਾਥੁ ਸਰਬ ਸੁਖਦਾਤਾ ॥ ਨਾਨਕ ਹਰਿ ਚਰਣੀ ਮਨੁ ਰਾਤਾ ॥੪॥੧੨॥”

ii) **Central Theme:** The whole world is engaged in the three-pronged worldly falsehood (of greed, power and peace). While the fourth stage of "Equipoise" (sahej) helps us in remembering the Lord, through the Guru's guidance. There are four types of treasures (wealth) in the world while the wealth of thoughtful life is attained through the Guru's Grace so that the Guru-minded persons enjoy the bliss of 'Salvation' through the Guru's teachings.

O Nanak ! My mind is completely absorbed in the love of

the Lord, bowing at the lotus-feet of the true Master all the time.

i) **Gou'ri Cheti Mahalla-1 (Page 154)**

"Amrit ka'ya rahai sukhali baa'ji e'h sansaro.
Labh lobh mu'ch koor kamavai bahut uthavaih bharo.

Jiu pind sab ra'as tisai ki ma'ar aapai jiva'lai."(6-1-13)

(Guru Nanak)

ਗਉੜੀ ਚੇਤੀ ਮਹਲਾ ੧ ॥ (ਪੰਨਾ ੧੫੪) (I-b)

“ਅੰਮ੍ਰਿਤ ਕਾਇਆ ਰਹੈ ਸੁਖਾਲੀ ਬਾਜੀ ਇਹੁ ਸੰਸਾਰੋ ॥
ਲਬ ਲੋਭ ਮੁਚ ਕੂੜ ਕਮਾਵਹਿ ਬਹੁਤ ਉਠਾਵਹਿ ਭਾਰੋ ॥

ਜੀਉ ਪਿੰਡੁ ਸਭੁ ਰਾਸਿ ਤਿਸੈ ਕੀ ਮਾਰਿ ਆਪੇ ਜੀਵਾਲੇ ॥੬॥੧॥੧੩॥”

ii) **Central Theme :** O Man ! This human life is not given to you time and again, so you should remember the Lord's Name, ridding yourself of the greed of worldly pleasures. Once the soul leaves your body, this body gets mingled with dust only. We waste this life without achieving anything as we are always engaged in amassing worldly wealth and chasing worldly falsehood (Maya). This human life is a trust of the True Lord (gift) which should be utilised in meditation of True Name only. (6-1-13)

i) **Gour'i Cheti Mahalla-1 (Page 155)**

"Avar panch hum e'k jana, kiun rakhou ghar' bar ma'na.

Nanak Pap karai tin ka'ran jasi jum pur badha'ta." (4-12-14)

(Guru Nanak)

ਗਉੜੀ ਚੇਤੀ ਮਹਲਾ ੧ ॥ (ਪੰਨਾ ੧੫੫) (VII)

“ਅਵਰਿ ਪੰਚ ਹਮ ਏਕ ਜਨਾ ਕਿਉ ਰਾਖਉ ਘਰ ਬਾਰੁ ਮਨਾ ॥
ਮਾਰਹਿ ਲੁਟਹਿ ਨੀਤ ਨੀਤ ਕਿਸ ਆਗੈ ਕਰੀ ਪੁਕਾਰ ਜਨਾ ॥

ਨਾਨਕ ਪਾਪ ਕਰੇ ਤਿਨ ਕਾਰਣਿ ਜਾਸੀ ਜਮ ਪੁਰਿ ਬਾਧਾਤਾ ॥੪॥੨॥੧੪॥”

ii) **Central Theme:** There are five thieves active in the human body, like sexual desires, anger, which are continuously fleecing the human soul, while man is engulfed in worldly pleasures and enjoys himself.

O Nanak ! At the time of death, when the punishing stick of the god of death will be striking your head, no one will come to your rescue; and the sinful person is forcibly taken to hell. (4-2-14)

i) **Gour'i Cheti Mahalla-1 (Page 155)**

"Mu'ndra te' gha't bheetar mundra ka'ya keejai khinthata.
Panch chelai vas' keejeh rawal eh ma'n keejai dandata. (1)

Pranva't Nanak na'agi da'jai phir pa'chhai pachhtanita." (4-3-15)

(Guru Nanak)

ਗਉੜੀ ਚੇਤੀ ਮਹਲਾ ੧ ॥ (ਪੰਨਾ ੧੫੫) (V a)

“ਮੁੰਦ੍ਰਾ ਤੇ ਘਟ ਭੀਤਰਿ ਮੁੰਦ੍ਰਾ ਕਾਇਆ ਕੀਜੈ ਖਿੰਥਾਤਾ ॥ ਪੰਚ ਚੇਲੇ ਵਸਿ ਕੀਜਰਿ ਰਾਵਲ ਇਹੁ ਮਨੁ
ਕੀਜੈ ਡੰਡਾਤਾ ॥ ੧ ॥

ਪ੍ਰਣਵਤਿ ਨਾਨਕੁ ਨਾਗੀ ਦਾਝੈ ਫਿਰਿ ਪਾਛੈ ਪਾਚਤਾਣੀਤਾ ॥੪॥੩॥੧੫॥”

ii) **Central Theme:** O Yogi ! Try to remember the Lord, leaving aside false practices and rituals. After death, this body is burnt alone, in disgust and dishonoured and the soul repents for its wasteful efforts. Then nothing could be of any avail.

O Man ! The best course for you will be to meditate on True Name, with Guru's guidance, instead of wasting your life without purpose and with ego, and then repenting afterwards. (4-3-15)

i) **Gour'i Cheti Mahalla-1 (Page 156)**

"Aukhad mantra mu'l ma'n ekai je' kar drir' chit keejai re'.
Janam janam ke' pa'ap karam ke' ka'atanhara leejai re'. (1)

tin ki pank hovai je' Nanak tau moor'a kichh paicee re'." (4-4-16)

(Guru Nanak)

ਗਉੜੀ ਚੇਤੀ ਮਹਲਾ ੧ ॥ (ਪੰਨਾ ੧੫੬) (I-b)

“ਅਉਖਧ ਮੰਤ੍ਰ ਮੂਲ ਮਨ ਏਕੈ ਜੇਕਰਿ ਦਿੜ੍ਹ ਚਿਤੁ ਕੀਜੈ ਰੇ ॥
ਜਨਮ ਜਨਮ ਕੇ ਪਾਪ ਕਰਮ ਕੇ ਕਾਟਨਹਾਰਾ ਲੀਜੈ ਰੇ ॥ ੧ ॥

ਤਿਨ ਕੀ ਪੰਕ ਹੋਵੈ ਜੇ ਨਾਨਕੁ ਤਉ ਮੂੜਾ ਕਿਛੁ ਪਾਈ ਰੇ ॥੪॥੪॥੧੬॥”

ii) **Central Theme:** Man is engulfed in this world in the bondage of worldly falsehood (Maya), being fully occupied in the three pronged world of lust for power, greed and partial peace. But he never realises the value of Lord's True Name. We are thus wasting our lives in this ignorance. It is only the Guru-minded persons who have realised that we could merge with the Lord by following Lord's Will and carrying out His pre-ordained dictates, by taking refuge at the lotus-feet of the holy saints.

O Nanak ! With humility, even a foolish person like me could acquire knowledge of the true worship and merge with the Lord. (4-4-16)

i) **Gour'i Cheti Mahalla-1 (Page 156)**

"Kat ki maiee ba'p kat ke'ra kidu thau'vo hum ayeai.

Paranwat Nanak hukam pachhane' sukh hove' din ra'ati." (6-5-17)
(Guru Nanak)

ਗਉੜੀ ਚੇਤੀ ਮਹਲਾ ੧ ॥ (ਪੰਨਾ ੧੫੬) (IV-a)

“ਕਤ ਕੀ ਮਾਈ ਬਾਪੁ ਕਤ ਕੇਰਾ ਕਿਦੁ ਥਾਵਹੁ ਹਮ ਆਏ ॥

ਪ੍ਰਣਵਤਿ ਨਾਨਕੁ ਹੁਕਮੁ ਪਛਾਣੈ ਸੁਖ ਹੋਵੈ ਦਿਨੁ ਰਾਤੀ ॥੬॥੫॥੧੭॥”

ii) **Central Theme:** We human beings, who are taken through the cycle of births and deaths, have after these wanderings, in various forms of life like snakes, birds, animals or vegetable kingdom have finally attained this human form; but due to our vicious and sinful deeds, we have not achieved anything worth while yet.

O Lord ! Pray grant us Thy Grace and enable us, the sinful beings, to cross this ocean of life successfully !

O Nanak ! If we were to follow Thy Will, with the right attitude and approach, we could attain the bliss of life permanently. (6-5-17)

i) **Gour'i Bairagan Mahalla-1 (Page 156/157)**

"Rae'n gavaiee suikai divas gwaya khai.

Hirai jaisa janam hai kodi badlai jaeai.

Hukam na japi khasa'm ka kisai vadaiee dai. (4-1-18)

(Guru Nanak)

ਗਉੜੀ ਬੈਰਾਗਣਿ ਮਹਲਾ ੧ ॥ (ਪੰਨਾ ੧੫੬) (IV-a)

“ਰੈਣਿ ਗਵਾਈ ਸੋਇ ਕੈ ਦਿਵਸੁ ਗਵਾਇਆ ਖਾਇ ॥
ਹੀਰੇ ਜੈਸਾ ਜਨਮੁ ਹੋ ਕਉੜੀ ਬਦਲੇ ਜਾਇ ॥੧॥

ਹੁਕਮੁ ਨ ਜਾਪੀ ਖਸਮ ਕਾ ਕਿਸੈ ਵਡਾਈ ਦੇਇ ॥੪॥੧॥੧੮॥”

ii) **Central Theme:** Man wastes his whole life in eating, drinking and sleeping without even giving a thought to the meditation of True Lord. Everyone knows fully well that all the worldly pleasures and wealth are transitory and not worth amassing but still everyone is running after money. The fact remains that everything happens as per Lord's Will, so the Guru-minded persons receive honour at Lord's Court by following Lord's dictates.

i) **Gour'i Bairag'an Mahalla - 1 (Page 157)**

"harni hova'n ba'n bas'a, kand mool chu'n kha'u.
Gurparsadi me'ra so'h millai vaa'r va'r ho'u jao jiu. (1)

Nanak sada sohagani jin joti jo't samai."(4-2-19)

(Guru Nanak)

ਗਉੜੀ ਬੈਰਾਗਣਿ ਮਹਲਾ ੧ ॥

“ਹਰਣੀ ਹੋਵਾ ਬਨਿ ਬਸਾ ਕੰਦ ਮੂਲ ਚੁਣਿ ਖਾਉ ॥
ਗੁਰਪਰਸਾਦੀ ਮੇਰਾ ਸਹੁ ਮਿਲੈ ਵਾਰਿ ਵਾਰਿ ਹਉ ਜਾਉ ਜੀਉ ॥

ਨਾਨਕ ਸਦਾ ਸੋਹਾਗਣੀ ਜਿਨ ਜੋਤੀ ਜੋਤਿ ਸਮਾਇ ॥੪॥੨॥੧੯॥”

ii) **Central Theme :** O Lord ! How I wish I were so much enamoured by Thy vision, and ponder over Thy True Name with Concentration; just like the deer roaming in the jungles, or fish enjoying in deep waters or the bird (koil) in the mango groves or a snake in the darkholes of earth; and finally unite with the Lord-Spouse !

O Nanak ! I wish I were completely charmed with Guru's Word, ridding myself of the fear complex of the cycle of births and deaths and finally merge with the Lord like the woman enjoying conjugal bliss of her spouse.

"Ik Onkar Satgur Parsad"

i) Gour'i Poorbi Deepaki Mahalla-1 (Page 157)

"Jai ghar kirat a'khiai karte' ka' hoi bicharo.
Tit ghar gavo'h sohila sivrioh sirjan haro.

Sadan hara simriai Nanak se'h de'h ava'n." (4-1-20)

(Guru Nanak)

ਗਉੜੀ ਪੂਰਬੀ ਦੀਪਕੀ ਮਹਲਾ ੧ ॥ (ਪੰਨਾ ੧੫੭) (1-b)

“ਜੈ ਘਰਿ ਕੀਰਤਿ ਆਖੀਐ ਕਰਤੇ ਕਾ ਹੋਇ ਬੀਚਾਰੋ ॥
ਤਿਤੁ ਘਰਿ ਗਾਵਹੁ ਸੋਹਿਲਾ ਸਿਵਰਹੁ ਸਿਰਜਣ ਹਾਰੋ ॥੧॥

ਸਦਣ ਹਾਰਾ ਸਿਮਰੀਐ ਨਾਨਕ ਸੇ ਦਿਹ ਆਵੈਨਿ ॥੪॥੧॥੨੦॥”

ii) Central Theme : O dear friends ! Kindly give me this blessing that I may never forsake the Lord's True Name and always sing the praises of the Lord in the Company of holy saints. Man's life and time of death is already fixed as per Lord's Will; O Nanak! Let us always keep this in mind and remember the Lord and True Name finally uniting with Him. (4-1-20)

"Ik Onkar Satgur Prasad" Gour'i Goareri

i) Rag Gour'i Mahalla-3 Choupade (Page 157)

"Gur milyea har me'la hoiee, aapai mae'l milavai soiee.

Jive'a da'ta devan ha'ar, Nanak har Name' lage' piar." (4-1-21)

(Guru Amara Das)

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥ ਗਉੜੀ ਗੁਆਰੇਰੀ
ਰਾਗੁ ਗਉੜੀ ਮਹਲਾ ੩ ਚਉਪਦੇ ॥ (ਪੰਨਾ ੧੫੭) (99)

“ਗੁਰਿ ਮਿਲਿਐ ਹਰਿ ਮੇਲਾ ਹੋਈ ॥ ਆਪੇ ਮੇਲਿ ਮਿਲਾਵੈ ਸੋਈ ॥

ਜੀਵੈ ਦਾਤਾ ਦੇਵਣ ਹਾਰੁ ॥ ਨਾਨਕ ਹਰਿ ਨਾਮੇ ਲਗੈ ਪਿਆਰੁ ॥੪॥੧॥੨੧॥”

ii) Central Theme : To attain the True Lord, it is very essential to meet the True Guru. But this is possible only through the Lord's Grace that we are united with the Guru, and we could sing the Lord's praises only through Guru's guidance. When one inculcates Lord's love in one's heart, one may develop love for the True Name, thus finally merging with the Lord. (4-1-21)

i) **Gour'i Goareri Mahalla - 3 (Page 158)**

"Gur te' gian paie ja'n koi.

Mil pritam sache' gun' gavan, Nanak sac'he sach samavan." (4-2-22)

(Guru Amar Das)

ਗੁਰੂੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੧੫੮) (II)

“ਗੁਰ ਤੇ ਗਿਆਨੁ ਪਾਏ ਜਨੁ ਕੋਇ ॥ ਗੁਰ ਤੇ ਬੁਝੈ ਸੀਝੈ ਸੋਇ ॥

ਮਿਲਿ ਪ੍ਰੀਤਮ ਸਾਚੇ ਗੁਣ ਗਾਵਾ ॥ ਨਾਨਕ ਸਾਚੇ ਸਾਚਿ ਸਮਾਵਾ ॥੪॥੨॥੨੧॥”

ii) **Central Theme :** The truth about Lord and His Personal vision is obtained through knowledge from the Guru. But everyone is not destined to meet the Guru; only those Guru-minded persons favoured by the Lord's Grace are enabled to meet the Guru. They then merge with the Lord through meditation of True Name.

O Nanak ! When the Guru's Grace is showered on us, the mind gets united with the 'Word'; and then we could mingle with the True Lord while singing His Praises. (4-2-22)

i) **Gour'i Goare'ri Mahalla - 3 (Page 158)**

"So thaa'n sa'ch ma'n nirmal hoi, sach nivas karai such soi.

Gur sabadi ma'n Na'am nivas,
Nanak sach bhanda jis sabad piās. (4-3-23)

(Guru Amar Das)

ਗੁਰੂੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੧੫੮) (VIb)

“ਸੁ ਥਾਉ ਸਚੁ ਮਨੁ ਨਿਰਮਲੁ ਹੋਇ ॥ ਸਚਿ ਨਿਵਾਸੁ ਕਰੇ ਸਚੁ ਸੋਇ ॥

ਗੁਰ ਸਬਦੀ ਮਨਿ ਨਾਮਿ ਨਿਵਾਸੁ ॥ ਨਾਨਕ ਸਚੁ ਭਾਂਡਾ ਜਿਸੁ ਸਬਦ ਪਿਆਸੁ ॥੪॥੩॥੨੩॥”

ii) **Central Theme:** Man can get a glimpse of the Lord's Vision only through holy congregations, and the company of holy saints is achieved by those persons, who are favoured by Lord's Grace. The Guru-minded persons, having tasted the nectar of True Name, have forgotten all worldly pleasures, while the self-willed persons, enamoured by worldly falsehood cannot attain True Name, jut like

a utensil held with upside down. So it is through the Guru's Word only that we unite with the Lord. The mind, which is full of vices, cannot accept True Name of the Lord.

O Nanak ! The right vessel, like the Guru-minded person, longs for the Guru's guidance and unites with the Lord. (4-3-23)

i) **Gour'i Goareri Mahalla-3 (Page 158)**

"Ik ga'vat rahe' ma'n sa'ad na paie', Homain vitch gave'h birtha jaie'.

Me'ra prabh sa'acha sab bidh ja'nai,
Nanak bakhse' Na'am pa'chha'nai."(4-4-24)

(Guru Amar Das)

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੧੫੮) (I-b)

“ਇਕ ਗਾਵਤ ਰਹੇ ਮਨਿ ਸਾਦੁ ਨ ਪਾਇ ॥ ਹਉਮੈ ਵਿਚਿ ਗਾਵਹਿ ਬਿਰਥਾ ਜਾਇ ॥

ਮੇਰਾ ਪ੍ਰਭੁ ਸਾਚਾ ਸਭ ਬਿਧਿ ਜਾਣੈ ॥ ਨਾਨਕ ਬਖਸੇ ਨਾਮੁ ਪਛਾਣੈ ॥੪॥੪॥੨੪॥”

ii) **Central Theme :** The True Lord is attained by singing the Lord's praises with truth and sincerity. Nothing could be gained by false and pretentious attitude. Normally people in the world worship the Lord to get a good Name, while the Guru-minded persons, having developed true love for the Lord, pray through Guru's guidance by ridding themselves of their ego. Such persons realise the real worth of True Name and the Lord forgiveth their shortcomings also. (4-4-24)

i) **Gour'i Goareri Mahalla-3 (Page 159)**

"Ma'n ma're dha't mar' jai.

Apni kala ape hi janai, Nanak gurmukh Na'am pachhane."

(4-5-25)

(Guru Amar Das)

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੧੫੯) (II)

“ਮਨੁ ਮਾਰੇ ਧਾਤੁ ਮਰਿ ਜਾਇ ॥ ਬਿਨੁ ਮੁਏ ਕੇਸੇ ਹਰਿ ਪਾਇ ॥

ਆਪਣੀ ਕਲਾ ਆਪੇ ਹੀ ਜਾਣੈ ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਨਾਮੁ ਪਛਾਣੈ ॥੪॥੫॥੨੫॥”

ii) **Central Theme:** The mind of man is like a drunken elephant, which roams around lost completely in sexual urge; while man is lost in all sorts of worldly vices. But if the Lord bestoweth His Grace, then one realises the value of True Name and receives honour and recognition by inculcating True Name in his heart.

O Nanak ! The Guru-minded persons have controlled the mind by ridding themselves of their ego, and finally merge with the Lord. (4-5-25)

i) **Gour'i Goareri Mahalla-3 (Page 159)**

"Homain vitch sa'b jag bor'ana, doojai bhaie' bharam bhulana.

Aapai sahib a'ap vajir, Nanak save sada har gunni gaheer." (4-6-26)

(*Guru Amar Das*)

ਗੁਰੂੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੧੫੯) (I-b)

“ਹਉਮੇ ਵਿਚਿ ਸਭੁ ਜਗੁ ਬਉਰਾਨਾ ॥ ਦੂਜੈ ਭਾਇ ਭਰਮਿ ਭੁਲਾਨਾ ॥

ਆਪੇ ਸਾਹਿਬੁ ਆਪਿ ਵਜੀਰ ॥ ਨਾਨਕ ਸੇਵਿ ਸਦਾ ਹਰਿ ਗੁਣੀ ਗਹੀਰ ॥ ੪ ॥ ੬ ॥ ੨੬ ॥”

ii) **Central Theme:** The whole world, engrossed in ego and dual-mindedness, undergoes sufferings in the world without realising the truth about soul and the Lord's existence. We should remember the Lord through Guru's Grace and our tongue should be imbued with the love of True Name, so that we could merge with the Lord by serving Him continuously.

O Nanak ! Let us sing the Lord's praises always, and meditate on True Name. (4-6-26)

i) **Gour'i Goareri Mahalla-3 (Page 159)**

"So kiun visrai jis ke' jea pra'na, So kiun visrai sabh mahain samana.

Nanak jo Na'am ra'te' tin ko balhari." (4-7-27)

(*Guru Amar Das*)

ਗੁਰੂੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੧੫੯) (I-a)

“ਸੋ ਕਿਉ ਵਿਸਰੈ ਜਿਸ ਕੇ ਜੀਅ ਪਰਾਨਾ ॥ ਸੋ ਕਿਉ ਵਿਸਰੈ ਸਭ ਮਾਹਿ ਸਮਾਨਾ ॥

ਨਾਨਕ ਜੋ ਨਾਮਿ ਰਤੇ ਤਿਨ ਕਉ ਬਲਿਹਾਰੀ ॥ ੪ ॥ ੭ ॥ ੨੭ ॥”

ii) **Central Theme:** O Lord ! How could we afford to forget Thee, who hath bestowed this life on us, and given honour and recognition to us for serving Thee ? The self-willed persons, due to their dual-mindedness, have forgotten Thee and are engrossed in worldly pleasures. The Guru-minded persons, however, have been favoured by Thy Grace and have merged with Thee, by serving Thee. They have always sung Thy praises and eulogised True Name, ridding themselves of their ego. O Lord! I feel myself as lifeless whenever I forget Thee; so I would offer myself as a sacrifice to Thy True Name. (4-7-27)

i) **Gour'i Goareri Mahalla-3 (Page 160)**

"Tu aka'th kiun kathia ja'eaih, Gur sabad mara'n ma'n ma'hai samaih.

Poorai satgur siun lage' piar,
Nanak Na'am ra'te tin ko jaikar." (4-8-28)

(Guru Amar Das)

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੧੬੦) (VI-b)
"ਤੂੰ ਅਕਬੁ ਕਿਉ ਕਥਿਆ ਜਾਹਿ ॥ ਗੁਰ ਸਬਦੁ ਮਾਰਣੁ ਮਨ ਮਾਹਿ ਸਮਾਹਿ ॥

ਪੂਰੇ ਸਤਿਗੁਰ ਸਿਉ ਲਗੈ ਪਿਆਰੁ ॥ ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਤਿਨ ਕਉ ਜੇਕਾਰੁ ॥੪॥੮॥੨੮॥"

ii) **Central Theme:** O Lord ! Thou art so great that Thy Greatness and power is beyond all description. It is only through the Guru's support that we are enabled to say something about Lord's Praises. Wherever the Guru abideth, there in the holy congregations the praises of the Lord are sung and the Guru-minded persons receive honours by meditating on True Name. O Nanak ! But only those persons, who are favoured with Thy Grace, merge with Thee, by reciting True Name. (4-8-28)

i) **Gour'i Goareri Mahalla-3 (Page 160)**

"e'kas te' sab roop hai ranga, pavan pani baisantar sab seh langa.
Bhin bhin vaikhai har prabh ranga. (1)

Nanak Na'am rate' har Na'am samai." (4-9-29)

(Guru Amar Das)

ਗਉੜੀ ਗੁਆਚੇਰੀ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੧੬੦) (I-a)

“ਏਕਸੁ ਤੇ ਸਭਿ ਰੁਪੁ ਹਰਿ ਰੰਗਾ ॥ ਪਉਣੁ ਪਾਣੀ ਬੈਸੰਤਰੁ ਸਭਿ ਸਹਲੰਗਾ ॥
ਭਿਨ ਭਿਨ ਵੇਖੇ ਹਰਿ ਪ੍ਰਭੁ ਰੰਗਾ ॥ ੧ ॥

ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਹਰਿ ਨਾਮਿ ਸਮਾਏ ॥ ੪ ॥ ੯ ॥ ੨੯ ॥”

ii) **Central Theme:** The Lord, through the expanse of its Nature, hath created this Universe, and reveleth at the marvels of Nature. Whenever the Lord granteth His Grace to anyone, He favoureth him with the true knowledge by awakening him from his slumber Himself. The Guru-minded persons, who harken to Lord's Name and accept unreservedly, merge with the Lord finally. Some Guru-minded persons, who harken to the Lord's praises for His Greatness, have perceived the Lord's Presence, and enabled others as well to unite with the Lord. (4-9-29)

i) **Gour'i Goareri Mahalla-3 (Page 160)**

"Manmukh soota maya moh piar, Gurmukh ja'gai gu'nn gyan bichar.

Nanak Na'am bina ko mukat na hoie." (4-10-30)

(Guru Amar Das)

ਗਉੜੀ ਗੁਆਚੇਰੀ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੧੬੦) (VI-b)

“ਮਨਮੁਖਿ ਸੂਤਾ ਮਾਇਆ ਮੋਹਿ ਪਿਆਰਿ ॥ ਗੁਰਮੁਖਿ ਜਾਗੇ ਗੁਣ ਗਿਆਨ ਬੀਚਾਰਿ ॥

ਨਾਨਕ ਨਾਮ ਬਿਨਾ ਕੋ ਮੁਕਤਿ ਨ ਹੋਈ ॥ ੪ ॥ ੧੦ ॥ ੩੦ ॥”

ii) **Central Theme:** The faithless person is lying in the slumber of ignorance, while the Guru-minded person, who has realised the Lord's True Name, is fully awake and attains the Lord in the fourth stage of Equipoise. But very few persons acquire this knowledge through Guru's guidance and get united with the Lord while the whole world wastes this life, being engrossed in worldly falsehood (Maya). (4-10-30)

i) **Gour'i Mahalla-3 Goareri (Page 160)**

"Sa'cha amar sachha pa'tsaho, ma'n sa'chai ra'tai har veparva'ho.

Nanak Na'am jape' nao no nidh pai." (4-11-31)

(Guru Amar Das)

ਗਉੜੀ ਮਹਲਾ ੩ ਗੁਆਰੇਰੀ ॥ (ਪੰਨਾ ੧੬੦)

“ਸਚਾ ਅਮਰੁ ਸਚਾ ਪਾਤਿਸਾਹੁ ॥ ਮਨਿ ਸਾਚੈ ਰਾਤੇ ਹਰਿ ਵੇਪਰਵਾਹੁ ॥

ਨਾਨਕ ਨਾਮੁ ਜਪੈ ਨਾਉ ਨਉ ਨਿਧਿ ਪਾਏ ॥੪॥੧੧॥੩੧॥”

ii) **Central Theme:** Man, engrossed in false and doubtful practices and rituals, does not understand the True Lord and undergoes the cycle of births and deaths, being separated from Him. The question arises, whether man has lost his way himself or has been forced by the Lord to follow this blind path? In fact, man has lost his way as per Lord's Will, due to his dual-mindedness. But, if the Lord were to bestow His Grace on him, then the Lord uniteth him with Himself by giving him the Company of the Guru, and His guidance.

O Nanak ! Such Guru-minded persons attain the Lord's True Name, the fountain-head of all worldly treasures. (4-11-31)

i) **Gouri Goareri Mahalla - 3 (Page 161)**

"Jina Gurmukh dhiaya', tin poochho jaeai.
Gur sewa te' ma'n patiaiyaie'.

Gurmat virla boojhe' koi, Nanak Naam smavai soi." (4-12-32)

(Guru Amar Das)

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ : ੩ ॥ (ਪੰਨਾ ੧੬੧)

“ਜਿਨਾ ਗੁਰਮੁਖਿ ਧਿਆਇਆ ਤਿਨ ਪੁਛਉ ਜਾਇਆ ॥ ਗੁਰ ਸੇਵਾ ਤੇ ਮਨੁ ਪਤੀਆਇ ॥

ਗੁਰਮਤਿ ਵਿਰਲਾ ਬੁਝੈ ਕੋਇ ॥ ਨਾਨਕ ਨਾਮਿ ਸਮਾਵੈ ਸੋਇ” ॥੪॥ ੧੨॥੩੨॥

ii) **Central Theme :** The whole world engrossed in worldly veil of falsehood (Maya) wastes its life, as the self-willed persons have no idea of their real inner-self. The Guru-minded persons, however, sing the praises of the Lord, by realising the true worth of their inner-self through Guru's Grace and merge with the Lord in the fourth stage of Equipoise. The faithless persons, engulfed by Maya undergo sufferings and the cycle of births and deaths. (4-12-32)

i) **Gouri Goareri Mahalla - 3 (Page 161)**

"Gur seva jug chare hoiee, poo'ra jan ka'ar kamavai koiee.

Nanak Na'am rate' nehkevil nirbani" (4-13-33)

(*Guru Amar Das*)

ਗੁਰਿ ਸੇਵਾ ਜੁਗ ਚਾਰੇ ਹੋਈ ॥ ਪੰਨਾ ੧੬੧ ॥

“ਗੁਰ ਸੇਵਾ ਜੁਗ ਚਾਰੇ ਹੋਈ ॥ ਪੂਰਾ ਜਨ ਕਾਰ ਕਮਾਵੈ ਕੋਈ ॥

ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਨਿਹਕੇਵਲ ਨਿਰਬਾਣੀ ॥” ॥੪॥ ੧੩॥੩੩॥

ii) **Central Theme :** In this world, the wealth of Lord's True Name is ever-lasting, never suffering any losses. The Guru-minded persons enjoy bliss in this life and receive honours in the next world also by meditating on True Name. They attain self-realisation and achieve salvation by remembering Lord's True Name.

O Nanak! The Guru-minded persons, immersed in True Name, raise themselves to such a state of mind that they are not affected by joys or sorrows of this world. (4-13-33)

i) **Gouri Goareri Mahalla - 3 (Page 162)**

"Satgur mile' vadbha'g sanjog, hirdai Na'am nit har ra's bhog. (1)

bandhan ba'dhio ma'ya pha's,
Jan Nanak chhute' Gur pargas" (4-14-34)

(*Guru Amar Das*)

ਗੁਰਿ ਸੇਵਾ ਜੁਗ ਚਾਰੇ ਹੋਈ ॥ ੩ ॥

“ਸਤਿਗੁਰੁ ਮਿਲੈ ਵਡਭਾਗਿ ਸੰਜੋਗ ॥ ਹਿਰਦੈ ਨਾਮੁ ਨਿਤ ਹਰਿ ਰਸ ਭੋਗ ॥ ੧ ॥

ਜਨ ਨਾਨਕ ਛੁਟੈ ਗੁਰ ਪਰਗਾਸ” ॥੪॥ ੧੪॥੩੪॥

ii) **Central Theme :** The Guru-minded persons, who are fortunate and pre-destined by Lord's Will attain the nectar of True Name through the Guru's guidance. Else the man, engrossed in futile formalism and penance etc. wastes his life in the worldly veil of falsehood (Maya) and futile efforts. But with the Grace of the Guru, one is enabled to unite with the Lord. (4-14-34).

i) **Gouri Bairagan Mahalla - 3 (Page 162)**

"Jaisai dharti upa'r meghla barsat hai kia dharti madhe' pani nahin,

Nanak ta't ta't siu milia pu'nrap janam na a'hi." (4-15-35)

(Guru Amar Das)

ਗਉੜੀ ਬੈਰਾਗਣਿ ਮਹਲਾ : ੩ ॥ (ਪੰਨਾ ੧੬੨) (II)

“ਜੈਸੇ ਧਰਤੀ ਉਪਰ ਮੇਘਲਾ ਬਰਸਤੁ ਹੈ, ਕਿਆ ਧਰਤੀ ਮਧੇ ਪਾਣੀ ਨਾਹੀ ॥
ਜੈਸੇ ਧਰਤੀ ਮਧੇ ਪਾਣੀ ਪਰਗਟਿਆ ਬਿਨੁ ਪਗਾ ਵਰਸਤੁ ਫਿਰਾਹੀ ॥੧॥

ਨਾਨਕ ਤਤੁ ਤਤੁ ਸਿਉ ਮਿਲਿਆ ਪੁਨਰਪਿ ਜਨਮਿ ਨ ਆਹੀ” ॥੪॥੧੫॥੩੫॥

ii) **Central Theme :** The Guru, while removing the doubts of Pandits (who were opposed to these hymns) explained that Shastras etc. written in Sanskrit were not easily understood by the common man hence this Bani (these hymns) has been said in an easily understood language; and all this is happening as per the Will of God. Having forgotten the Lord, we have been labouring under misconceptions and misunderstanding for ages, while now with knowledge received from the Guru's guidance, we have been united with the Lord.

O Nanak! Once man merges with the Lord, then where is the question of any doubts? Infact all doubts are cleared by uniting with the Lord. (4-15-35)

i) **Gouri Bairagan Mahalla - 3 (Page 162)**

"Sab jug kalai vas hai ba'dha duje bhaie',
homaie karam kamavdai manmukh milai sajai.

Jan Nanak karmi paian har na'ama bhagat bhandar." (4-2-16-36)

(Guru Amar Das)

ਗਉੜੀ ਬੈਰਾਗਣਿ ਮਹਲਾ : ੩ ॥ (ਪੰਨਾ ੧੬੨) (I-b)

“ਸਭੁ ਜਗੁ ਕਾਲੇ ਵਸਿ ਹੈ ਬਾਧਾ ਦੂਜੇ ਭਾਇ ॥ ਹਉਮੈ ਕਰਮ ਕਮਾਵਦੇ ਮਨੁਮੁਖਿ ਮਿਲੈ ਸਜਾਇ ॥੧॥

ਜਨ ਨਾਨਕ ਕਰਮੀ ਪਾਈਅਨਿ ਹਰਿ ਨਾਮਾ ਭਗਤਿ ਭੰਡਾਰ” ॥੪॥੨॥੧੬॥੩੬॥

ii) **Central Theme :** The whole world wastes this human life, engrossed in worldly activities, due to dual-mindedness and without

the guidance of True Name. The Guru-minded persons, however, merge with the Lord, by meditating on True Name, through Guru's guidance, as they have overcome their ego. The self-willed persons, on the other hand, wander in disgust, undergoing the cycle of rebirths.

O Nanak! Those persons, who are fortunate and pre-destined by Lord's Will, merge with the Lord through His Grace, by meditating on True Name. (4-2-16-36).

i) **Gouri Goareri Mahalla - 3 (Page 162)**

"Paeare' din char hai, har har likh paya.

Har har bakhas milai parab ja'n Nanak kira." (4-3-17-37)

(Guru Amar Das)

ਗੁਰੂੜੀ ਬੈਰਾਗਣਿ ਮਹਲਾ : ੩ ॥ (ਪੰਨਾ ੧੬੨) (II)

“ਪਈਅੜੈ ਦਿਨ ਚਾਰਿ ਹੈ ਹਰਿ ਹਰਿ ਲਿਖਿ ਪਾਇਆ ॥ ਸੋਭਾਵੰਤੀ ਨਾਰਿ ਹੈ ਗੁਰਮੁਖਿ ਗੁਣ ਗਾਇਆ ॥

ਹਰਿ ਹਰਿ ਬਖਸਿ ਮਿਲਾਇ ਪ੍ਰਭ ਜਨੁ ਨਾਨਕੁ ਕੀਰਾ ॥” ॥੪॥੩॥੧੭॥੩੭॥

ii) **Central Theme** : Man is to live for a short period in this world and then proceed to heavens. But every human being is pre-destined as per Lord's Will according to which he spends his life in this world and enjoys bliss by singing Lord's praises. But this is possible only if Lord bestoweth us with this understanding.

O Nanak! The self-willed persons suffer through the cycle of births, while the Guru-minded persons merge with the Lord by meditating on True Name. (4-3-17-37)

i) **Gouri Bairagan Mahalla - 3 (Page 163)**

"Satgur te' gyan pa'iya har ta't bichara.

Jan Nanak mange dhoo'r tin jin satgur paiya" (4-4-18-38)

(Guru Amar Das)

ਗੁਰੂੜੀ ਬੈਰਾਗਣਿ ਮਹਲਾ : ੩ ॥ (ਪੰਨਾ ੧੬੩) (I-b)

“ਸਤਿਗੁਰ ਤੇ ਗਿਆਨੁ ਪਾਇਆ ਹਰਿ ਤਤੁ ਬੀਚਾਰਾ ॥ ਮਤਿ ਮਲੀਣ ਪਰਗਟੁ ਭਲੀ ਜਪਿ ਨਾਮੁ ਮੁਰਾਰਾ ॥

ਜਨ ਨਾਨਕ ਮੰਗੇ ਧੂੜਿ ਤਿਨ ਜਿਨ ਸਤਿਗੁਰ ਪਾਇਆ” ॥੪॥੪॥੧੮॥੩੮॥

ii) **Central Theme :** The Guru-minded persons who are predestined with good fortune from Lord's Court, love the Lord's True Name. I wish that I could hear Lord's True Name everyday and go on singing His Praises, but this nectar is obtained through Guru's guidance alone.

O Lord! We, foolish persons, have sought refuge at Thy door, pray grant us the right sense and guidance and bestow Thy True Name on us!

O Nanak! I would love to seek the dust of the lotus feet of Guru-minded persons, who have attained the Lord by meditating on True Name.

i) **Gouri Goareri Mahalla - 4 Chautha Choupage (Page 164)**
'ik Onkar Satgur prasad'

"Pandit sasat simrat padhya, Jogi gorakh gorakh karya

Gurmukh Nanak de' vadiaiee, Mein andhle har tek tikaiee."(4-1-39)

(Guru Ram Das)

ਗੁਰੂੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ : ੪ ॥ ਚਉਥਾ ਚਉਪਦੇ (ਪੰਨਾ ੧੬੪)
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

“ਪੰਡਿਤੁ ਸਾਸਤ ਸਿਮ੍ਰਿਤਿ ਪੜਿਆ ॥ ਜੋਗੀ ਗੋਰਖੁ ਗੋਰਖੁ ਕਰਿਆ ॥

ਗੁਰਮੁਖਿ ਨਾਨਕ ਦੇ ਵਡਿਆਈ ॥ ਮੈ ਅੰਧਲੇ ਹਰਿ ਟੇਕ ਟਿਕਾਈ” ॥੪॥੧॥੩੯॥

ii) **Central Theme :** O Lord! There are men of different types in this world, who worship Thee in their own style and fashion. For example Pandits, Yogis, Sadhus worship Thee by reading shastras, on remembering Gorakh Nath.

O Nanak! I am an ignorant foolish person and I have only Thy support, O Lord! which will help me to cross this ocean of life successfully.

i) **Gouri Goareri Mahalla - 4 (Page 164)**

"Nirgun katha katha hai har ki, bhaj mil sadhu sangat jan ki.

Jin ko likhat likhya dhur paice, te jan Nanak na'am samaiee."(4-2-40)

(Guru Ram Das)

ਗਉੜੀ ਗੁਆਚੇਰੀ ਮਹਲਾ : ੪ ॥ (ਪੰਨਾ ੧੬੪) (I-a)

“ਨਿਰਗੁਣ ਕਥਾ ਕਥਾ ਹੇ ਹਰਿ ਕੀ ॥ ਭਜੁ ਮਿਲਿ ਸਾਧੁ ਸੰਗਤਿ ਜਨ ਕੀ ॥

ਜਿਨ ਕਉ ਲਿਖਤੁ ਲਿਖਿਆ ਧੁਰਿ ਪਾਈ ॥ ਤੇ ਜਨ ਨਾਨਕ ਨਾਮਿ ਸਮਾਈ ॥” ॥੪॥੨॥੪੦॥

ii) **Central Theme :** Man can cross this ocean of life successfully, by singing the praises of the Lord, and listening to the discourses of the Lord's Greatness. We should serve the holy saints and take the dust of the holy feet of the Lord's followers (slaves) which one receives through great fortune, if it pleaseth the Lord and as per His Will.

O Nanak! The Guru-minded persons, with all this background, merge with the Lord. (4-2-40)

i) **Gouri Goareri Mahalla - 4 (Page 164)**

"Ma'ta preet ka're pu'tt khai,

Jan Nank preet sadh pa'g chate'." (4-3-41)

(Guru Ram Das)

ਗਉੜੀ ਗੁਆਚੇਰੀ ਮਹਲਾ : ੪ ॥ (ਪੰਨਾ ੧੬੪) (II)

“ਮਾਤਾ ਪ੍ਰੀਤਿ ਕਰੇ ਪੁਤੁ ਖਾਇ ॥ ਸੀਨੇ ਪ੍ਰੀਤਿ ਭਈ ਜਲਿ ਨਾਇ ॥

ਗੁਰ ਸਿਖ ਪ੍ਰੀਤਿ ਗੁਰੁ ਮਿਲੇ ਮਲਾਟੇ ॥ ਜਨ ਨਾਨਕ ਪ੍ਰੀਤਿ ਸਾਧ ਪਗ ਚਾਟੇ ॥” ॥੪॥੩॥੪੧॥

ii) **Central Theme :** Just as the mother feels happy to see her child grow, the fish enjoys the company of water and the woman feels happy with her spouse; in the same way the saints feel happy and satisfied by singing the praises of the Lord, and meditating on True Name.

O Nanak! I feel happy by gathering the dust of the lotus-feet of holy saints. (4-3-41).

i) **Gouri Goareri Mahalla - 4 (Page 164)**

"Bhikhak preet bhikh prabh pai

Jan Nanak preet tripat Gur sachha" (4-4-42)

(Guru Ram Das)

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ : ੪ ॥ (ਪੰਨਾ ੧੬੪) (II)
“ਭੀਖਕ ਪ੍ਰੀਤਿ ਭੀਖ ਪ੍ਰਭ ਪਾਇ ॥ ਭੂਖੇ ਪ੍ਰੀਤਿ ਹੋਵੈ ਅੰਨੁ ਖਾਇ ॥

ਬਿਨਸਿ ਜਾਇ ਕੁਰਾ ਕਚੁ ਪਾਚਾ ॥ ਜਨ ਨਾਨਕ ਪ੍ਰੀਤਿ ਤ੍ਰਿਪਤਿ ਗੁਰੁ ਸਾਚਾ” ॥੪॥੪॥੪੨॥

ii) **Central Theme :** The love of the Guru's Sikhs for the Guru is so strong and their desire to meet the Guru is so compelling as the calf's love for the cow or the love of Chakvi (bird) for the Sun. Rest is all love of the Maya, worldly veil of falsehood which is false and temporary so we should only develop true love for the Guru.

O Nanak! I am satisfied only when I meet the True Guru.
(4-4-42).

i) **Gouri Goareri Mahalla - 4 (Page 165)**

"Satgur seva saphal hai bani,

Nanak har aap tra'vai." (4-5-43)

(Guru Ram Das)

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ : ੪ ॥ (ਪੰਨਾ ੧੬੫) (II)
“ਸਤਿਗੁਰ ਸੇਵਾ ਸਫਲ ਹੋ ਬਣੀ ॥ ਜਿਤੁ ਮਿਲਿ ਹਰਿ ਨਾਮੁ ਧਿਆਇਆ ਹਰਿ ਧਣੀ ॥

ਨਾਨਕ ਗੁਰਮੁਖਿ ਹਰਿ ਆਪਿ ਤਰਾਵੈ” ॥੪॥੫॥੪੩॥

ii) **Central Theme:** The persons, who have meditated on True Name of the Lord have helped the whole world in removing their bondage (in their company) from worldly falsehood.

O Nanak! Those persons, who have rid themselves of all their vices by (embalming) placing the dust of the Guru's feet on their foreheads, have received honour in the Lord's court, having crossed this ocean successfully. (4-5-43)

i) **Gouri Goareri Mahalla - 4 (Page 165)**

"Har aape' jogi dandadhari, har a'apai rav re'ha banvari
har a'apai tap ta'pai laie' ta'ri. (1)

Har a'apai Nanak pa'vai pa'ra" (4-6-44)

(Guru Ram Das)

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ : ੪ ॥ (ਪੰਨਾ ੧੬੫) (I-a)

"ਹਰਿ ਆਪੇ ਜੋਗੀ ਡੰਡਾ ਧਾਰੀ ॥ ਹਰਿ ਆਪੇ ਰਵਿ ਰਹਿਆ ਬਨਵਾਰੀ ॥
ਹਰਿ ਆਪੇ ਤਪੁ ਤਾਪੈ ਲਾਇ ਤਾਰੀ ॥ ੧ ॥

ਹਰਿ ਆਪੇ ਨਾਨਕ ਪਾਵੈ ਪਾਰਾ ॥" ॥ ੪ ॥ ੬ ॥ ੪੪ ॥

ii) **Central Theme :** The Lord, after creating the Universe, is Himself pervading everywhere, and in all beings. The Lord is the Guru's Word Himself, and is also the means of inculcating True Name in us. The Lord, Himself is the ship in the form of the Guru, and enableth us Himself to cross this ocean of life successfully. Infact, the Lord pervadeth everywhere and in every form of life.

O Nanak! The Lord Himself is the cause and effect; the one who goads us to prayers and the one engaged in prayers as both are the Lord's personification only. (4-6-44)

i) **Gouri Bairagan Mahalla - 4 (Page 165)**

"Saho hamara tu dhani jaisi tu ra's deh tesi ham leh,

Jan Nanak saho har sevia phir lekha mul na lei." (4-1-7-45)

(Guru Ram Das)

ਗਉੜੀ ਬੈਰਾਗਣਿ ਮਹਲਾ : ੪ ॥ (ਪੰਨਾ ੧੬੫)

"ਸਾਹੁ ਹਮਾਰਾ ਤੂੰ ਧਣੀ ਜੈਸੀ ਤੂੰ ਰਾਸਿ ਦੇਹਿ ਤੈਸੀ ਹਮ ਲੇਹਿ

ਜਨ ਨਾਨਕ ਸਾਹੁ ਹਰਿ ਸੇਵਿਆ ਫਿਰਿ ਲੇਖਾ ਮੂਲਿ ਨ ਲੇਈ ॥" ॥ ੪ ॥ ੧ ॥ ੭ ॥ ੪੫ ॥

ii) **Central Theme:** The Lord is our banker and main source of capital. Whatever business, He likes, we carry on the same. Whosoever has dealt in the merchandise of True Name, does not get in the trap of the god of death. But the self-willed persons, who deal in worldly falsehood (Maya), undergo sufferings. The nectar of True Name is in the lot of those persons, who are favoured by the Grace of the Lord. (4-1-7-45).

i) **Gouri Bairagan Mahalla - 4 (Page 165)**

"Jiun Janni garb palti sut ki kar aa'sa.

Jan Nanak har ka da'as hai, har ki vadiaiee." (4-2-8-46)

(Guru Ram Das)

ਗਉੜੀ ਬੈਰਾਗਣਿ ਮਹਲਾ : ੪ ॥ (ਪੰਨਾ ੧੬੫)

“ਜਿਉ ਜਨਨੀ ਗਰਭੁ ਪਾਲਤੀ ਸੁਤ ਕੀ ਕਰਿ ਆਸਾ ॥ ਵਡਾ ਹੋਇ ਧਨੁ ਖਾਣਿ ਦੇਇ ਕਰਿ ਭੋਗ ਬਿਲਾਸਾ ॥

ਜਨੁ ਨਾਨਕੁ ਹਰਿ ਕਾ ਦਾਸੁ ਹੈ ਹਰਿ ਕੀ ਵਡਿਆਈ ॥” ॥ ੪ ॥ ੨ ॥ ੮ ॥ ੪੬ ॥

ii) **Central Theme:** The Lord also careth for the holy saints by uniting them with True Name just as the mother cares for the child. By enjoying the bliss of meditation of Lord's True Name, all the worldly pleasures are also automatically included, and we are in a position to help others as well to cross this ocean of life successfully. Whatever happens is as per the Will of the Lord, so we should always feel satisfied and happy whether we are placed on a Kings' throne or are required to make a living by cutting grass. Our pleasure should be subject to Lord's pleasure and happiness.

O Nanak! I am the Lord's slave and serving my Master by praying Him, is supposed to be my only duty. (4-2-8-46).

i) **Gouri Goareri Mahalla - 4 (Page 166)**

"Kirsani Kirsan kare' lochai jiu lae'ai,
Hal jotai uda'm karai mera put dhi khai.

Jan Nanak Naam dhiaya Gurmukh parga's" (4-3-9-47)

(Guru Ram Das)

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ : ੪ ॥ (ਪੰਨਾ ੧੬੬) (VII)

“ਕਿਰਸਾਣੀ ਕਿਰਸਾਣੁ ਕਰੇ ਲੋਚੇ ਜੀਉ ਲਾਇ ॥ ਹਲੁ ਜੋਤੇ ਉਦਮੁ ਕਰੇ ਮੇਰਾ ਪੁਤੁ ਧੀ ਖਾਇ ॥

ਜਨਿ ਨਾਨਕਿ ਨਾਮੁ ਧਿਆਇਆ ਗੁਰਮੁਖਿ ਪਰਗਾਸ ॥” ॥ ੪ ॥ ੩ ॥ ੯ ॥ ੪੭ ॥

ii) **Central Theme:** Just as the farmer works hard to till his land and feels happy at the harvest, that his family will make use of this output or a trader goes to distant lands to amass wealth; similarly the Lord's saint (servant) meditates on True Name and arranges for an easy time at the end of life. The self-willed, faithless person remains engrossed in worldly activities and suffers while the Guru-minded person merges with the Lord by meditating on True Name. (4-3-9-47)

i) **Gouri Bairagan Mahalla - 4 (Page 166)**

"Nit dinas ra'at lalach, karai bharme bharna'ya.

 Jan Nanak har ra's, triptia phir bhookh na la'age" (4-4-10-48)

(Guru Ram Das)

ਗੁਰੂਗੀ ਬੈਰਾਗਣਿ ਮਹਲਾ : ੪ ॥ (ਪੰਨਾ ੧੬੬) (VII)

“ਨਿਤ ਦਿਨਸੁ ਰਾਤਿ ਲਾਲਚੁ ਕਰੇ ਭਰਮੈ ਭਰਮਾਇਆ ॥
 ਵੇਗਾਰਿ ਫਿਰੇ ਵੇਗਾਰੀਆ ਸਿਰਿ ਭਾਰੁ ਉਠਾਇਆ ॥

 ਜਨ ਨਾਨਕ ਹਰਿ ਰਸਿ ਤ੍ਰਿਪਤਿਆ ਫਿਰਿ ਭੂਖ ਨ ਲਾਗੈ ॥” ॥੪॥੪॥੧੦॥੪੮॥

ii) **Central Theme:** O Lord! Man spends his self engrossed in worldly falsehood and family chores day and night, which is of no use. So kindly grant us freedom from the bondage of worldly activities thus engaging us in Thy True Name!

O Nanak! Whoever is bestowed with Lord's Grace, is satiated with the gift of True Name. (4-4-10-48).

i) **Gouri Bairagan Mahalla - 4 (Page 167)**

"Hamre' ma'n chit har a'as nit kiun dekha'n har dars tuma'ra.

 Dhan dhan Gur Nanak jan kera jit miliay chooke' sab sog
 santapai." (4-5-11-49)

(Guru Ram Das)

ਗੁਰੂਗੀ ਬੈਰਾਗਣਿ ਮਹਲਾ : ੪ ॥ (ਪੰਨਾ ੧੬੭) (I-a)

“ਹਮਰੈ ਮਨਿ ਚਿਤਿ ਹਰਿ ਆਸ ਨਿਤ ਕਿਉ ਦੇਖਾ ਹਰਿ ਦਰਸੁ ਤੁਮਾਰਾ ॥

 ਧੰਨੁ ਧੰਨੁ ਗੁਰੂ ਨਾਨਕ ਜਨ ਕੇਰਾ ਜਿਤੁ ਮਿਲਿਐ ਚੁਕੇ ਸਭਿ ਸੋਗ ਸੰਤਾਪੇ ॥” ॥੪॥੫॥੧੧॥੪੯॥

ii) **Central Theme:** O Lord! My heart yearns for Thy Glance, as Thou hath pardoned our shortcomings through Thy Grace, and then united us with Thee. By singing Thy Praises, I have attained the state of eternal bliss. I was an insignificant worm, struggling for my very existence, but it was Thy Grace, which saved me from that predicament, and enabled me to unite with Thee.

O Nanak! The Guru is praiseworthy as He would be helpful

in casting away our worries and sufferings, thus bringing us laurels in the Lord's Presence. (4-5-11-49).

i) **Gouri Bairagan Mahalla - 4 (Page 167)**

"Kanchan na'ri meh jiu lubhat hai moh meetha maya

Jan Nanak ha'at vihajhia har gulam gulami" (4-6-12-50)

(Guru Ram Das)

ਗੁਰੂੜੀ ਬੈਰਾਗਣਿ ਮਹਲਾ : ੪ ॥ (ਪੰਨਾ ੧੬੭) (I-a)

“ਕੰਚਨ ਨਾਰੀ ਮਹਿ ਜੀਉ ਲੁਭਤੁ ਹੈ ਮੋਹੁ ਮੀਠਾ ਮਾਇਆ ॥ ਘਰ ਮੰਦਰ ਘੋੜੇ ਖੁਸੀ ਮਨੁ ਅਨਰਸਿ ਲਾਇਆ ॥

ਜਨ ਨਾਨਕੁ ਹਾਟਿ ਵਿਹਾਇਆ ਹਰਿ ਗੁਲਮ ਗੁਲਾਮੀ ॥” ॥ ੪ ॥ ੬ ॥ ੧੨ ॥ ੫੦ ॥

ii) **Central Theme:** O Lord! Thou hast bestowed so many virtues and material benefits on Man, though he does not understand all this and feels that he has achieved all this through his own efforts and hard work. This whole drama is being played and organised by the Lord Himself; we are only pawns in His hands like slaves, bought and paid for. But we could unite with the Lord through His Grace only.

O Lord! I am at Thy beck and call all the time.

O Nanak! Thou knowest everything including my inner feelings and whatever happens is according to Thy Will and pleasure. (4-6-12-50).

i) **Gouri Bairagan Mahalla - 4 (Page 168)**

"Jiun jannai su't jan palti rakhe nadar majhar.

Aisa har na'am ma'n chit nit dhiavo,
jan Nanak jo anti ausar leai chhada'ya." (4-7-13-51)

(Guru Ram Das)

ਗੁਰੂੜੀ ਬੈਰਾਗਣਿ ਮਹਲਾ : ੪ ॥ (ਪੰਨਾ ੧੬੮) (I-a)

“ਜਿਉ ਜਨਨੀ ਸੁਤੁ ਜਣਿ ਪਾਲਤੀ ਰਾਬੇ ਨਦਰਿ ਮਝਾਰਿ ॥
ਅੰਤਰਿ ਬਾਹਰਿ ਮੁਖਿ ਦੇ ਗਿਰਾਸੁ ਖਿਨੁ ਖਿਨੁ ਧੋਚਾਰਿ ॥

ਐਸਾ ਹਰਿ ਨਾਮੁ ਮਨਿ ਚਿਤਿ ਨਿਤਿ ਧਿਆਵਹੁ ਜਨ ਨਾਨਕੁ
ਜੋ ਅੰਤੀ ਅਉਸਰਿ ਲਏ ਛਡਾਇਆ ॥” ॥ ੪ ॥ ੭ ॥ ੧੩ ॥ ੫੧ ॥

ii) **Central Theme:** The Lord bringeth up this Man under His care and protecteth him, like a son brought up by the mother or the bird (Koonj) who brings up the offsprings by remembering about their welfare even from a distance. The Lord hath also brought us up through the guidance of His True Name, and made us worth something. Whatever we do, is happening according to His Will, as nothing lies in the hands of Man, so we should spend this life in remembering the Lord or meditating on the Lord's True Name.

O Nanak! Let us remember the True Name of the Lord daily, as He alone could emancipate us from the clutches of Yama, the god of death. (4-7-13-51)

i) **Gouri Bairagan Mahalla - 4 (Page 168)**

"Jis miliae ma'n hoi anand so satgur kahiai

Nanak tis Gur mil udhre har gu'n gavahi" (4-8-14-52)

(Guru Ram Das)

ਗੁਰਿ ਜੀ ਬੈਰਾਗਣਿ ਮਹਲਾ : ੪ ॥ (ਪੰਨਾ ੧੬੮) (I-b)

“ਜਿਸੁ ਮਿਲਿਐ ਮਨਿ ਹੋਇ ਅਨੰਦੁ ਸੋ ਸਤਿਗੁਰੁ ਕਹੀਐ ॥
ਮਨ ਕੀ ਦੁਬਿਧਾ ਬਿਨਸਿ ਜਾਇ ਹਰਿ ਪਰਮਪਦੁ ਲਗੀਐ ॥੧॥

ਨਾਨਕ ਤਿਸੁ ਗੁਰ ਮਿਲਿ ਉਧਰੇ ਹਰਿ ਗੁਣ ਗਾਵਾਹੀ ॥” ॥੪॥੮॥੧੪॥੫੨॥

ii) **Central Theme:** The definition of Satguru (True Lord) is, that by meeting Him, our heart gets real happiness or bliss. The question arises as How to get the company of the perfect Guru? Perfect Guru is one who arranges to inculcate True Name in our hearts. We could meet the True Lord, if we could engage ourselves in His Praises by getting rid of dual-mindedness and getting our mind illumined with His knowledge.

O Nanak! Let us meet such a Guru who would help us towards salvation.

i) **Gouri Poorbi Mahalla - 4 (Page 168)**

"Har dayal daya prab kini merai ma'n ta'n mukh har boli.

Jan Nanak andin har gun ga'vai mil satgur gur vecholi" (4-1-15-53)

(Guru Ram Das)

ਗਉੜੀ ਪੁਰਬੀ ਮਹਲਾ : ੪ ॥ (ਪੰਨਾ ੧੬੮) (I-b)

“ਹਰਿ ਦਇਆਲਿ ਦਇਆ ਪ੍ਰਭਿ ਕੀਨੀ ਮੇਰੇ ਮਨਿ ਤਨਿ ਮੁਖਿ ਹਰਿ ਬੋਲੀ ॥
ਗੁਰਮੁਖਿ ਰੰਗੁ ਭਇਆ ਅਤਿ ਗੂੜਾ ਹਰਿ ਰੰਗਿ ਭੀਨੀ ਮੇਰੀ ਚੋਲੀ ॥ ੧ ॥

ਜਨੁ ਨਾਨਕੁ ਅਨਦਿਨੁ ਹਰਿ ਗੁਣ ਗਾਵੈ ਮਿਲਿ ਸਤਿਗੁਰ ਗੁਰ ਵੇਚੋਲੀ ॥” ॥ ੪ ॥ ੧ ॥ ੧੫ ॥ ੫੩ ॥

ii) **Central Theme:** When we surrendered ourselves completely to the Lord, by ridding ourselves of our ego, and started obeying His Will, we got a glimpse of the Lord's Vision. So we should take refuge at the Lord's holy feet, and unite with the Lord, by singing His praises.

O Nanak! I would sing the praises of the Lord in the Company of True Guru.

i) **Gouri Poorbi Mahalla - 4 (Page 169)**

"Jag jiwān aparṇa'r soami jagdisar purakh bidhate

Jan Nanak Na'm laie ta jiwe' har japayea har kirpa té" (4-2-16-54)

(Guru Ram Das)

ਗਉੜੀ ਪੁਰਬੀ ਮਹਲਾ : ੪ ॥ (ਪੰਨਾ ੧੬੯)

“ਜਗ ਜੀਵਨ ਅਪਰੰਪਰ ਸੁਆਮੀ ਜਗਦੀਸੁਰ ਪੁਰਖ ਬਿਧਾਤੇ ॥
ਜਿਤੁ ਮਾਰਗਿ ਤੁਮ ਪ੍ਰੇਰਹੁ ਸੁਆਮੀ ਤਿਤੁ ਮਾਰਗਿ ਹਮ ਜਾਤੇ ॥ ੧ ॥

ਜਨੁ ਨਾਨਕੁ ਨਾਮੁ ਲਏ ਤਾ ਜੀਵੈ ਹਰਿ ਜਪੀਐ ਹਰਿ ਕਿਰਪਾਤੇ ॥” ॥ ੪ ॥ ੨ ॥ ੧੬ ॥ ੫੪ ॥

ii) **Central Theme:** O Lord! We perform only those functions which Thou directest us to do, and serve the Lord in the company of holy congregations (saints) and finally merge in Thee by meditating on True Name. All the worries and sufferings of those persons who are immersed in love of True Name come to an end but this is possible only through Thy Grace.

i) **Gouri Poorbi Mahalla - 4 (Page 169)**

"Karo kirpa jag jiwān datai méra ma'n har seti rache'

méra ma'n ta'n jiu ra's sabh teri, jan Nanak ke sab prabh sa'che"
(4-3-17-55)

(Guru Ram Das)

ਗਉੜੀ ਪੁਰਬੀ ਮਹਲਾ : ੪ ॥ (ਪੰਨਾ ੧੬੬)

“ਕਰਹੁ ਕ੍ਰਿਪਾ ਜਗ ਜੀਵਨ ਦਾਤੇ ਮੇਰਾ ਮਨ ਹਰਿ ਸੇਤੀ ਰਾਚੇ ॥

ਮੇਰਾ ਮਨੁ ਤਨੁ ਜੀਉ ਰਾਸਿ ਸਭ ਤੇਰੀ ॥ ਜਨ ਨਾਨਕ ਕੇ ਸਾਹ ਪ੍ਰਭ ਸਾਚੇ ॥” ॥ ੪ ॥ ੩ ॥ ੧੭ ॥ ੫੫ ॥

ii) **Central Theme:** O Lord! My only prayer and request is that I may be bestowed with Thy True Name, so that my body and soul is purified. The faithless persons, who are engrossed in worldly falsehood, undergo sufferings of the cycle of births and deaths. But our wealth consists of Thy True Name, granted to us by Thee as everything is bestowed by the Lord.

i) **Gouri Poorbi Mahalla - 4 (Page 169)**

"Tum dayal sarab dukh bhanjan ik bino suno de kane'

Jan Nanak ha'r ha'r ha'r Jap pragte mat Gurmat Nam samane."

(4-3-18-56)

(Guru Ram Das)

ਗਉੜੀ ਪੁਰਬੀ ਮਹਲਾ : ੪ ॥ (ਪੰਨਾ ੧੬੬) (II)

“ਤੁਮ ਦਇਆਲ ਸਰਬ ਦੁਖ ਭੰਜਨ ਇਕ ਬਿਨਉ ਸੁਨਹੁ ਦੇ ਕਾਨੇ ॥
ਜਿਸ ਤੇ ਤੁਮ ਹਰਿ ਜਾਨੇ ਸੁਆਮੀ ਸੋ ਸਤਿਗੁਰ ਮੇਲਿ ਮੇਰਾ ਪ੍ਰਾਨੇ ॥ ੧ ॥

ਜਨ ਨਾਨਕ ਹਰਿ ਹਰਿ ਹਰਿ ਜਪਿ ਪ੍ਰਗਟੇ ਮਤਿ ਗੁਰਮਤਿ ਨਾਮਿ ਸਮਾਨੇ ॥” ॥ ੪ ॥ ੩ ॥ ੧੮ ॥ ੫੬ ॥

ii) **Central Theme:** O Lord! Pray arrange for us to meet such a Guru that we may remember True Lord in His company and enjoy the nectar of True Name and sing Thy Praises in His Company! The faithless ones are always engrossed in the love of their families and engulfed in Maya (worldly falsehood) while the Guru-minded persons unite with the Lord by meditating on True Name.

O Nanak! The persons, who have meditated on True Name, have merged with the Lord. (4-4-18-56)

i) **Gouri Poorbi Mahalla - 4 (Page 170)**

"Merai ma'n so prabh sada na'al hai soami koh kithe' har pai nasiai.

Jan Nanak har prabh poore' kiai khin ma'sa tol na ghatiai"(5-5-19-57)

(Guru Ram Das)

ਗਉੜੀ ਪੁਰਬੀ ਮਹਲਾ : ੪ ॥ (ਪੰਨਾ ੧੭੦) (I-c)

“ਮੇਰੇ ਮਨ ਸੋ ਪ੍ਰਭ ਸਦਾ ਨਾਲਿ ਹੈ ਸੁਆਮੀ ਕਹੁ ਕਿਥੈ ਹਰਿ ਪਹਿਨਸੀਐ ॥

ਜਨ ਨਾਨਕ ਹਰਿ ਪ੍ਰਭ ਪੂਰੇ ਕੀਏ ਖਿਨੁ ਮਾਸਾ ਤੋਲੁਨ ਘਟੀਐ” ॥੫॥੫॥੧੯॥੫੭॥

ii) **Central Theme:** O my mind! The Lord is always by our side and it is with His Grace and benevolence only that we may be saved from the worldly bondage of Maya (Falsehood). So we should always seek refuge at the Lord's lotus feet. It is through the service of the Lord that we may realise our true self or attain self realisation.

O Nanak! Then the mind also gets real joy and blossoms forth by receiving the nectar of True Name, and finally we find acceptance at the Lord's Court. (Kingdom of Heaven).

i b) **Gouri Poorbi Mahalla - 4 (Page 170)**

"Hamre' pran vas gat prabh tumrai me'ra jiu pind sabh teri.

Jan Nanak Sarnagat aie har rakho paij jan kerī" (4-6-20-58)

(Guru Ram Das)

ਗਉੜੀ ਪੁਰਬੀ ਮਹਲਾ : ੪ ॥ (ਪੰਨਾ ੧੭੦) (I-a)

“ਹਮਰੇ ਪਾਨ ਵਸਗਤਿ ਪ੍ਰਭ ਤੁਮਰੇ ਮੇਰਾ ਜੀਉ ਪਿੰਡੁ ਸਭ ਤੇਰੀ ॥

ਜਨ ਨਾਨਕ ਸ੍ਰਣਾਗਤਿ ਆਏ ਹਰਿ ਰਾਖਹੁ ਪੈਜ ਜਨ ਕੇਰੀ” ॥੪॥੬॥੨੦॥੫੯॥

ii) **Central Theme :** Our life and very existence is all in the hands of the Lord; and He controlleth us as it pleaseth Him. There is an abundant desire and wish in my heart, to meet the Lord but only those persons who are blessed by His Grace, are enabled to meet the Lord.

O Lord! We always live in the fond hope of meeting Thee and remembering Thee.

O Nanak when we get a glimpse of Thy Presence, then our heart blossoms forth with joy and we get immersed in Thy True Name. (4-6-20-58).

i) **Gouri Poorbi Mahalla - 4 (Page 170)**

"Eh manva khin na tikai bhoh rangi deh deh dis cha'l cha'l ha'ndai.

 hum bhul chook Gur Kirpa dharo jan Nanak
 kutrai Kadhe." (4-7-21-59)

(Guru Ram Das)

ਗਉੜੀ ਪੁਰਬੀ ਮਹਲਾ : ੪ ॥ (ਪੰਨਾ ੧੭੦) (II)

“ਇਹੁ ਮਨੁਆ ਖਿਨੁ ਨ ਟਿਕੈ ਬਹੁਰੰਗੀ ਦਹ ਦਹ ਦਿਸਿ ਚਲਿ ਚਲਿ ਹਾਢੈ ॥
 ਗੁਰਪੁਰਾ ਪਾਇਆ ਵਡਭਾਗੀ ਹਰਿ ਮੰਤ੍ਰ ਦੀਆ ਮਨੁ ਠਾਢੈ ॥ ੧ ॥

 ਹਮ ਭੁਲ ਚੁਕ ਗੁਰ ਕਿਰਪਾ ਧਾਰਹੁ ਜਨ ਨਾਨਕ ਕੁਤਰੇ ਕਾਢੈ ॥” ॥ ੪ ॥ ੨ ॥ ੨੧ ॥ ੫੯ ॥

ii) **Central Theme:** Our mind is never at peace and is always wandering all over but with Guru's Grace it could rest at peace. We are so much indebted to the Lord due to all the blessings and gifts of the Lord bestowed on us, that our foreheads have been engraved by the sign of being His slaves. But we, the self-willed and faithless persons, without appreciating all this and without meditating on His True Name, waste our lives and are totally lost.

O Lord! Pray shower Thy blessings and Grace on us thus enabling us to cross this ocean of life successfully. (4-7-21-59).

i) **Gouri Poorbi Mahalla - 4 (Page 171)**

"Kaa'm karod nagar boh bharia mil sadhu khandal khanda hai

 Jan Nanak naa'm adha'r tek hai har Naa'me hi sukh manda hai"

(4-8-22-60)

(Guru Ram Das)

ਗਉੜੀ ਪੁਰਬੀ ਮਹਲਾ : ੪ ॥ (ਪੰਨਾ ੧੭੧) (VI-b)

“ਕਾਮਿ ਕਰੋਧਿ ਨਗਰੁ ਬਹੁ ਭਰਿਆ ਮਿਲਿ ਸਾਧੁ ਖੰਡਲ ਖੰਡਾ ਹੇ ॥

 ਜਨ ਨਾਨਕ ਨਾਮੁ ਅਧਾਰੁ ਟੇਕੁ ਹੈ ਹਰਿ ਨਾਮੇ ਹੀ ਸੁਖੁ ਮੰਡਾ ਹੇ ॥” ॥ ੪ ॥ ੨ ॥ ੨੨ ॥ ੬੦ ॥

ii) **Central Theme :** Our body was full of vices, but with Guru's association, it has become full of love, so we should salute such saints (Gurus) and honour them. The faithless persons, with ego in their hearts, have not enjoyed the bliss of life, through meditation

of True Name, while the Guru-minded persons, through attainment of the Lord, have enjoyed all the comforts and received honours all around. O Lord! Pray take us also under Thy Cover and protection and bestow on us Thy True Name. (4-8-22-60)

i) **Gouri Poorbi Mahalla - 4 (Page 171)**

"iss gharh meh har Ram rai hai kichh sa'ad na pavei dhitha,

Jan Nanak gur ke lalei golei lag sangat karua' meetha" (4-9-23-61)

(Guru Ram Das)

ਗੁਰੂਗੋ ਪੁਰਬੀ ਮਹਲਾ : ੪ ॥ (ਪੰਨਾ ੧੭੧) (II)

“ਇਸੁ ਗੜ ਮਹਿ ਹਰਿ ਰਾਮ ਰਾਇ ਹੈ ਕਿਛੁ ਸਾਦੁ ਨ ਪਾਵੈ ਧੀਠਾ ॥
ਹਰਿ ਦੀਨ ਦਇਆਲਿ ਅਨੁਗੁਰੁ ਕੀਆ ਹਰਿ ਗੁਰੁ ਸਬਦੀ ਚਖਿ ਡੀਠਾ ॥੧॥

ਜਨ ਨਾਨਕ ਗੁਰ ਕੇ ਲਾਲੇ ਗੋਲੇ ਲਗਿ ਸੰਗਤਿ ਕਰੁਆ ਮੀਠਾ” ॥੪॥੯॥੨੩॥੬੧॥

ii) **Central Theme :** Man is really an obstinate person, who does not enjoy the bliss of Lord's presence within himself, but instead, being engrossed in worldly pleasures and vices, behaves like a snake. It spits venom only, even if you serve him with milk. Whereas Guru's word is the magic sermon which removes this poison even.

O Lord! Kindly bestow on us the sweet nectar of True Name by removing our bitterness of vicious deeds and engaging us in the service of the holy congregations.

O Nanak! I am the slave of the Guru, obeying Him without any questions.

i) **Gouri Poorbi Mahalla - 4 (Page 171)**

"Har har arth sarir hum bachea' poore' gur kai agai

Jan Nanak ki laj paa't Guru hai sir becheo satgur
aage." (5-10-24-62)

(Guru Ram Das)

ਗਉੜੀ ਪੁਰਬੀ ਮਹਲਾ : ੪ ॥ (ਪੰਨਾ ੧੭੧) (I-b)

“ਹਰਿ ਹਰਿ ਅਰਬਿ ਸਰੀਰੁ ਹਮ ਬੋਚਿਆ ਪੂਰੇ ਗੁਰ ਕੇ ਆਗੇ ॥
ਸਤਿਗੁਰ ਦਾਤੇ ਨਾਮੁ ਦਿੜਾਇਆ ਮੁਖਿ ਮਸਤਕਿ ਭਾਗ ਸਭਾਗੇ ॥੧॥

ਜਨ ਨਾਨਕ ਕੀ ਲਜ ਪਾਤਿ ਗੁਰੁ ਹੈ ਸਿਰੁ ਬੋਚਿਓ ਸਤਿਗੁਰ ਆਗੇ ॥ ੫ ॥ ੧੦ ॥ ੨੪ ॥ ੬੨ ॥

ii) **Central Theme :** We are distracted from our real path due to the darkness of ignorance and lack of knowledge in this world, being engulfed in worldly falsehood (Maya). But with the Grace of the Guru, our minds could be illumined with the light of knowledge. Because of this enlightenment our mind is concentrating on Lord's True Name, so we should devote our body and mind to the service of the Guru (ridding ourselves of ego) The faithless persons, who are engaged in the love of worldly activities are always taken through the cycle of births and deaths.

We have offered our body as a sacrifice to the perfect Guru for the sake of attaining Lord's True Name. Because of the good fortune and pre-destined Will of the Lord, we were lucky to receive the Lord's Name which we inculcated in our hearts through the benevolent Guru.

i) **Gouri Poorbi Mahalla - 4 (Page 171)**

"Ham ahankari ahankar agyan ma't gur miliai aap gwaya

ab Nanak Sarnagat a'ai har rakho laj har bhaiya" (4-11-25-63)

(Guru Ram Das)

ਗਉੜੀ ਪੁਰਬੀ ਮਹਲਾ : ੪ ॥ (ਪੰਨਾ ੧੭੧) (I-b)

“ਹਮ ਅਹੰਕਾਰੀ ਅਹੰਕਾਰ ਅਗਿਆਨ ਮਤਿ ਗੁਰਿ ਮਿਲਿਐ ਆਪੁ ਗਵਾਇਆ ॥
ਹਉਮੈ ਰੋਗੁ ਗਇਆ ਸੁਖੁ ਪਾਇਆ ਧਨੁ ਧੰਨੁ ਗੁਰੁ ਹਰਿ ਗਇਆ ॥੧॥

ਅਬ ਨਾਨਕ ਸਰਣਾਗਤਿ ਆਏ ਹਰਿ ਰਾਖਹੁ ਲਾਜ ਹਰਿ ਭਾਇਆ ॥ ੪ ॥ ੧੧ ॥ ੨੫ ॥ ੬੩ ॥

ii) **Central Theme :** In the beginning our mind was full of egoism and we were completely lost in worldly pleasures (Maya) due to our ignorance, but since our association with the Guru this ego has totally disappeared, Now we have visualised and experienced the True Lord in our inner selves through the Guru's guidance, as such we offer everything to the Guru. Now we have

experienced the bliss of life in the fourth stage of Equipoise.

O Lord! Kindly protect our honour now as we sinners even have loved the True Name of the Lord through the Guru's teachings.

O Nanak! Pray protect us from this world.

i) **Gouri Poorbi Mahalla - 4 (Page 172)**

"Gurmat baje sabad anahad Gurmat manua gavai

Jan Nanak ko har kirpa dhari mat gurmat Na'm drirave." (4-8-22-60)

(Guru Ram Das)

ਗੁਰਮਤੀ ਪੁਰਬੀ ਮਹਲਾ : ੪ ॥ (ਪੰਨਾ ੧੭੨) (II)

“ਗੁਰਮਤਿ ਬਾਜੈ ਸਬਦੁ ਅਨਾਹਦੁ ਗੁਰਮਤਿ ਮਨੁਆ ਗਾਵੈ ॥
ਵਡਭਾਰੀ ਗੁਰ ਦਰਸਨ ਪਾਇਆ ਪੈਨੁ ਪੈਨੁ ਗੁਰੁ ਲਿਵ ਲਾਏ ॥ ੧ ॥

ਜਨ ਨਾਨਕ ਕਉ ਹਰਿ ਕਿਰਪਾ ਧਾਰੀ ਮਤਿ ਗੁਰਮਤਿ ਨਾਮੁ ਦ੍ਰਿੜਾਵੈ ॥” ॥੪॥੧੨॥੨੬॥੬੪॥

ii) **Central Theme :** The Guru-minded persons, while concentrating on the Lord, start hearing to the unstrung music of the Guru's Word and sing the praises of the Lord; Though all these things are attained through good fortune and pre-destined Will of the Lord. Now we have overcome our hunger for more worldly pleasures and wanderings by singing Lord's Praises. But it is through Guru's Grace only that we inculcate and meditate on True Name.

O Nanak! By this nectar of True Name we are enjoying the bliss of life and are fully satiated. (4-12-26-64).

i) **Rag Gouri Majh Mahalla - 4 (Page 172)**

"Gurmukh jindu jap Na'am karama'n,
ma't mata mata jiu Naam mukh Rama.

Har amrit vuthra' milia har Raya jiu,
jan Nanak prem ratana" (4-1-27-65)

(Guru Ram Das)

ਰਾਗੁ ਗਉੜੀ ਮਾਝ ਮਹਲਾ : ੪ ॥ (ਪੰਨਾ ੧੭੨)

“ਗੁਰਮੁਖਿ ਜਿਦੁ ਜਪਿ ਨਾਮੁ ਕਰੇਮਾ ॥ ਮਤਿ ਮਾਤਾ ਮਤਿ ਜੀਉ ਨਾਮੁ ਮੁਖਿ ਰਾਮਾ ॥

ਹਰਿ ਅੰਮ੍ਰਿਤ ਵੁਠੜਾ ਮਿਲਿਆ ਹਰਿ ਰਾਇਆ ਜੀਉ ॥
ਜਨ ਨਾਨਕ ਪ੍ਰੇਮਿ ਰਤੇਨਾ” ॥੪॥੧॥੨੭॥੬੫॥

ii) **Central Theme :** We should meditate on Lord's True Name, through Guru's guidance, but it is only a few fortunate ones, who happen to be associated with such a Guri. One gets the company of holy saints only when one is fortunate enough and is pre-destined with Lord's Will, which brings one the shower of the nectar of Lord's True Name.

O Nanak! My mind is fully imbued with the love of the Lord, and I am enjoying perfect bliss of life. (4-1-27-65)

i) **Gouri Majh Mahalla - 4 (Page 173)**

"Auo Sakhi gunn kaman kariha jiu

sab iko sabd wartada merai Govinda,
jan Nanak Na'am dhiaya jiu" (42-28-66)

(Guru Ram Das)

ਗਉੜੀ ਮਾਝ ਮਹਲਾ : ੪ ॥ (ਪੰਨਾ ੧੭੨) (IV-a)

“ਆਉ ਸਬੀ ਗੁਣ ਕਾਮਣ ਕਰੀਹਾ ਜੀਉ ॥ ਮਿਲਿ ਸੰਤ ਜਨਾ ਰੰਗੁ ਮਾਣਿਹ ਰਲੀਆ ਜੀਉ ॥

ਸਭੁ ਇਕੋ ਸਬਦੁ ਵਰਤਦਾ ਮੇਰੇ ਗੋਵਿੰਦਾ ਜਨ ਨਾਨਕ ਨਾਮੁ ਧਿਆਇਆ ਜੀਉ ॥” ॥੪॥੨॥੨੮॥੬੬॥

ii) **Central Theme :** We should enjoy the bliss of life by meeting the holy saints of the Lord.

O Beloved Lord! The persons, who have tasted the nectar of Thy True Name, have experienced the joy and pleasure of enlightenment of their minds. But this state of mind is attained by few, with good fortune only. The Guru-minded persons, who have meditated on True Name of the Lord, have realised the secret and real purpose of life.

O Nanak! The whole Universe is being managed and controlled by the Lord as per His Will. So let us accept with pleasure the Lord's Will. (4-2-28-66)

i) **Gouri Majh Mahalla - 4 (Page 172)**

"Ma'n mahi ma'n mahi merai Govinda har ra'ng ra'ta ma'n mahi jio

Har na'am daya kar paya merai Govinda jan Nanak saran tumari
jio". (4-3-29-67)

(Guru Ram Das)

ਗਉੜੀ ਮਾਝ ਮਹਲਾ : ੪ ॥ (ਪੰਨਾ ੧੭੨) (I-b)

“ਮਨ ਮਾਹੀ ਮਨ ਮਾਹੀ ਮੇਰੇ ਗੋਵਿੰਦਾ ਹਰਿ ਰੰਗਿ ਰਤਾ ਮਨ ਮਾਹੀ ਜੀਉ ॥
ਹਰਿ ਰੰਗੁ ਨਾਲਿ ਨ ਲਖੀਐ ਮੇਰੇ ਗੋਵਿੰਦਾ ਗੁਰੁ ਪੁਰਾ ਅਲਖੁ ਲਖਾਹੀ ਜੀਉ ॥

ਹਰਿ ਨਾਮੁ ਦਇਆ ਕਰਿ ਪਾਇਆ ਮੇਰੇ ਗੋਵਿੰਦਾ ਜਨ ਨਾਨਕ ਸਗਣਿ ਤੁਮਾਰੀ
ਜੀਉ ॥” ॥ ੪ ॥ ੩ ॥ ੨੯ ॥ ੬੭ ॥

ii) **Central Theme :** The love of the Lord has absorbed my mind completely and I have had a glimpse of the Lord through the Guru's help. But now the separation of the Lord-spouse has completely upset my mind, and I am dying to meet my Lord. I have become mad due to this separation. I would approach some holy saints to help enable me meet the Lord. My mind gets satiated by meeting the Lord and my heart gets blossomed.

O Nanak! Now I am hoping and craving to meet the Lord through the Guru's guidance.

i) **Gouri Majh Mahalla - 4 (Page 174)**

"Choji me'rai Govinda Choji merai piaria har prabh me'ra choji jiu

Vadbhagi mil Sangti merai Govinda jan Nanak Na'am sidh kajai
jiu" (4-4-30-68)

(Guru Ram Das)

ਗਉੜੀ ਮਾਝ ਮਹਲਾ : ੪ ॥ (ਪੰਨਾ ੧੭੪) (I-a)

“ਚੋਜੀ ਮੇਰੇ ਗੋਵਿੰਦਾ ਚੋਜੀ ਮੇਰੇ ਪਿਆਰਿਆ ਹਰਿ ਪ੍ਰਭ ਮੇਰਾ ਚੋਜੀ ਜੀਉ ॥

ਵਡਭਾਗੀ ਮਿਲੁ ਸੰਗਤੀ ਮੇਰੇ ਗੋਵਿੰਦਾ ਜਨ ਨਾਨਕ ਨਾਮ ਸਿਧਿ ਕਾਜੇ ਜੀਉ ॥” ॥ ੪ ॥ ੪ ॥ ੩੦ ॥ ੬੮ ॥

ii) **Central Theme :** The Lord pervadeth all beings in the universe in such a manner as if He Himself is performing all actions. The Lord Himself enjoyeth all the pleasures of the world being a

householder, He Himself practices penance in the garb of a Yogi; and He alone createth this World performing this worldly drama Himself, bestowing all the gifts on us. The treasure of True Name is infact, within our body but is revealed only through the Guru's guidance. It is only a few fortunate persons, who attain peace and tranquillity of mind by realising the nectar of True Name.

O Brother! The Lord, the fountain-head of all this wealth of True Name, abideth within us.

O Nanak! However the True Master is perceived through Guru's Word alone.

i) **Gouri Majh Mahalla - 4 (Page 175)**

"Main har Naa'me har birhou lagai jiu.

Jan Nanak poorari ma'n aa'sa jiu" (4-5-31-69)

(Guru Ram Das)

ਗੁਰਿਕੀ ਮਾਝ ਮਹਲਾ : ੪ ॥ (ਪੰਨਾ ੧੭੨) (IV-a)

“ਮੇ ਹਰਿ ਨਾਮੇ ਹਰਿ ਬਿਰਹੁ ਲਗਾਈ ਜੀਉ ॥ ਮੇਰਾ ਹਰਿ ਪੁਛੁ ਮਿਠੁ ਮਿਲੈ ਸੁਖੁ ਪਾਈ ਜੀਉ ॥

ਜਨ ਨਾਨਕ ਪੁਰਿਅੜੀ ਮਨਿ ਆਸਾ ਜੀਉ ॥” ॥ ੪ ॥ ੪ ॥ ੩੧ ॥ ੬੯ ॥

ii) **Central Theme :** The Lord is my only friend and comrade, for meeting whom my love and longing knows no bounds. If I were to meet such a saint who could enable me to meet the Lord, then I would enjoy the bliss of life by meditating on His True Name. But it is through the Guru's Word only that we could meet the Lord.

O Nanak! If one is fortunate enough then only one attains the True Name and one's inner desires are fulfilled.

Gouri Majh Mahalla - 4 (Page 175)

"Me'ra Birhi Naa'm milai ta'n jiva'n jiu.

Jan Nanak har ra's paiee jiu. " (4-6-20-18-32)

(Guru Ram Das)

ਗਉੜੀ ਮਾਝ ਮਹਲਾ : ੪ ॥ (ਪੰਨਾ ੧੭੫) (I-b)

“ਮੇਰਾ ਬਿਰਹੀ ਨਾਮੁ ਮਿਲੈ ਤਾ ਜੀਵਾ ਜੀਉ ॥ ਮਨ ਅੰਦਰਿ ਅੰਮ੍ਰਿਤੁ ਗੁਰਮਤਿ ਹਰਿ ਲੀਵਾ ਜੀਉ ॥

ਜਨ ਨਾਨਕ ਹਰਿ ਰਸੁ ਪਾਈ ਜੀਉ ॥” ॥੪॥੬॥੨੦॥੧੮॥੩੨॥

ii) **Central Theme :** O Saints! I am longing to meet my Lord as I am feeling completely lost in His separation. Let someone help me in realising the Lord so that I could drink the nectar of True Name !

O Nanak! It is only through Guru's guidance that I have attained the True Name, which has given me the bliss of life and real enjoyment.

i) **Rag Gouri Goaréri Choupade Mahalla - 5 (Page 175)**

‘ik onkar satgur prasad’

“Kin bidh kusal hoat merai bhaiee,
kiu paiecai har Ram sahaiee. (Pause-1)

in bidh kusal hoat merai bhaiee,
eun paiecai har Ram sahaiee.” (1-Pause-2-1)

(Guru Arjan Dev)

ਰਾਗੁ ਗਉੜੀ ਗੁਆਚੇਰੀ ਚਉਪਦੇ ਮਹਲਾ : ੫ ॥ (ਪੰਨਾ ੧੭੫) (IV-a)

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

“ਕਿਨ ਬਿਧਿ ਕੁਸਲ ਹੋਤ ਮੇਰੇ ਭਾਈ ॥ ਇਉ ਪਾਈਐ ਹਰਿ ਰਾਮ ਸਹਾਈ ॥ ੧ ॥ ਰਹਾਉ ॥

ਇਨਿ ਬਿਧਿ ਕੁਸਲ ਹੋਤ ਮੇਰੇ ਭਾਈ ॥ ਇਉ ਪਾਈਐ ਹਰਿ ਰਾਮ ਸਹਾਈ ॥” ॥ ੧ ॥ ਰਹਾਉ ਦੂਜਾ ॥ ੧ ॥

ii) **Central Theme :** We waste our lives engrossed in worldly falsehood and false greed. Even if someone were to enjoy all the worldly pleasures, but being engrossed in worldly love, he would repent like the king who became a beggar in the dream. There is only one way to be happy and satisfied i.e. if man were to accept Lord's Will with pleasure, he could unite with the Lord by getting rid of his ego.

O Brother! The Guru has shown me the path of peace and bliss by following Lord's Will, just like His Saints. (1-Pause-2-1)

i) **Gouri Goareri Mahalla - 5 (Page 176)**

"Kiun bharmiai bhram kiska hoiee, ja ja'l tha'l mahial ravia soiee.
Gurmukh ubrai manmukh pa't khoiee. (1)

Sab nadri aya braham parga'sa,
jan-Nanak ki har pooran aa'sa. " (4-2-71)

(Guru Arjan Dev)

ਗੁਰੂੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ : ੫ ॥ (ਪੰਨਾ ੧੭੬) (VI-b)

“ਕਿਉ ਭ੍ਰਮੀਐ ਭ੍ਰਮੁ ਕਿਸਕਾ ਹੋਈ ॥ ਜਾ ਜਲਿ ਬਲਿ ਮਹੀਅਲਿ ਰਵਿਆ ਸੋਈ ॥
ਗੁਰਮੁਖਿ ਉਬਰੇ ਮਨਮੁਖ ਪਤਿ ਖੋਈ ॥੧॥

ਸਭ ਨਦਰੀ ਆਇਆ ਬ੍ਰਹਮੁ ਪਰਗਾਸਾ ॥ ਜਨ ਨਾਨਕ ਕੀ ਹਰਿ ਪੂਰਨੁ ਆਸਾ ॥” ॥੪॥੨॥੭੧॥

ii) **Central Theme** : Why should we have any doubts and misgivings about the presence of the Lord, when He pervadeth everywhere? Nothing is hidden from Him and if we could appreciate this, we could relax. But the self-willed persons, due to dual-mindedness, wander in useless rituals and misgivings, and thus suffer through the cycle of births and deaths. But the Guru-minded persons perceive the Lord everywhere, and their heart is blooming with this enlightenment.

O Nanak! The unity with the Lord hath fulfilled all my desires and hopes. (4-2-71).

i) **Gouri Goareri Mahalla - 5 (Page 176)**

"Kayee janam bhaie' keet patanga,
kayee janam gaj meen kuranga.

Koh Nanak har har gu'nn gaeai " (4-3-72)

ਗੁਰੂੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ : ੫ ॥ (ਪੰਨਾ ੧੭੬) (V-a)

“ਕਈ ਜਨਮ ਭਏ ਕੀਟ ਪਤੰਗਾ ॥ ਕਈ ਜਨਮ ਗਜ ਮੀਨ ਕੁਰੰਗਾ ॥

ਤਾ ਮਿਲੀਐ ਜਾ ਲੋਹਿ ਮਿਲਾਇ ॥ ਕਹੁ ਨਾਨਕ ਹਰਿ ਹਰਿ ਗੁਣ ਗਾਇ ॥” ॥੪॥੩॥੭੨॥

ii) **Central Theme** : O Man! This human life has been gained by you after going through the cycle of births and deaths in the form of mountains, vegetation, animal kingdom etc. and it should

be utilised for meeting the Lord and uniting with Him in the company of holy saints. It is not to be wasted without purpose. This is the only chance of merging with the Lord.

O Nanak! Let us serve the saints, through Guru's guidance, and meditate on True Name, so that we may attain unification with Him through the Lord's Grace.

i) **Gouri Goareri Mahalla - 5 (Page 176)**

"Karam bhum me'h bovah Naa'm pooran hoi tumara' kaa'm

Har Har Naa'm Nanak jap jaap " (4-4-73)

(Guru Arjan Dev

ਗੁਰੂੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ : ੫ ॥ (ਪੰਨਾ ੧੭੬) (V-a)

“ਕਰਮ ਭੁਮਿ ਮਹਿ ਬੋਅਹੁ ਨਾਮੁ ॥ ਪੂਰਨ ਹੋਇ ਤੁਮਾਰਾ ਕਾਮੁ ॥

ਗੁਰ ਕੈ ਬਚਨਿ ਮਿਟਾਵਹੁ ਆਪੁ ॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਨਾਨਕ ਜਪਿ ਜਾਪੁ ॥” ॥੪॥੪॥੭੩॥

ii) **Central Theme :** The ideal of human life is the unity and merger with the Lord, which could be achieved only by meditating on True Name. So Man should get into the association of saints and remember the True Name, seeking refuge at the lotus feet of holy saints. As a result of this man could unite with the Lord within no time. (during the twinkle of an eye) But we have to get rid of our ego, cleverness and arguments before we seek unity with the Lord.

O Nanak! Let us accept Lord's Will as all powerful and true. (4-4-73)

i) **Gouri Goareri Mahalla - 5 (Page 177)**

"Gur ka bachan sada abnasi

Nanak satgur sada dayal." (4-5-74)

(Guru Arjan Dev)

ਗੁਰੂੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ : ੫ ॥ (ਪੰਨਾ ੧੭੭)

“ਗੁਰ ਕਾ ਬਚਨੁ ਸਦਾ ਅਬਿਨਾਸੀ ॥ ਗੁਰ ਕੈ ਬਚਨਿ ਕਟੀ ਜਸ ਫਾਸੀ ॥

ਜਿਸੁ ਜਨ ਹੋਏ ਆਪਿ ਕ੍ਰਿਪਾਲ ॥ ਨਾਨਕ ਸਤਿਗੁਰ ਸਦਾ ਦਇਆਲ ॥” ॥੪॥੫॥੭੪॥

ii) **Central Theme :** We should always follow the Guru's Word or dictates as true and accept it, thus spending the life, accepting and obeying its dictates; so that with the help of this, we may enjoy the nectar of True Name. The Guru's Word is always supporting the poor and down-trodden, so that we can never be sent to hell. Instead by meditating on True Name through Guru's guidance, we could merge with the Lord.

O Nanak! The persons, blessed with Guru's Grace get Lord's benevolence also.

i) **Gouri Goareri Mahalla - 5 (Page 177)**

"Jin kita mati te' rata'n garb main ra'khia jin kar jatan.

Koh Nanak iss te' kitchh nahi, ra'khan harai ko salahi" (4-6-75)

(Guru Arjan Dev)

ਗੁਰੂੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ : ੫ ॥ (ਪੰਨਾ ੧੭੭) (I-c)

“ਜਿਨਿ ਕੀਤਾ ਮਾਟੀ ਤੇ ਰਤਨੁ ॥ ਗਰਭ ਮਹਿ ਰਾਖਿਆ ਜਿਨਿ ਕਰਿ ਜਤਨੁ ॥

ਕਹੁ ਨਾਨਕ ਇਸਤੇ ਕਿਛੁ ਨਾਹੀ ॥ ਰਾਖਨ ਹਾਰੇ ਕਉ ਸਾਲਾਹੀ ॥੪॥੬॥੭੫॥

ii) **Central Theme:** Man should try to remember the Lord, who hath bestowed so many favours, kindness and virtues on him and he should meditate on Him all the twenty four hours in all the postures including sitting and standing. Man should always recite the Lord's Praises who hath showered all His blessings, honour and respect on him. He hath made man intelligent, genius out of an illiterate person and favoured him with all His wealth of knowledge and worldly comforts.

O Nanak! The human being cannot achieve anything on his own, as everything is controlled by the Lord. (4-6-75).

i) **Gouri Goareri Mahalla - 5 (Page 177)**

"Tis ki saran nahi bhau' so'g, uste bahir kachhu' na hoag.

Koh Nanak so dhan vadhbhagi" (4-7-76)

(Guru Arjan Dev)

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ : ੫ ॥ (ਪੰਨਾ ੧੭੭) (I-a)

“ਤਿਸ ਕੀ ਸਰਣਿ ਨਾਹੀ ਭਉ ਸੋਗੁ ॥ ਉਸਤੇ ਬਾਹਰਿ ਕਛੁ ਨ ਹੋਗੁ ॥

ਜਾਕਉ ਰਾਮ ਨਾਮ ਲਿਵਲਾਗੀ ॥ ਕਹੁ ਨਾਨਕ ਸੋ ਪੈਨੁ ਵਡਭਾਗੀ ॥੪॥੭॥੭੬॥

ii) **Central Theme :** Man is always making efforts in this world, thinking that he could achieve something on his own, not realising that everything is in the Hands of the Lord Himself and his cleverness is of no use.

O my mind! Remember the True Name of the Lord, through the Guru's guidance, so that you may attain peace of mind.

O Nanak! We should always meditate on True Name of the Lord, by inculcating the love of the Lord in our hearts.

i) **Gouri Goareri Mahalla - 5 (Page 178)**

"Sunh ha'r katha uta'ri mae'l

Har simrat Nanak sukh pa'ya." (4-8-77)

(Guru Arjan Dev)

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ : ੫ ॥ (ਪੰਨਾ ੧੭੮) (I-b)

“ਸੁਣਿ ਹਰਿ ਕਥਾ ਉਤਾਰੀ ਮੇਲੁ ॥ ਮਹਾ ਪੁਨੀਤ ਭਏ ਸੁਖ ਗੋਲੁ ॥

ਹਰਿ ਸਿਮਰਤ ਨਾਨਕ ਸੁਖੁ ਪਾਇਆ ॥੪॥੮॥੭੮॥

ii) **Central Theme:** The persons, who have attained the company of holy saints through their great fortune, have developed love for the Lord. They, then have perceived the Lord within their innerself by accepting the Guru's guidance and washing off the filth of their sins.

O Nanak! Now we have rid ourselves of all our doubts and misgivings and have enjoyed perfect bliss by meditating on Lord's True Name.

i) **Gouri Goareri Mahalla - 5 (Page 178)**

"agle moi se pachhe' pare', jo utrai se bundh lak kharai.

Daas a'pnai ko deejai da'an,
kabhoo na visrai Nanak Naa'm." (5-9-78)

(Guru Arjan Dev)

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ : ੫ ॥ (ਪੰਨਾ ੧੭੮) (VII)

“ਅਗਲੇ ਮੁਏ ਸਿ ਪਾਛੇ ਪਰੇ ॥ ਜੋ ਉਬਰੇ ਸੇ ਬੰਧਿ ਲਕੁ ਖਰੇ ॥

ਦਾਸ ਅਪਨੇ ਕਉ ਦੀਜੈ ਦਾਨੁ ॥ ਕਬਹੂ ਨ ਵਿਸਰੈ ਨਾਨਕ ਨਾਮੁ ॥੫॥੯॥੭੮॥

ii) **Central Theme:** Man never thinks of his own death; and instead of learning something from those, who have died earlier, he gets involved more and more in the worldly things and worldly pleasures. Infact, Man due to his ego, feels that he is very capable and is responsible for everything. The fact however, lies in the truth that we perform those deeds or functions in which we are goaded by the Lord to do. The Lord is ever so great and beyond description.

O Nanak! We only have to seek His blessings so that we may be bestowed with True Name. (5-9-78)

i) **Gouri Goareri Mahalla - 5 (Page 178)**

"Anik jatan nahi ho'at chhutara, bahut sianap aagal bha'ra

Har har Naam jake' hirde vasai, dookh dard teh Nanak nasai."

(4-10-79)

(Guru Arjan Dev)

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ : ੫ ॥ (ਪੰਨਾ ੧੭੮)

“ਅਨਿਕ ਜਤਨ ਨਹੀ ਹੋਤ ਛੁਟਾਰਾ ॥ ਬਹੁਤ ਸਿਆਣਪ ਆਗਲ ਭਾਰਾ ॥

ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਾਕੇ ਹਿਰਦੈ ਵਸੈ ॥ ਦੁਖੁ ਦਰਦ ਤਿਹ ਨਾਨਕ ਨਸੈ ॥੪॥੧੦॥੭੯॥

ii) **Central Theme:** In this world, man has only one support, that of True Name, just as in a stormy ocean one looks upto a ship for protection and in darkness one has the lamp to look for light and guidance. So we should remember the True Name, but it could be attained through Guru's guidance provided the Lord's Grace is showered on us. Thus only we could attain True Name.

O Nanak! All our miseries and problems could be solved with the help of True Name.

i) **Gouri Goareri Mahalla - 5 (Page 179)**

"Bahu't darab kar ma'n na aghana

Nanak prabh agai ardas" (4-11-80)

(Guru Arjan Dev)

ਗੁਰੂੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ : ੫ ॥ (ਪੰਨਾ ੧੭੯) (VII)

“ਬਹੁਤ ਦਰਬੁ ਕਰਿ ਮਨੁ ਨ ਅਘਾਨਾ ॥ ਅਨਿਕ ਰੂਪ ਦੇਖਿ ਨਹੁ ਪਤੀਆਨਾ ॥

ਆਪਿ ਬਿਨਾਰੇ ਆਪਿ ਕਰੇ ਰਾਸਿ ॥ ਨਾਨਕ ਪ੍ਰਭ ਆਗੈ ਅਰਦਾਸਿ ॥” ॥੪॥੧੧॥੮੦॥

ii) **Central Theme:** Man does not understand the basic truth and keeps himself engrossed in worldly falsehood. For example, either he is busy in the love of his wife, and son or like a hired labourer he carries the load of others; or he is working as a labourer on someone else's field. Here nothing belongs to him, and he is the only messenger sent by the Lord as per His will, who should carry out the dictates of the Master. His salvation lies in remembering the True Name of the Lord.

O Nanak! Let us seek the Lord's blessings and Grace for inculcating True Name in our hearts as the rest is all worldly falsehood, having no real value. (4-11-80)

i) **Gouri Goareri Mahalla - 5 (Page 179)**

"Bo'h rung maya bo'h bidh paikhi, kalam kagaḍ sianap lekhi

Prabh kirpa te' sadh sung me'la" (1) (Pause-2) (12-81)

(Guru Arjan Dev)

ਗੁਰੂੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ : ੫ ॥ (ਪੰਨਾ ੧੭੯) (VI-a)

“ਬਹੁ ਰੰਗ ਮਾਇਆ ਬਹੁ ਬਿਧਿ ਪੈਖੀ ॥ ਕਲਮ ਕਾਗਦੁ ਸਿਆਨਪੁ ਲੇਖੀ ॥

ਜਾਕੈ ਹਰਿ ਧਨੁ ਸੋਈ ਸੁਰੇਲਾ ॥ ਪ੍ਰਭ ਕ੍ਰਿਪਾ ਤੇ ਸਾਧ ਸੰਗਿ ਮੇਲਾ” ॥੧॥੨॥੮੧॥

ii) **Central Theme:** Having seen all the worldly pleasures, comforts and dramas, it is realised that true bliss and peace of mind is not achieved anywhere. Just as a king may enjoy all the joys and comforts of life; or someone may ride horses or elephants, or someone may see all the theatrical performances, or someone goes

out for hunting like a king and so on so forth, but real happiness is available only in the company of saints which could be achieved only through the Lord's Grace. So one could sing the praises of the Lord, thus enjoying bliss, in the company of holy congregations. (12-81).

i) **Gouri Goareri Mahalla - 5 (Page 180)**

"Prani janeai eh ta'n me'ra, bo'har bo'har ohaoo laptera

Koh Nanak jis bhaie kirpal, Gur purai takai ka'tai jal" (4-13-82)

(Guru Arjan Dev)

ਗੁਰਿਕੀ ਗੁਆਚੇਰੀ ਮਹਲਾ : ੫ ॥ (ਪੰਨਾ ੧੮੦) (VII)

“ਪ੍ਰਾਣੀ ਜਾਣੈ ਇਹੁ ਤਨੁ ਮੇਰਾ ॥ ਬਹੁਰਿ ਬਹੁਰਿ ਉਆਹੁ ਲਪਟੇਰਾ ॥

ਕਹੁ ਨਾਨਕ ਜਿਸੁ ਭਏ ਕ੍ਰਿਪਾਲ ॥ ਗੁਰਿ ਪੂਰੈ ਤਾਕੇ ਕਾਟੇ ਜਾਲ ॥ ੪ ॥ ੧੩ ॥ ੮੨ ॥

ii) **Central Theme:** Man is engrossed so much in the worldly pleasures and enjoys the love and comforts of his son and wife and is completely engulfed by his family chores, thus feeling very happy. Infact, he shuns truth and takes poison as if it were sweet. he undergoes the sufferings of the cycle of births and deaths, not realising the nectar of True Name.

O Nanak! If he is favoured with the Guru's Grace, then the Lord enableth man to merge with Him by ridding him of his worldly bondage. (4-13-82).

i) **Gouri Goareri Mahalla - 5 (Page 180)**

"Tau kirpa te' ma'rag paiyai, Prabh kirpa te' Naa'm dhiaeci

eh kalyan Nanak kar jata" (4-14-83)

(Guru Arjan Dev)

ਗੁਰਿਕੀ ਗੁਆਚੇਰੀ ਮਹਲਾ : ੫ ॥ (ਪੰਨਾ ੧੮੦) (I-b)

“ਤਉ ਕਿਰਪਾ ਤੇ ਮਾਰਗੁ ਪਾਈਐ ॥ ਪ੍ਰਭ ਕਿਰਪਾ ਤੇ ਨਾਮੁ ਪਿਆਈਐ ॥

ਇਹੁ ਕਲਿਆਣੁ ਨਾਨਕ ਕਰਿ ਜਾਤਾ” ॥ ੪ ॥ ੧੪ ॥ ੮੩ ॥

ii) **Central Theme:** If we are favoured by the Lord's Grace,

we could engage ourselves in the service of the Lord, by ridding ourselves of our ego in the company of holy saints.

O Lord! If Thy Grace is showered on us, we may attain true religion by reading Guru's word and singing Lord's Praises.

O Lord! It is only through Thy love that our body and mind could be purified in the company of holy saints; and finally we may attain salvation through meditation of Thy True Name.

i) **Gouri Goareri Mahalla - 5 (Page 181)**

"Aan rasa jetai tai cha'khai, Nimakh na trisna teri lathai

a'anan ra's ka's lavai na laiee, koh Nanak Gur bhai hai sahaiee."

(4-15-84)

(Guru Arjan Dev)

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ : ੫ ॥ (ਪੰਨਾ ੧੮੧)

“ਆਨ ਰਸਾ ਜੇਤੇ ਤੈ ਚਾਖੇ ॥ ਨਿਮਖ ਨ ਤ੍ਰਿਸਨਾ ਤੇਰੀ ਲਾਥੇ ॥

ਆਨਨ ਰਸ ਕਸ ਲਵੈ ਨ ਲਾਈ ॥ ਕਹੁ ਨਾਨਕ ਗੁਰ ਭਏ ਹੋ ਸਹਾਈ” ॥੪॥੧੫॥੮੪॥

ii) **Central Theme:** O My Tongue! Forget about the worldly pleasures of the world of various tastes and try to taste the nectar of True name once, then you will find all other things as tasteless. If you were to remember the Lord and meditate on True Name in the company of holy saints for all the twenty-four hours, you will enjoy the true bliss of life by singing Lord's Praises in a state of wonder, and wonderful experience.

O Nanak! This nectar of True Name is attained by the person, favoured with the Lord's Grace only.(4-15-84).

i) **Gouri Goareri Mahalla - 5 (Page 181)**

"Ma'n mandir ta'n sa'ji bar, iss hi madhai basat apar

Kar kirpa jab milai sahai, koh Nanak Gur ke' vesa'hai" (4-16-85)

(Guru Arjan Dev)

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ : ੫ ॥ (ਪੰਨਾ ੧੮੧) (I-b)

“ਮਨੁ ਮੰਦਰੁ ਤਨੁ ਸਾਜੀ ਬਾਰਿ ॥ ਇਸਰੀ ਮਧੇ ਬਸਤੁ ਅਪਾਰ ॥

ਕਹੁ ਨਾਨਕ ਗੁਰ ਕੈ ਵੇਸਾਰਿ” ॥੪॥੧੬॥੮੫॥

ii) **Central Theme:** We take birth in this world so as to do the business of True Name but how could the Lord, the main banker trust our credentials and load us with the merchandise, without the recommendations of a mediator (intermediary) about our genuineness and guarantee our future dealings. (of paying back for this merchandise) If we were to dedicate our body and mind to the True Guru, by ridding ourselves of ego then we may unite with the Lord, and get a glimpse of Lord's Presence.

O Nanak! If we have faith on the Guru, then we will be able to attain this invaluable gem of True Name within ourselves through Guru's guidance.

i) **Gouri Goareri Mahalla - 5 (Page 181)**

"Raen dinis rahe' ik ranga, Prabh ko jane' sa'd hi sanga.

Parbrahm mohe' kirpa kijai,
Dhoor santan ki Nanak dijai." (4-17-86)

(Guru Arjan Dev)

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ : ੫ ॥ (ਪੰਨਾ ੧੮੧)

“ਰੈਣਿ ਦਿਨਸੁ ਰਹੈ ਇਕ ਰੰਗਾ ॥ ਪ੍ਰਭ ਕਉ ਜਾਣੈ ਸਦ ਹੀ ਸੰਗਾ ॥

ਪਾਰਬ੍ਰਹਮ ਮੋਹਿ ਕਿਰਪਾ ਕੀਜੈ ॥ ਪੂਰਿ ਸੰਤਨ ਕੀ ਨਾਨਕ ਦੀਜੈ” ॥੪॥੧੭॥੮੬॥

ii) **Central Theme:** The Guru-minded persons, engaged in the love of the Lord and remembrance of True Name, enjoy perfect bliss. They always follow the dictates of the Lord and never recognise any authority, other than that of the Lord. They have made Lord's love as the mainstay of their life.

O Nanak! We also beseech the Lord to grant us the boon of the dust of the lotus-feet of the holy saints.

i) **Gouri Goareri Mahalla - 5 (Page 181)**

"Tu' me'ra sa'kha tu hi me'ra meet, tu me'ra pritam tum sa'ng heet.

Satgur te' drivia ik e'kai, Nanak Das har har har te'kai" (4-18-87)

(Guru Arjan Dev)

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ : ੫ ॥ (ਪੰਨਾ ੧੮੧) (I-c)

“ਤੂੰ ਮੇਰਾ ਸਖਾ ਤੂੰ ਹੀ ਮੇਰਾ ਮੀਤੁ ॥ ਤੂੰ ਮੇਰਾ ਪ੍ਰੀਤਮੁ ਤੁਮ ਸੰਗਿ ਹੀਤੁ ॥

ਸਤਿਗੁਰ ਤੇ ਦ੍ਰਿੜਿਆ ਇਕੁ ਏਕੈ ॥ ਨਾਨਕ ਦਾਸ ਹਰਿ ਹਰਿ ਹਰਿ ਟੇਕੈ ॥ ੪ ॥ ੧੮ ॥ ੮੭ ॥

ii) **Central Theme:** O Lord! Thou art my friend and comrade, and I depend on Thee alone for my support, as my honour lies with Thy remembrance. Thou art the shining star (light) of my life, and my very existence. I am always happy to follow Thy will and dictates. O Nanak! I have the support of Thy True Name only, and I always remember Thee with my body and soul. (4-18-87).

i) **Gouri Goareri Mahalla - 5 (Page 182)**

"Biapat harkh so'g bisthar, biapat surg narak avtar.

Koh Nanak jin dhoo'r sant pa'iee,
ta'kai nikat na avai maiyee." (5-19-88)

(Guru Arjan Dev)

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ : ੫ ॥ (ਪੰਨਾ ੧੮੨) (VII)

“ਬਿਆਪਤ ਹਰਖ ਸੋਗ ਬਿਸਥਾਰ ॥ ਬਿਆਪਤ ਸੁਰਗ ਨਰਕ ਅਵਤਾਰ ॥

ਕਹੁ ਨਾਨਕ ਜਿਨਿ ਧੁਰਿ ਸੈਤ ਪਾਈ ॥ ਤਾਕੈ ਨਿਕਟਿ ਨ ਆਵੈ ਮਾਈ ॥ ੪ ॥ ੧੯ ॥ ੮੮ ॥

ii) **Central Theme:** The role of worldly veil of falsehood (Maya) and its influence is so powerful that it is engulfing everyone in its stride in one form or the other. For example, some one is engrossed in the thought of joy and sorrow; or in the thought of poverty and affluence; or in one's own greatness or aggrandisement or it has influenced everyone due to greed. It is only some Guru-minded persons, who remember the Lord, by taking the dust of the lotus-feet of holy saints; and are saved from this Maya and its bondage. The persons, who are immersed in the love of the Lord, are saved from the clutches of this Maya. (Falsehood)

O Nanak! Let us accept Lord's True Name and seek its support in the company of holy saints! (5-19-88)

i) **Gouri Goareri Mahalla - 5 (Page 182)**

"Nainoh neend pa'r drisht vikar, sarvan soi su'nn nind vichar

So jagai jis prabh kirpal,
e'h poonji sa'bat dhan maal." (1-Pause 2-20-89)

(Guru Arjan Dev)

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ : ੫ ॥ (ਪੰਨਾ ੧੮੨) (VII)

“ਨੈਨਹੁ ਨੀਦ ਪਰ ਦ੍ਰਿਸਟਿ ਵਿਕਾਰ ॥ ਸ੍ਰਵਣ ਸੋਏ ਸੁਣਿ ਨਿੰਦ ਵੀਚਾਰ ॥

ਸੋ ਜਾਗੈ ਜਿਸੁ ਪ੍ਰਭੁ ਕਿਰਪਾਲੁ ॥ ਇਹੁ ਪੁੰਜੀ ਸਾਬਤੁ ਧਨੁ ਮਾਲੁ” ॥੧॥ ਰਹਉ ਦੁਜਾ ॥੨੦॥ ੮੯ ॥

ii) **Central Theme:** Everybody in this world is engulfed in the charms of worldly falsehood (Maya) and all the five senses are ignorant of the difficult and unsafe conditions within the human body. For example, eyes are set on someone else's beauty or wealth; the ears are busy listening to slander of others (backbiting); the tongue is busy in sweet tastes and the mind is completely absorbed in the charm of falsehood (Maya). So that all the senses are busy enjoying vicious thoughts. No one is bothered about the robbing or looting going on within inside the body by the five vices (like sexual desires, anger) as if everyone is careless and unaware about the theft within one's body and soul. The only safe factor lies in the company of holy saints, as no other cleverness is of any avail. The person, who is favoured by Lord's Grace, is fully awake to the dangers inside and alive to the inner shortcomings. By immersing in the love of the Lord, through the company of holy saints, one could be successful in this life, else everyone is unaware of and ignorant of the inner vicious thoughts leading to the wasting of this life in fruitless efforts. (1-Pause 2-20-89).

i) **Gouri Goareri Mahalla - 5 (Page 182)**

"Ja kai va's khan sultan, jan kai va's hai sagal jahan

Koh Nanak me'ri su'ni ardas,
sant prasad moko na'am nivas." (4-21-90)

(Guru Arjan Dev)

ਗੁਰੂੜੀ ਗੁਆਚੇਰੀ ਮਹਲਾ : ੫ ॥ (ਪੰਨਾ ੧੮੨) (I-a)

“ਜਾਕੈ ਵਸਿ ਖਾਨ ਸੁਲਤਾਨ ॥ ਜਾਕੈ ਵਸਿ ਹੋ ਸਗਲ ਜਹਾਨ ॥

ਕਹੁ ਨਾਨਕ ਮੇਰੀ ਸੁਣੀ ਅਰਦਾਸਿ ॥ ਸੰਤ ਪ੍ਰਸਾਦਿ ਮੋਕੁਓ ਨਾਮ ਨਿਵਾਸਿ” ॥੪॥ ੨੧॥ ੯੦॥

ii) **Central Theme:** Let us pray and beseech the Lord, who is managing and controlling this Universe, so that He may help us in successfully completing all our tasks. The Lord helpeth us in dispelling all our ills and sufferings and everything becomes pleasant and nice provided we meditate on Lord's True Name.

O Nanak! Let us salute the holy saints in whose company we could attain True Name and finally unite with the Lord. (4-21-90)

i b) **Gouri Goareri Mahalla - 5 (Page 183)**

"Satgur darsan agan niwari, Satgur bhetat homain mari

mohe nirgun ko prabh kini daya, sadh sang Nanak Naa'm laiya."

(4-22-91)

(Guru Arjan Dev)

ਗੁਰੂੜੀ ਗੁਆਚੇਰੀ ਮਹਲਾ : ੫ ॥ (ਪੰਨਾ ੧੮੩) (II)

“ਸਤਿਗੁਰ ਦਰਸਨਿ ਅਗਨਿ ਨਿਵਾਰੀ ॥ ਸਤਿਗੁਰ ਭੇਟਤ ਹਉਮੈ ਮਾਰੀ ॥

ਮੋਹਿ ਨਿਰਗੁਣ ਕਉ ਪ੍ਰਭਿ ਕੀਨੀ ਦਇਆ ॥ ਸਾਧ ਸੰਗਿ ਨਾਨਕ ਨਾਮੁ ਲਇਆ” ॥੪॥ ੨੨॥ ੯੧॥

ii) **Central Theme :** Since the time, I have got the company of the True Guru, my mind is at peace and I have imbibed True Name in my heart. Now whatever I see and perceive around, I find it real and true (as opposed to the false world earlier) as now we sing the praises of the Lord in the company of holy saints. Now all our doubts, misgivings, and love of worldly pleasures (Maya) due to dual-mindedness have been dispensed with, being in the company of holy saints.

O Nanak! Now with the Grace of the Lord, we meditate on True Name in the Company of holy saints. (4-22-91).

i) **Gouri Goareri Mahalla - 5 (Page 183)**

"Sadh sa'ng japio bhagwant, Kewal Naam diyo Gur mant,

Koh Nanak jako ho kirpal, Tis jan ki sab pooran ghaal." (4-23-92)

(Guru Arjan Dev)

ਗੁਰਿੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ : ੫ ॥ (ਪੰਨਾ ੧੮੩) (II)

“ਸਾਧ ਸੰਗਿ ਜਪਿਓ ਭਗਵੰਤ ॥ ਕੇਵਲ ਨਾਮੁ ਦੀਉ ਗੁਰਿ ਮੰਤੁ ॥

ਕਹੁ ਨਾਨਕ ਜਾਕਉ ਹੋਹੁ ਕ੍ਰਿਪਾਲ ॥ ਤਿਸੁ ਜਨ ਕੀ ਸਭ ਪੂਰਨ ਘਾਲ ॥੪॥੨੩॥੯੨॥

ii) **Central Theme:** We are immersed in the True Name at the lotus-feet of the Guru, leaving our ego, since the time we have started meditating on True Name in the company of holy saints. Now we have overcome our own intelligence of small measure and all our ills and sufferings have come to an end and the Lord hath protected us.

O Nanak! The persons, who are favoured with the light of Lord's knowledge, through the Grace of the saints, are immersed in the love of the Lord and are always imbued with the Lord's True Name. (4-23-92).

i) **Gouri Goareri Mahalla - 5 (Page 183)**

"Bandhan tor' bolave Ram, ma'n mainh lagae saach dhian

Gur purai metia andhiara, Nanak ka prabh apar apar." (4-24-93)

(Guru Arjan Dev)

ਗੁਰਿੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ : ੫ ॥ (ਪੰਨਾ ੧੮੩) (II)

“ਬੰਧਨ ਤੋੜਿ ਬੋਲਾਵੈ ਰਾਮੁ ॥ ਮਨ ਮਹਿ ਲਾਗੈ ਸਾਚੁ ਧਿਆਨੁ ॥

ਗੁਰਿ ਪੂਰੈ ਮੋਟਿਆ ਅੰਧਿਆਰਾ ॥ ਨਾਨਕ ਕਾ ਪ੍ਰਭੁ ਅਪਰ ਅਪਾਰਾ ॥੪॥੨੪॥੯੩॥

ii) **Central Theme :** There is a need for the support and help of the Guru to cross this ocean of life successfully in this world, so that Man gets peace of mind by meditating on True Name in the company of the Guru. But this unity with the Guru is possible only with the Lord's Grace. Such a Guru-minded person has attained the Lord, the Master of all the worldly power and treasures.

Moreover his love dealings have become pure on attaining unity with the True Lord.

O Nanak! The Guru-minded persons, having dispelled their darkness of ignorance have realised the True Lord. (4-24-93).

i) **Gouri Goareri Mahalla - 5 (Page 184)**

"Jis ma'n vasai tarai jan soi, Ja ke' karam prapat hoi

Jiv jant te'ri sarnai Nanak Naam milai vadiayee." (4-25-94)

(Guru Arjan Dev)

ਗੁਰੂੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ : ੫ ॥ (ਪੰਨਾ ੧੮੪) (I-a)

“ਜਿਸੁ ਮਨਿ ਵਸੈ ਤਰੈ ਜਨੁ ਸੋਇ ॥ ਜਾਕੈ ਕਰਮਿ ਪਰਾਪਤਿ ਹੋਇ ॥

ਜੀਅ ਜੰਤ ਤੇਰੀ ਸਰਣਾਈ ॥ ਨਾਨਕ ਨਾਮੁ ਮਿਲੈ ਵਡਿਆਈ ॥੪॥੨੫॥੯੪॥

ii) **Central Theme :** O Lord! The person, who is pre-destined by the Lord's Will, due to his previous actions, and is fortunate enough to have a glimpse of the Lord, crosses this ocean of life successfully and his ills and sufferings come to an end. But the unity with such a Lord, who is beyond our comprehension, is possible only through the Guru's guidance. May the Lord grant us this boon, through His Grace, that we may always sing the praises of the Lord and get His approbation and acceptance!

i) **Gouri Goareri Mahalla - 5 (Page 184)**

"Jia jugat ja' kai hai haath, So simroh anath ko Nath.

Gur poorai rakhe' dai haath, Nanak parbhraham samrath." (4-26-95)

(Guru Arjan Dev)

ਗੁਰੂੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ : ੫ ॥ (ਪੰਨਾ ੧੮੪) (I-a)

“ਜੀਅ ਜੁਗਤਿ ਜਾਕੈ ਹੋ ਰਾਥ ॥ ਸੋ ਸਿਮਰਹੁ ਅਨਾਥ ਕੋ ਨਾਥੁ ॥

ਗੁਰਿ ਪੂਰੈ ਰਾਖੇ ਦੇ ਰਾਥ ॥ ਨਾਨਕ ਪਾਰਬ੍ਰਹਮ ਸਮਰਾਥ” ॥੪॥੨੬॥੯੫॥

ii) **Central Theme :** O Brother! Try to remember the Lord always, who is sustaining all the beings and hath maintained all the

lands and skies in their position, and by this means all our ills will be remedied. Infact, by remembering such a Lord, our sufferings are brought to an end in no time. We have been united with such a powerful Lord who hath protected us with His help.

i) **Gouri Goareri Mahalla - 5 (Page 184)**

"Gur parsad Na'am ma'n la'ga, janam janam ka so'ya ja'ga

jisai pra'pat tis Gur dei, Nanak birtha koi na hoi" (4-27-96)

(Guru Arjan Dev)

ਗੁਰੂਪ੍ਰਸਾਦਿ ਨਾਮਿ ਮਨੁ ਲਾਗਾ ॥ ਜਨਮ ਜਨਮ ਕਾ ਸੋਇਆ ਜਾਗਾ ॥

ਜਿਸਹਿ ਪਰਾਪਤਿ ਤਿਸੁ ਗੁਰੁ ਦੇਇ ॥ ਨਾਨਕ ਬਿਰਥਾ ਕੋਇ ਨ ਹੋਇ ॥੪॥੨੭॥੯੬॥

ii) **Central Theme :** Since the time, we have been favoured by the Grace of the Guru, our mind has been meditating on Lord's True Name. Now, with Guru's guidance, we sing the praises of the Lord, and have received all the comforts automatically. We have now merged with the Lord, realising the essence of True Name. The ocean of life, which was difficult to cross, has been successfully crossed now, but whosoever is pre-destined by Lord's Will attains the Lord finally.

O Nanak! The Lord hath bestowed the wealth of knowledge to those persons, who are pre-destined, and no one is turned away empty-handed from the Guru's place. (4-27-96)

i) **Gouri Goareri Mahalla - 5 (Page 185)**

"Ha'sat puneet hoi ta't ka'al, Binas jai'e maya janjal.

Aath pehar har har gu'nn gao,
koh Nanak hoan tis bal jao" (4-28-97)

(Guru Arjan Dev)

ਗੁਰੂੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ : ੫ ॥ (ਪੰਨਾ ੧੮੫)

"ਹਸਤ ਪੁਨੀਤ ਹੋਹਿ ਤਤਕਾਲ ॥ ਬਿਨਸਿ ਜਾਹਿ ਮਾਇਆ ਜੰਜਾਲ ॥

ਆਠ ਪਹਰ ਹਰਿ ਹਰਿ ਗੁਣ ਗਾਉ ॥ ਕਹੁ ਨਾਨਕ ਹਉ ਤਿਸੁ ਬਲਿ ਜਾਉ ॥੪॥੨੮॥੯੭॥

ii) **Central Theme** : When we remember the Lord meditating on True Name constantly, we get rid of the influence of worldly falsehood, as one always gets peace and tranquillity of mind by singing Lord's praises. There are many advantages of remembering the Lord like dispelling the fear of god of death, losing the effect of worldly falsehood (Maya) on us, and finally crossing this ocean of life successfully. But this privilege is given to the few Guru-minded persons, who are fortunate and pre-destined by the Lord's Will.

O Nanak! I offer myself as a sacrifice to those persons, who sing the praises of the Lord continuously. (4-28-97)

i) **Rag Gouri Goareri Mahalla - 5 Choupade Dupade' (Page 185)**

"Jo prae'oh soiee a'pna, jo taj chhodan tis sio ma'n rachna.

 dohan sirian ka khasam prabh soiee,
 jis mailai Nanak so mukta hoiee." (4-29-98)

(Guru Arjan Dev)

ਰਾਗੁ ਗਉੜੀ ਗੁਆਚੇਰੀ ਮਹਲਾ ੫ ਚਉਪਦੇ ਦੁਪਦੇ ॥ (ਪੰਨਾ ੧੮੫) (VII)
 ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

“ਜੋ ਪਰਾਇਓ ਸੋਈ ਅਪਨਾ ॥ ਜੋ ਤਜਿ ਛੋਡਨ ਤਿਸੁ ਸਿਉ ਮਨੁ ਰਚਨਾ ॥ ੧ ॥

 ਦੁਹਾ ਸਿਰਿਆ ਕਾ ਖਸਮੁ ਪ੍ਰਭੁ ਸੋਈ ॥ ਜਿਸੁ ਮੇਲੇ ਨਾਨਕ ਸੋ ਮੁਕਤਾ ਹੋਈ ॥ ੪ ॥ ੨੯ ॥ ੯੮ ॥

ii) **Central Theme** : Man always adopts the path, which takes him away from the Lord and loves only that job or function which is forbidden by the Guru. The Lord, infact, is our true Master in this world and hereafter. The person, bestowed by the Lord's Grace, is united by the Lord, with Himself; thus gaining salvation from this world. (4-29-98)

i) **Gouri Goareri Mahalla - 5 (Page 185)**

"Kaljug mein mil ayeai sanjog, jichar agya tichar bhoghain bhog.

 Koh Nanak jin pirio pamesar kar jania,
 Dhan sati dargeh parvania." (4-30-99)

ਗਉੜੀ ਗੁਆਚੇਰੀ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੧੮੫)

“ਕਲਿਜੁਗ ਮਹਿ ਮਿਲਿ ਆਏ ਸੰਜੋਗ ॥ ਜਿਸਰੁ ਆਗਿਆ ਤਿਚਰ ਭੋਗਹਿ ਭੋਗ ॥

 ਕਹੁ ਨਾਨਕ ਜਿਨਿ ਪ੍ਰਿਉ ਪਰਮੇਸਰੁ ਕਰਿ ਜਾ ਨਿਆ ॥ ਪੰਨੁ ਸਤੀ ਦਰਗਹ ਪਰਵਾਨਿਆ ॥ ੪ ॥ ੩੦ ॥ ੯੯ ॥

ii) **Central Theme :** Just as the woman, obeying the will of her spouse, enjoys peace and happiness but not by burning herself alongwith her spouse, at the time of death, as nothing could be achieved like this. Similarly the human being, who obeys the Lord's Will without any questions, finds honour and acceptance at the Lord's court. By burning herself alongwith the spouse due to obstinacy will not result in uniting a woman with her spouse, but instead will push her into the cycle of rebirths.

O Nanak! The person who attains the Lord is truly praiseworthy.

i) **Gouri Goareri Mahalla - 5 (Page 185)**

"Hum dhanwant bhagath sach Naeai,
Har gu'nn gaveh sahej subhai (Pause-1)

Koh Nanak jis mastak lekh likhaie',
so et khajanai lia ralae" (4-31-100)

(Guru Arjan Dev)

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ : ੫ ॥ (ਪੰਨਾ ੧੮੫) (I-c)

“ਹਮ ਧਨਵੰਤ ਭਾਗਠ ਸਚ ਨਾਇ ॥ ਹਰਿ ਗੁਣ ਗਾਵਹ ਸਹਜਿ ਸੁਭਾਇ ॥ ੧ ॥ ਰਹਾਉ ॥

ਕਹੁ ਨਾਨਕ ਜਿਸੁ ਮਸਤਕਿ ਲੇਖੁ ਲਿਖਾਇ ॥ ਸੁ ਏਤੁ ਪਜਾਨੈ ਲਇਆ ਰਲਾਇ ॥ ੪ ॥ ੩੧ ॥ ੧੦੦ ॥

ii) **Central Theme :** We are really fortunate and worthy persons, possessing the vast treasure of Guru's Word or Hymns called Gurbani. We now enjoy the bliss and joy of listening to this spiritual - Gurbani in the company of holy congregations. By using and sharing this wealth, one does not suffer loss, rather it increases in value.

O Nanak! This privilege of profiting from this Gurbani (Guru's word) is available to few fortunate Guru-minded persons alone.

O Nanak! The person, who is pre-destined by the Lord with good and virtuous actions, also joins the holy congregations, the company of saints, lovers of Gurbani. (Guru's word). (4-31-100).

i) **Gouri Goareri Mahalla - 5 (Page 186)**

"Da'r da'r martai jab janiai du'r, dar chuka dekhia bharpur

Koh Nanak Gur mantar chitar, sukh pavai sachai darbar (4-32-101)

(Guru Arjan Dev)

ਗੁਰਿੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ : ੫ ॥ (ਪੰਨਾ ੧੮੬) (II)

“ਡਰਿ ਡਰਿ ਮਰਤੇ ਜਬ ਜਾਨੀਐ ਦੁਰਿ ॥ ਡਰੁ ਚੁਕਾ ਦੇਖਿਆ ਭਰਪੁਰਿ ॥ ੧ ॥

ਕਹੁ ਨਾਨਕ ਗੁਰ ਮੰਤ੍ਰ ਚਿਤਾਰਿ ॥ ਸੁਖੁ ਪਾਵਹਿ ਸਾਰੇ ਦਰਬਾਰਿ” ॥੪॥੩੨॥੧੦੧॥

ii) **Central Theme :** We used to suffer from all sorts of worries, ills and afflictions including fear complex when we used to consider the Lord as far removed from us. But now there is bliss and joy all around, by perceiving the Lord close by, pervading all over and everywhere, and singing the praises of the Lord.

O Nanak! Let us by shedding our ego, worship the holy feet of the Guru and sing Lord's praises, so that we may enjoy eternal bliss of the soul. (4-32-101).

i) **Gouri Goareri Mahalla - 5 (Page 186)**

"Ja ka' me'et sajan hai samia, tis jan ko koho ka' ki kamia (1)

Ja ka sab kichh ta' ka hoi, Nanak ta' ko sada sukh hoi (4-33-102)

(Guru Arjan Dev)

ਜਾਕੀ ਸਾਜਨੁ ਹੈ ਸਮੀਆ ॥ ਤਿਸੁ ਜਨ ਕਉ ਕਹੁ ਕਾਕੀ ਕਮੀਆ ॥ ੧ ॥

“ਜਾਕਾ ਸਭੁ ਕਿਛੁ ਤਾਕਾ ਹੋਇ ॥ ਨਾਨਕ ਤਾਕਉ ਸਦਾ ਸੁਖੁ ਹੋਇ” ॥੪॥੩੩॥੧੦੨॥

ਜਾਕਾ ਸਭੁ ਕਿਛੁ ਤਾਕਾ ਹੋਇ ॥ ਨਾਨਕ ਤਾਕਉ ਸਦਾ ਸੁਖੁ ਹੋਇ” ॥੪॥੩੩॥੧੦੨॥

ii) **Central Theme :** The person, who pins his faith and hope on the Lord, does not suffer from any shortcomings. He rids himself of all ills, worries and sufferings or lack of knowledge. Whosoever tastes the nectar of True Name, and enjoys its bliss, finds all other worldly pleasures as tasteless and useless.

O Nanak! Let us, therefore, enjoy peace and prosperity by serving the Lord with devotion. (4-33-102)

i) **Gouri Goareri Mahalla - 5 (Page 186)**

"Jake' dukh sukh sam kar japai, Ta ko kara' kaha biapai.

Ja kai hirdai dio Gur Nama, koh Nanak ta' kai sagal nidhana."
(4-34-103)

(Guru Arjan Dev)

ਗੁਰਿੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ : ੫ ॥ (ਪੰਨਾ ੧੮੬) (VI-a)

“ਜਾਕੈ ਦੁਖ ਸੁਖ ਸਮ ਕਰਿ ਜਾਪੈ ॥ ਤਾਕਉ ਕਾੜਾ ਕਹਾ ਬਿਆਪੈ ॥ ੧ ॥

ਜਾਕੈ ਹਿਰਦੈ ਦੀਓ ਗੁਰਿ ਨਾਮਾ ॥ ਕਹੁ ਨਾਨਕ ਤਾਕੈ ਸਗਲ ਨਿਧਾਨਾ” ॥੪॥੩੪॥੧੦੩॥

ii) **Central Theme** : The person, who inculcates Lord's True Name in his heart, finds no difference in joy or sorrow and never worries about anything. The Guru-minded persons always enjoy a blissful life, obeying the Lord's Will and acting accordingly.

O Nanak! The person, who attains True Name, has received the biggest treasure on Earth and feels satisfied being united with the Lord.

i) **Gouri Goareri Mahalla - 5 (Page 186)**

"agam roop ka' ma'n meh thana, Gursasad kinai virilai ja'na. (1)

Harakh anant sog nahi bia', so ghar Gur Nanak ko dia'. (4-35-104)

(Guru Arjan Dev)

ਗੁਰਿੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ : ੫ ॥ (ਪੰਨਾ ੧੮੬)

“ਅਗਮ ਰੂਪ ਕਾ ਮਨ ਮਹਿ ਥਾਨਾ ॥ ਗੁਰਪ੍ਰਸਾਦਿ ਕਿਨੈ ਵਿਰਲੈ ਜਾਨਾ ॥ ੧ ॥

ਹਰਖ ਅਨੰਤ ਸੋਗ ਨਹੀ ਬੀਆ ॥ ਸੋ ਘਰੁ ਗੁਰਿ ਨਾਨਕ ਕਉ ਦੀਆ” ॥੪॥੩੨॥੧੦੧॥

ii) **Central Theme** : There are treasures of nectar of True name (tanks of nectar) in the company of holy saints but this nectar of True Name is not attained without good fortune. If the Guru's Grace is bestowed on us, then there are many means of uniting with the Lord in the company of holy congregations. There is perfect joy and bliss in these holy congregations and there is no possibility of any sufferings or ill-effects in these associations.

O Nanak! The Guru hath blessed me with these places of worship. (4-35-104).

i) **Gouri Goareri Mahalla - 5 (Page 186)**

"Kavan roop tera aradh'o, kavan jog kaya le' sadho.

tis hi gu'nin tinhi prabh jata,
jiski ma'n lai sukh da'ta" (1-Pause-2-36-105)

(Guru Arjan Dev)

ਗਉੜੀ ਗੁਆਚੇਰੀ ਮਹਲਾ : ੫ ॥ (ਪੰਨਾ ੧੮੬) (I-b)

“ਕਵਨ ਰੂਪ ਤੇਰਾ ਆਰਾਧਉ ॥ ਕਵਨ ਜੋਗ ਕਾਇਆ ਲੇ ਸਾਧਉ ॥ ੧ ॥

ਤਿਸਹੀ ਗੁਨੁ ਤਿਨ ਹੀ ਪ੍ਰਭ ਜਾਤਾ ॥
ਜਿਸਕੀ ਮਾਨਿ ਲੇਇ ਸੁਖ ਦਾਤਾ ॥” ॥ ੧ ॥ ਰਹਾਉ ਦੂਜਾ ॥ ੩੬ ॥ ੧੦੫ ॥

ii) **Central Theme :** O Lord! What are the means of meeting and uniting with Thee? What are the various modes of meditation, penance and what type of singing Thy praises could unite us with Thee? It is only through Thy Grace that we could meet Thee.

O Nanak! Whatever service pleaseth Thee is the right type of service and virtues which could be considered successful by Thee are worthwhile.

i) **Gouri Goareri Mahalla - 5 (Page 187)**

"aapan ta'n nahi ja ko garbha, raj milakh nahi apna darba.

Koh Nanak jo Gur bakhsh mila'ya,
tis ka sab kichh jis ka har Raiya" (4-37-106)

(Guru Arjan Dev)

ਗਉੜੀ ਗੁਆਚੇਰੀ ਮਹਲਾ : ੫ ॥ (ਪੰਨਾ ੧੮੭) (VII)

“ਆਪਨ ਤਨੁ ਨਹੀ ਜਾਕੋ ਗਰਬਾ ॥ ਰਾਜ ਮਿਲਖ ਨਹੀ ਆਪਨ ਦਰਬਾ ॥ ੧ ॥

ਕਹੁ ਨਾਨਕ ਜੋ ਗੁਰਿ ਬਖਸਿ ਮਿਲਾਇਆ ॥ ਤਿਸਕਾ ਸਭੁ ਕਿਛੁ ਜਿਸਕਾ ਹਰਿ ਰਾਇਆ ॥” ॥ ੪ ॥
੩੭ ॥ ੧੦੬ ॥

ii) **Central Theme :** Man is always proud of his worldly possessions like body, wealth, son, wife, gold, silver or mother, father

and friends, which are not really his own. All these things are a part of our worldly falsehood (Maya).

O Nanak! The only useful thing is True Name, by which Man has been favoured with through the association of the Guru, through whom, he has developed faith and confidence in the Lord. (4-37-106)

i) **Gouri Goareri Mahalla - 5 (Page 187)**

"Gur ke charan uper merai mathe, tan te dukh merai saglei la'thai

Gur sukh da'ta Gur kartar, jia pra'n Nanak Gu'r aadhar". (4-38-107)

(Guru Arjan Dev)

ਗੁਰੂਕੀ ਗੁਆਰੇਰੀ ਮਹਲਾ : ੫ ॥ (ਪੰਨਾ ੧੮੭) (II)

“ਗੁਰ ਕੇ ਚਰਣ ਉਪਰਿ ਮੇਰੇ ਮਾਥੇ ॥ ਤਾਤੇ ਦੁਖ ਮੇਰੇ ਸਗਲੇ ਲਾਥੇ ॥੧॥

ਗੁਰ ਸੁਖਦਾਤਾ ਗੁਰੁ ਕਰਤਾਰੁ ॥ ਜੀਅ ਪ੍ਰਾਣ ਨਾਨਕ ਗੁਰੁ ਆਧਾਰੁ ॥” ॥੪॥੩੮॥੧੦੭॥

ii) **Central Theme** : I offer myself as a sacrifice to the Guru, through whose Grace I have attained self realisation and have rid myself of my ego by embalming the dust of His' feet on my forehead. Now I love the teachings of the Guru and the Guru is my only support in life (4-38-107)

i) **Gouri Goareri Mahalla - 5 (Page 187)**

"Hai ma'n me'rai toon ta' ko a'he', ja kai u'nna kachhoo na'hai. (1)

Ja ki preet sada su'kh hoi, Nanak gavai Gur mil soi." (4-39-108)

(Guru Arjan Dev)

ਗੁਰੂਕੀ ਗੁਆਰੇਰੀ ਮਹਲਾ : ੫ ॥ (ਪੰਨਾ ੧੮੭) (I-c)

“ਹੇ ਮਨ ਮੇਰੇ ਤੂੰ ਤਾਕਉ ਆਹਿ ॥ ਜਾਕੈ ਉਣਾ ਕਛਹੁ ਨਾਹਿ ॥੧॥

ਜਾ ਕੀ ਪ੍ਰੀਤਿ ਸਦਾ ਸੁਖੁ ਹੋਇ ॥ ਨਾਨਕੁ ਗਾਵੈ ਗੁਰਮਿਲਿ ਸੋਇ ॥” ॥੪॥੩੯॥੧੦੮॥

ii) **Central Theme** : O my mind! Make the beloved Lord only as your friend who is limitless and so vast as to pervade everywhere. You should have faith and confidence in Him alone, and make Him as your mainstay as His love alone could give us

peace of mind.

O Nanak! We should always sing the praises of the Lord, with Guru's guidance.

i) **Gouri Mahalla - 5 (Page 187)**

"Meet karai soice hum maana, meet ke' kartab kusa'l sama'na

Hum da'sai tum thakur merai, maa'n mahat Nanak prabh terai."
(4-40-109)

(Guru Arjan Dev)

ਗਉੜੀ ਗੁਆਚੇਰੀ ਮਹਲਾ : ੫ ॥ (ਪੰਨਾ ੧੮੭) (I-a)

“ਮੀਤੁ ਕਰੈ ਸੋਈ ਹਮ ਮਾਨਾ ॥ ਮੀਤ ਕੇ ਕਰਤਬ ਕੁਸਲ ਸਮਾਨਾ ॥੧॥

ਹਮ ਦਾਸੋ ਤੁਮ ਠਾਕੁਰ ਮੇਰੇ ॥ ਮਾਨੁ ਮਹਤੁ ਨਾਨਕ ਪ੍ਰਭ ਤੇਰੇ ॥” ॥੪॥੪੦॥੧੦੯॥

ii) **Central Theme:** The Lord is our true friend, and we accept with pleasure whatever He bestoweth on us. I have the support of the Lord only.

O Lord! Our honour and prestige is all due to Thee and Thou knowest our inner feelings .

O Nanak! We have befriended the Lord through the Grace of the Guru. (4-40-109)

i) **Gouri Goareri Mahalla - 5 (Page 188)**

"Ja ko tu'm bhaye' samrath anga, ta ko kachh nahi kalanga

Koh Nanak main so Gur piaya,
Parbrahm pooran dekha'ya" (4-41-110)

(Guru Arjan Dev)

ਗਉੜੀ ਗੁਆਚੇਰੀ ਮਹਲਾ : ੫ ॥ (ਪੰਨਾ ੧੮੮) (I-c)

“ਜਾਕਉ ਤਮ ਭਏ ਸਮਰਥ ਅੰਗਾ ॥ ਤਾਕਉ ਕਛੁ ਨਾਹੀ ਕਾਲੰਗਾ ॥੧॥

ਕਹੁ ਨਾਨਕ ਮੈ ਸੋ ਗੁਰੁ ਪਾਇਆ ॥ ਪਾਰਬ੍ਰਹਮ ਪੂਰਨ ਦੇਖਾਇਆ ॥” ॥੪॥੪੧॥੧੧੦॥

ii) **Central Theme :** O Lord! I have only Thee as my support, and with Thy help there is no problem of any kind or botheration

and the Yama, the god of death, cannot harm us in any way.

O Nanak! I have found such a Guru, who has shown me the Lord, pervading every being.

i) **Gouri Goareri Mahalla - 5 (Page 188)**

"Dulab deh paiee vad bhaghi, Naam na. japeh te' atamghati

Koh Nanak Gur mantar drir'aya, kewal Naam rid mahe' samaiya".
(4-42-111)

(Guru Arjan Dev)

ਗੁਰੂੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ : ੫ ॥ (ਪੰਨਾ ੧੮੮)

“ਦੁਲਭ ਦੇਹ ਪਾਈ ਵਡਭਾਗੀ ॥ ਨਾਮੁ ਨ ਜਪਹਿ ਤੇ ਆਤਮਘਾਤੀ ॥੧॥

ਕਹੁ ਨਾਨਕ ਗੁਰਿ ਮੰਤ੍ਰ ਦ੍ਰਿੜਾਇਆ ॥ ਕੇਵਲ ਨਾਮੁ ਰਿਦ ਮਾਹਿ ਸਮਾਇਆ ॥” ॥੪॥੪੨॥੧੧੧॥

ii) **Central Theme:** The person, who does not meditate on True Name, spends his life in fruitless efforts and his action is as good as committing suicide. His life consisting of eating, drinking, laughing etc is of no use, like the dead body being decorated with ornaments, which is useless. Whosoever is favoured with Guru's message gets the boon of True Name.

O Nanak! The Guru has given us the message of Lord's True Name alone.

i) **Gouri Mahalla - 5 (Page 188)**

"Ka' ki maiee ka' ko baa'p, Naa'm dharik jhoothai sab sa'ak.

Koh Nanak Gur Kholai kapa't mukat bhaeai binsai bharam
thaa't" (4-43-112)

(Guru Arjan Dev)

ਗੁਰੂੜੀ ਮਹਲਾ : ੫ ॥ (ਪੰਨਾ ੧੮੮) (VII)

“ਕਾ ਕੀ ਮਾਈ ਕਾ ਕੋ ਬਾਪ ॥ ਨਾਮ ਧਾਰੀਕ ਝੂਠੇ ਸਭਿ ਸਾਕ ॥੧॥

ਕਹੁ ਨਾਨਕ ਗੁਰਿ ਖੋਲੇ ਕਪਾਟ ॥ ਮੁਕਤੁ ਭਏ ਬਿਨਸੇ ਝਮ ਥਾਟ ॥” ॥੪॥੪੩॥੧੧੨॥

ii) **Central Theme:** The human being is born in this world as per Lord's Will and all the relations like mother and father are linked

with him temporarily ordained by the Lord. So we should not wail or cry at some one's death as all men are born out of the same elements like air, water while the soul is immortal.

O Nanak! The Guru hath explained and clarified all the secrets of Nature and bestowed salvation on us.

i) **Gouri Mahalla - 5 (Page 188)**

"Wade' wa'de jo deese'h lo'g, tin ko biapai chinta rog.

Koh Nanak e'h ta't bichara,
bin har bhajan nahi chhutkara" (4-44-113)

(Guru Arjan Dev)

ਗਉੜੀ ਮਹਲਾ : ੫ ॥ (ਪੰਨਾ ੧੮੮) (VII)

“ਵਡੇ ਵਡੇ ਜੋ ਦੀਸਹਿ ਲੋਗ ॥ ਤਿਨ ਕਉ ਬਿਆਪੇ ਚਿੰਤਾ ਰੋਗ ॥ ੧ ॥

ਕਹੁ ਨਾਨਕ ਇਹੁ ਤਤੁ ਬੀਚਾਰਾ ॥ ਬਿਨੁ ਹਰਿ ਭਜਨ ਨਾਹੀ ਛੁਟਕਾਰਾ ॥” ॥੪॥੪੪॥੧੧੩॥

ii) **Central Theme:** The person, who has earned the love and affection of the Lord, is really great in this world. No body ever became great with the worldly possessions of Maya. If we were to ponder seriously we will find that no one could ever gain freedom from this worldly bondage (Maya) without meditating on True Name. (3-44-113)

i) **Gouri Mahalla - 5 (Page 188)**

"Poora marag poora isna'n, sab kichh poora hirdai Na'am.

Karanhar sad vasia hadura, koh Nanak mera satgur poora"(4-45-114)

(Guru Arjan Dev)

ਗਉੜੀ ਮਹਲਾ : ੫ ॥ (ਪੰਨਾ ੧੮੮) (I-b)

“ਪੂਰਾ ਮਾਰਗੁ ਪੂਰਾ ਇਸਨਾਨੁ ॥ ਸਭੁ ਕਿਛੁ ਪੂਰਾ ਹਿਰਦੈ ਨਾਮੁ ॥ ੧ ॥

ਕਰਣਹਾਰੁ ਸਦ ਵਸੈ ਹੰਦੁਰਾ ॥ ਕਹੁ ਨਾਨਕ ਮੇਰਾ ਸਤਿਗੁਰੁ ਪੂਰਾ ॥” ॥੪॥੪੫॥੧੧੪॥

ii) **Central Theme:** When we inculcate True Name in our hearts, everything becomes perfect. We have sought refuge at the Lord's lotus feet with which the mind is at peace now, and while

leading a house-holder's life, the mind is fully tuned to the Lord's love. By leading the path of the Lord in life, even the sinners cross this ocean of life successfully.

O Nanak! My True Guru is perfect, who hath given me a glance of the Lord closely and I have visualised, the Lord within me.

i) **Gouri Mahalla - 5 (Page 189)**

"sant ki dhoor mitai ag kot, sant parsad janam maran te' chhot. (1)

Koh Nanak ja ka poora karam, tis bhetai sadhu ke charan".

(4-46-115)

(Guru Arjan Dev)

ਗਉੜੀ ਮਹਲਾ : ੫ ॥ (ਪੰਨਾ ੧੮੯) (II)

“ਸੰਤ ਕੀ ਧੂਰਿ ਮਿਟੈ ਅਘ ਕੋਟ ॥ ਸੰਤ ਪ੍ਰਸਾਦਿ ਜਨਮ ਮਰਣ ਤੇ ਛੋਟ ॥੧॥

ਕਹੁ ਨਾਨਕ ਜਾਕਾ ਪੁਰਾ ਕਰਮ ॥ ਤਿਸੁ ਭੋਟੈ ਸਾਧੂ ਕੇ ਚਰਨ ॥” ॥੪॥੪੬॥੧੧੫॥

ii) **Central Theme:** When we receive the dust of the lotus-feet of the Guru-Saint, then all our sins are washed away. With the company of holy saints, we rid ourselves of our ego, and all the five enemies (vices like anger, greed etc.) are controlled.

O Nanak! This privilege of uniting with the Guru (holy saints) is offered to those persons who are fortunate and pre-distined by the Lord. (4-46-115)

i) **Gouri Mahalla - 5 (Page 189)**

"Har gu'nn japat kamal pargasai, har simrat tra's sabnasai

Koh Nanak so ja'n parwan, ja kai ridai vasai bha'gwan." (4-47-116)

(Guru Arjan Dev)

ਗਉੜੀ ਮਹਲਾ : ੫ ॥ (ਪੰਨਾ ੧੮੯) (I-b)

“ਹਰਿ ਗੁਣ ਜਪਤ ਕਮਲੁ ਪਰਗਾਸੈ ॥ ਹਰਿ ਸਿਮਰਤ ਤ੍ਰਾਸ ਸਭ ਨਾਸੈ ॥੧॥

ਕਹੁ ਨਾਨਕ ਸੋ ਜਨੁ ਪਰਵਾਨੁ ॥ ਜਾਕੈ ਰਿਦੈ ਵਸੈ ਭਗਵਾਨੁ” ॥੪॥੪੭॥੧੧੬॥

ii) **Central Theme:** By meditating on Lord's True Name and singing His Praises, our heart gets blossomed with joy, but this

treasure of True Name is attained by few fortunate ones who are predestined with this privilege by Lord's Will.

O Nanak! Then with Guru's Grace alone, one could remember the Lord in the company of holy saints, and such a Guru-minded person enjoys respect and honour everywhere.

i) **Gouri Mahalla - 5 (Page 189)**

"Ekas sio jaka ma'n ra'ta, visri tisai praiee tata'

Jiwan purakh milya, har Ra'iya, koh Nanak param pad pa'iya ".
(4-48-117)

(Guru Arjan Dev)

ਗਉੜੀ ਮਹਲਾ : ੫ ॥ (ਪੰਨਾ ੧੮੯) (I-b)

“ਏਕਸੁ ਸਿਉ ਜਾਕਾ ਮਨੁ ਰਾਤਾ ॥ ਵਿਸਰੀ ਤਿਸੈ ਪਰਾਈ ਤਾਤਾ ॥ ੧ ॥

ਜੀਵਨ ਪੁਰਖੁ ਮਿਲਿਆ ਹਰਿ ਰਾਇਆ ॥ ਕਹੁ ਨਾਨਕ ਪਰਮ ਪਦੁ ਪਾਇਆ” ॥੪॥੪੮॥੧੧੭॥

ii) **Central Theme:** The persons, whose mind is fully engrossed in the love of the Lord, see nothing else except the Lord all around, so that they are never shaken from their path. But this has been made possible through the Guru, who introduced us as traders with the banker, the Lord and established us as responsible persons with the main trader and we were given a chance for the real trade of True Name with which we were enabled to gain the perfect bliss and salvation. (4-48-117).

i) **Gouri Mahalla - 5 (Page 189)**

"Naa'm bhagat kai pran adhar, Namu dhan Namu beohar,

Koh Nanak jis poora bha'g, Naam sa'ng ta ka ma'n laag " (4-49-118)

(Guru Arjan Dev)

ਗਉੜੀ ਮਹਲਾ : ੫ ॥ (ਪੰਨਾ ੧੮੯) (I-b)

“ਨਾਮੁ ਭਗਤ ਕੈ ਪ੍ਰਾਨ ਅਧਾਰੁ ਨਾਮੋ ਧਨੁ ਨਾਮੋ ਬਿਉਹਾਰੁ ॥ ੧ ॥

ਕਹੁ ਨਾਨਕ ਜਿਸੁ ਪੂਰਾ ਭਾਗੁ ॥ ਨਾਮ ਸੰਗਿ ਤਾਕਾ ਮਨੁ ਲਾਗੁ” ॥੪॥੪੯॥੧੧੮॥

ii) **Central Theme:** The Guru-minded saintly persons, who

have attained the boon of True Name, have always pinned their faith on True Name as their support and they always deal with this merchandise during their lives. This wealth is attained by few Guru-minded persons through the Guru's Grace, who are fortunate enough and pre-destined by the Lord to receive True Name as a treasure.

O Nanak! The fortunate Guru-minded person is always immersed in True Name.

i) **Gouri Mahalla - 5 (Page 189)**

"Sant Prasad har Naam dhiaya, tab te dhavat man triptaya. (1)

dookh dard bharam bhav rasia, karanhar Nanak ma'n basia. "

(4-50-119)

(Guru Arjan Dev)

ਗਉੜੀ ਮਹਲਾ : ੫ ॥ (ਪੰਨਾ ੧੮੯) (I-b)

“ਸੰਤ ਪ੍ਰਸਾਦਿ ਹਰਿ ਨਾਮੁ ਧਿਆਇਆ ॥ ਤਬ ਤੇ ਧਾਵਤੁ ਮਨੁ ਤ੍ਰਿਪਤਾਇਆ ॥੧॥

ਦੂਖੁ ਦਰਦੁ ਭਰਮੁ ਭਉ ਨਸਿਆ ॥ ਕਰਣਹਾਰੁ ਨਾਨਕ ਮਨਿ ਬਸਿਆ ॥੪॥੫੦॥੧੧੯॥

ii) **Central Theme:** When I meditated on True Name of the Lord in the company of and the Grace of the holy saints, my restive mind became peaceful and full of concentration. Then I enjoyed the bliss of life in the state of equipoise, ridding myself of my ego, anxiety worry, and jealousy.

O Nanak! Now I have come to take refuge at the Lord's holy feet, leaving all other avenues of support and have realised the state of perfect bliss effortlessly.

i) **Gouri Mahalla - 5 (Page 190)**

"Kar ka'r tehal rasna gunn gao,
charan thakur kai mara'g dhavo. (1)

charan kamal thakur urdhar,
dulabh d.h Nanak nistar. " (4-51-120)

(Guru Arjan Dev)

ਗਉੜੀ ਮਹਲਾ : ੫ ॥ (ਪੰਨਾ ੧੯੦) (VI-a)

“ਕਰ ਕਰਿ ਟਹਲ ਰਸਨਾ ਗੁਣ ਗਾਵਉ ॥ ਚਰਨ ਠਾਕਰ ਕੈ ਮਾਰਗਿ ਧਾਵਉ ॥੧॥

ਚਰਨ ਕਮਲ ਠਾਕੁਰ ਉਰਿਧਾਰਿ ॥ ਦੁਲਭ ਦੇਹ ਨਾਨਕ ਨਿਸਤਾਰਿ ॥” ॥੪॥੫੧॥੧੨੦॥

ii) **Central Theme:** This human form of life is not easy to get and is the golden chance to unite with the Lord. During this life, one could cross this ocean of life successfully by meditating on True Name.

O Man! Try to serve the holy saints and listen to the praises of the Lord from them thus ridding yourself of the fear of rebirths and remember the Lord within your heart.

O Nanak! Thus we may be able to merge with the Lord, getting salvation in this life itself. (4-51-120)

i) **Gouri Mahalla - 5 (Page 199)**

"Ja ko apni kirpa dharai, so jan rasna Naam ucharai. (1)

ma'n ta'n mukh har Naa'm dayal,
Nanak tajiale awar janjal." (4-52-121)

(Guru Arjan Dev)

ਗਉੜੀ ਮਹਲਾ : ੫ ॥ (ਪੰਨਾ ੧੯੦)

“ਜਾਕਉ ਅਪਨੀ ਕਿਰਪਾ ਧਾਰੈ ॥ ਸੋ ਜਨੁ ਰਸਨਾ ਨਾਮੁ ਉਚਾਰੈ ॥੧॥

ਮਨਿ ਤਨਿ ਮੁਖਿ ਹਰਿ ਨਾਮੁ ਦਇਆਲ ॥
ਨਾਨਕ ਤਜੀ ਅਲੇ ਅਵਰਿ ਜੈਜਾਲ ॥” ॥੪॥੫੨॥੧੨੧॥

ii) **Central Theme:** The person, who is favoured with the Lord's Grace could concentrate, and meditate on True Name. All the fears, misgivings and whims of the person, favoured with meditation of True Name, are done away with. He then sings and listens to the praises of the Lord, by getting rid of the lure of worldly falsehood, (Maya) and Thus he unites with the Lord.

O Nanak! Let us remember True Name with devotion.

i) **Gouri Mahalla - 5 (Page 190)**

"Chha'd sianap boh chatra'iee, Gur poorai ki tek tikaiee. (1)

Koh Nanak Gur poorai pa'ya, ta te bahur na biapai maya." (4-53-122)

(Guru Arjan Dev)

ਗਉੜੀ ਮਹਲਾ : ੫ ॥ (ਪੰਨਾ ੧੯੦) (II)

“ਛਾਡਿ ਸਿਆਨਪ ਬਹੁ ਚਤੁਰਾਈ ॥ ਗੁਰ ਪੂਰੈ ਕੀ ਟੇਕ ਟਿਕਾਈ ॥੧॥

ਕਹੁ ਨਾਨਕ ਗੁਰੁ ਪੂਰਾ ਪਾਇਆ ॥ ਤਾਤੇ ਬਹੁਰਿ ਨ ਵਿਆਪੈ ਮਾਇਆ ॥੪॥੫੩॥੧੨੨॥

ii) **Central Theme:** We have experienced the state of bliss and joy since the time we have taken refuge at the Guru's lotus feet. Now all our ills and shortcomings have been removed by singing the Praises of the Lord. We have rid ourselves of the bondage of Maya (worldly falsehood) from the time we have enjoyed the company of the Guru; and the death-knot of the god of death is also removed.

O Nanak! The worldly veil of falsehood does not affect us when we get into the company of the Guru.

i) **Gouri Mahalla - 5 (Page 190)**

"Ra'kh lia Gur poorai aap, manmukh ko lago santap (1)

Gurpoorai jab kirpa kari, Bhanat Nanak meri poori pari" (4-54-123)

(Guru Arjan Dev)

ਗਉੜੀ ਮਹਲਾ : ੫ ॥ (ਪੰਨਾ ੧੯੦) (II)

“ਰਾਖਿ ਲੀਆ ਗੁਰਿ ਪੂਰੈ ਆਪਿ ॥ ਮਨਮੁਖ ਕਉ ਲਾਗੈ ਸੰਤਾਪੁ ॥੧॥

ਗੁਰਿ ਪੂਰੈ ਜਬ ਕਿਰਪਾ ਕਰੀ ॥ ਭਨਤਿ ਨਾਨਕ ਮੇਰੀ ਪੂਰੀ ਪਰੀ ॥੪॥੫੪॥੧੨੩॥

ii) **Central Theme:** If we remember the Lord in the company of the Guru, and with Guru's guidance. then we will be received with honour in the Lord's presence. With Guru's Grace all our wishes are also fulfilled so we should always take to the Guru's support.

O Nanak! All my wishes and desires were fulfilled when

the perfect Guru blessed me with His Grace. (4-54-123)

i) **Gouri Mahalla - 5 (Page 190)**

"Anik rasa' khai jaisai dhor, Moh ki jewari badhio chor (1)

Koh Nanak ja ko bhai ai dayala, sadh sung mil bhajeai Gopala".
(4-54-123)

(Guru Arjan Dev)

ਗਉੜੀ ਮਹਲਾ : ੫ ॥ (ਪੰਨਾ ੧੯੦)

“ਅਨਿਕ ਰਸਾ ਖਾਏ ਜੈਸੇ ਢੋਰ, ਮੋਹ ਕੀ ਜੇਵਰੀ ਬਾਧਿਓ ਚੋਰ ॥ ੧ ॥

ਕਹੁ ਨਾਨਕ ਜਾਕਉ ਭਏ ਦਇਆਲਾ ॥ ਸਾਧ ਸੰਗਿ ਮਿਲਿ ਭਜਹਿ ਗੋਪਾਲਾ ॥ ੪ ॥ ੫੫ ॥ ੧੨੩ ॥

ii) **Central Theme :** The human being without the company of holy saints, is like a dead body (without life) and without inculcating True Name, he is worse than animals, who also fill their bellies. The animal is very useful in so many ways (both while alive and after death) while man, without True Name, is totally useless.

O Nanak! If the Lord's Grace is bestowed on us, we may find peace and solace by remembering the Lord in the company of holy saints. (4-55-124)

i) **Gouri Mahalla - 5 (Page 191)**

"Kal kalesh Gur sabad nivarai, avan janh rahai sukh sarai (1)

Koh Nanak tis Gur balhari, jis bhetat gat bhaiee hamari".
(4-56-125)

(Guru Arjan Dev)

ਗਉੜੀ ਮਹਲਾ : ੫ ॥ (ਪੰਨਾ ੧੯੧) (II)

“ਕਲਿ ਕਲੇਸ ਗੁਰ ਸਬਦਿ ਨਿਵਾਰੇ ॥ ਆਵਣ ਜਾਣ ਰਹੇ ਸੁਖ ਸਾਰੇ ॥ ੧ ॥

ਕਹੁ ਨਾਨਕ ਤਿਸੁ ਗੁਰਿ ਬਲਿਹਾਰੀ ॥ ਜਿਸੁ ਭੇਟਤ ਗਤਿ ਭਈ ਹਮਾਰੀ ॥ ੪ ॥ ੫੬ ॥ ੧੨੫ ॥

ii) **Central Theme:** I have shed my fear complex of death in the pious company of the Guru as now I remember and meditate on the True Name of the Fearless Lord, and sing His Praises in the

company of holy saints. The Guru hath helped us with His personal support and enabled us to cross this ocean of life successfully, while we were almost drowning. Hence I offer myself as a sacrifice to the Guru who hath granted me salvation from this world, and enabled me to cross this ocean. (4-56-125)

i) **Gouri Mahalla - 5 (Page 191)**

"Sadh sang ta'ki sarni paroh, ma'n ta'n apna a'agai dharoh. (1)

tiseh prapat jis mastak bha'g,
koh Nanak ta'ki charni laag." (4-17-126)

(Guru Arjan Dev)

ਗਉੜੀ ਮਹਲਾ : ੫ ॥ (ਪੰਨਾ ੧੯੧)

“ਸਾਧ ਸੰਗਿ ਤਾਕੀ ਸਰਨੀ ਪਰਹੁ ॥ ਮਨੁ ਤਨੁ ਅਪਨਾ ਆਗੈ ਧਰਹੁ ॥ ੧ ॥

ਤਿਸਹਿ ਪਰਾਪਤਿ ਜਿਸੁ ਮਸਤਕਿ ਭਾਗੁ ॥ ਕਹੁ ਨਾਨਕ ਤਾਕੀ ਚਰਣੀ ਲਾਗੁ” ॥੪॥੧੭॥੧੨੬॥

ii) **Central Theme** : There is only one such means, the nectar of True Name, with which the fire and desire of worldly pleasures (Maya) could be quenched. So we should, in the company of holy saints, and with full self-surrender of the body and mind, meditate on the True Name of the Lord. This is the only wealth of True Name, which will accompany us to the next world, but this wealth is available and attained by few Guru-minded persons who are fortunate enough and pre-destined by the Lord's Will.

O Nanak! We should apply the dust of the lotus-feet of such saints on our foreheads and seek their association.

i) **Gouri Mahalla - 5 (Page 191)**

"Sooke harai kiai khin mahai, amrit drisht sanchi jiwai (1)

ichh puni poorai Gur milai, Nanak te jan suphal phalai." (4-58-127)

(Guru Arjan Dev)

ਗਉੜੀ ਮਹਲਾ : ੫ ॥ (ਪੰਨਾ ੧੯੧) (II)

“ਸੂਕੇ ਹਰੇ ਕੀਏ ਖਿਨ ਮਾਹੇ ॥ ਅੰਮ੍ਰਿਤ ਦ੍ਰਿਸ਼ਟਿ ਸੰਚਿ ਜੀਵਾਏ ॥ ੧ ॥

ਇਛ ਪੁਨੀ ਪੂਰੈ ਗੁਰ ਮਿਲੇ ॥ ਨਾਨਕ ਤੇ ਜਨ ਸੁਫਲ ਫਲੇ” ॥੪॥੫੮॥੧੨੭॥

ii) **Central Theme :** With Guru's Grace, even the unproductive dry leaves become ever green in no time. The perfect Guru hath blessed us with His favours and fulfilled all our desires by removing our fears and worries. So we should always seek the Guru's blessings.

O Nanak! The Guru-minded persons have always flourished with fruitful results, through Guru's Grace. (4-58-127)

i) **Gouri Mahalla - 5 (Page 191)**

"Ta'ap gayei pa'ice prabh sa'ant, sital bha'yai kini prabh da'at. (1)

dookh da'rd jum nair' na avai,
koh Nanak jo har gu'nn ga'vai." (4-59-128)

(Guru Arjan Dev)

ਗਉੜੀ ਮਹਲਾ : ੫ ॥ (ਪੰਨਾ ੧੯੧) (II)

“ਤਾਪ ਗਏ ਪਾਈ ਪ੍ਰਭਿ ਸਾਂਤਿ ॥ ਸੀਤਲ ਭਏ ਕੀਨੀ ਪ੍ਰਭ ਦਾਤਿ ॥ ੧ ॥

ਦੁਖੁ ਦਰਦੁ ਜਮੁ ਨੇੜਿ ਨ ਆਵੈ ॥ ਕਹੁ ਨਾਨਕੁ ਜੋ ਹਰਿ ਗੁਨੁ ਗਾਵੈ ॥ ੪ ॥ ੫੯ ॥ ੧੨੮ ॥

ii) **Central Theme :** Once the Lord blessed us with His Grace, all our sorrows and miseries came to an end, and our mind was set at peace. With the help of True Name and its meditation, we were united with the Lord, and our ills and sufferings were removed.

O Nanak! Whosoever sings the praises of the Lord, never comes across any problems, sorrow or fear of death. (4-59-128)

i) **Gouri Mahalla - 5 (Page 191)**

"Bhalle' dina's bhalle sanjog, jit bhetai parbrahm nir jog (1)

Koh Nanak bhalla' mera karam,
jit bhetai sadhu ke charan" (4-60-129)

(Guru Arjan Dev)

ਗਉੜੀ ਮਹਲਾ : ੫ ॥ (ਪੰਨਾ ੧੯੧) (II)

“ਭਲੇ ਦਿਨਸ ਭਲੇ ਸੰਜੋਗ ॥ ਜਿਤ ਭੇਟੇ ਪਾਰਬ੍ਰਹਮ ਨਿਰ ਜੋਗ ॥ ੧ ॥

ਕਹੁ ਨਾਨਕੁ ਭਲਾ ਮੇਰਾ ਕਰਮ ॥ ਜਿਤ ਭੇਟੇ ਸਾਧੁ ਕੇ ਚਰਨ ॥ ੪ ॥ ੬੦ ॥ ੧੨੯ ॥

ii) **Central Theme** : Blessed is the time, moment and hour of the day when I remember the Lord's true Name; and I sing Lord's praises with my tongue.

O Nanak! How fortunate was I to get the dust of the holy feet of the saint Guru, which helped me unite with the Lord!

i) **Gouri Mahalla - 5 (Page 192)**

"Gur ka sabad rakh ma'n mahai, Naam simar chinta sab jahai (1)

Sagal tiag gur sarni a'ya,
mitai andesai Nanak sukh pa'ya". (4-61-130)

(Guru Arjan Dev)

ਗਉੜੀ ਮਹਲਾ : ੫ ॥ (ਪੰਨਾ ੧੯੨) (II)

“ਗੁਰ ਕਾ ਸਬਦੁ ਰਾਖੁ ਮਨ ਮਾਹਿ ॥ ਨਾਮੁ ਸਿਮਰਿ ਚਿਤਾ ਸਭੁ ਜਾਹਿ ॥ ੧ ॥

ਸਗਲ ਤਿਆਗਿ ਗੁਰਸਰਣੀ ਆਇਆ ॥ ਮਿਟੇ ਅੰਦੇਸੇ ਨਾਨਕ ਸੁਖੁ ਪਾਇਆ” ॥ ੪ ॥ ੬੧ ॥ ੧੩੦ ॥

ii) **Central Theme** : Whosoever, ridding himself of his ego, embraces the holy feet of the Guru, attains the nectar of True Name, and enjoys the perfect bliss of life. Infact the Guru alone enables us to unite with the Lord besides whom there is no other power, controlling life and death. (4-61-130)

O Nanak! I have attained perfect bliss through His support.

i) **Gouri Bairagan Mahalla - 5 (Page 192)**

"Jis simirat dookh sub jaeai, Naa'm ratan vasai ma'n ae'ai. (1)

ra'v re'ha sarbat soami, Gu'nn gavai Nanak antar jami." (4-62-131)

(Guru Arjan Dev)

ਗਉੜੀ ਮਹਲਾ : ੫ ॥ (ਪੰਨਾ ੧੯੨) (I-a)

“ਜਿਸੁ ਸਿਮਰਤ ਦੁਖੁ ਸਭੁ ਜਾਇ ॥ ਨਾਮੁ ਰਤਨੁ ਵਸੈ ਮਨਿਆਇ ॥ ੧ ॥

ਰਵਿ ਰਹਿਆ ਸਰਬਤ ਸੁਆਮੀ ॥ ਗੁਣ ਗਾਵੈ ਨਾਨਕੁ ਅੰਤਰਜਾਮੀ” ॥ ੪ ॥ ੬੨ ॥ ੧੩੧ ॥

ii) **Central Theme** : O Man! Try to understand clearly that apart from the Lord there is no other power or force controlling this universe. So meditate on the Lord's True Name through the

Guru's guidance, as these hymns have been recited by the Guru Himself. The Lord is omni-present and abideth in every living being. We should always befriend such a Lord and sing His Praises. (4-62-131)

i) **Gouri Mahalla - 5 (Page 192)**

"Bhae' mein rachio sab sansa'ra, tis bhou nahi jis na'am adhara. (1)

ra'kh lai prabh ra'khanhara,
Koh Nanak kia jant vicha'ra" (4-63-132)

(Guru Arjan Dev)

ਗਉੜੀ ਮਹਲਾ : ੫ ॥ (ਪੰਨਾ ੧੯੨) (VII)

“ਭੈ ਮਹਿ ਰਚਿਓ ਸਭੁ ਸੰਸਾਰਾ ॥ ਤਿਸੁ ਭਉ ਨਾਹੀ ਜਿਸੁ ਨਾਮੁ ਅਧਾਰਾ ॥ ੧ ॥

ਰਾਖਿ ਲੇਇ ਪ੍ਰਭੁ ਰਾਖਨਹਾਰਾ ॥ ਕਹੁ ਨਾਨਕ ਕਿਆ ਜੰਤ ਵਿਚਾਰਾ” ॥੪॥੬੩॥੧੩੨॥

ii) **Central Theme :** The whole world is burning with the fire of worldly desires and passions, except the Guru-minded persons, who in the company of holy saints, are enjoying peace and tranquillity by meditating on True Name. The whole world suffers from the fear complex, but the persons, who have taken the support of True Name, enjoy perfect bliss.

O Nanak! They are not engulfed by the worldly veil of falsehood and enjoy peace and comforts according to Lord's Will, as it pleaseth, Him. (4-63-132).

i) **Gouri Mahalla - 5 (Page 192)**

"Tumri Kirpa te' japieai Na'o, Tumri kirpa te' darga'h tha'u. (1)

Karo' ardas a'pne satgur pa'as, Nanak naa'm milai sa'ch ra'as".
(4-64-133)

(Guru Arjan Dev)

ਗਉੜੀ ਮਹਲਾ : ੫ ॥ (ਪੰਨਾ ੧੯੨) (II)

“ਤੁਮਰੀ ਕ੍ਰਿਪਾ ਤੇ ਜਪੀਐ ਨਾਉ ॥ ਤੁਮਰੀ ਕ੍ਰਿਪਾ ਤੇ ਦਰਗਹ ਥਾਉ ॥ ੧ ॥

ਕਰਉ ਅਰਦਾਸਿ ਅਪਨੇ ਸਤਿਗੁਰ ਪਾਸਿ ॥ ਨਾਨਕ ਨਾਮੁ ਮਿਲੈ ਸਚੁ ਰਾਸਿ” ॥੪॥੬੪॥੧੩੩॥

ii) **Central Theme :** O Lord! We could be happy and enjoy peace, provided Thy Grace is showered on us. By meditating on True Name, we could receive honour and acceptance at Thy Court. We pray and seek Lord's blessings to grant us the boon of True Name, so that we could dispel our miseries, fear complex and doubts thus attaining peace and tranquillity of mind. (4-64-133)

i) **Gouri Mahalla - 5 (Page 192)**

"Kan bina jaise thothar tukha, Naam bihoon soonai se mukha'. (1)

Kar kirpa prabh apni daat, Nanak Naam japai din raat." (4-65-134)

(Guru Arjan Dev)

ਗਉੜੀ ਮਹਲਾ : ੫ ॥ (ਪੰਨਾ ੧੯੨) (II)

“ਕਣ ਬਿਨਾ ਜੈਸੇ ਥੋਥਰ ਤੁਖਾ ॥ ਨਾਮ ਬਿਹੂਨ ਸੁਨੇ ਸੇ ਮੁਖਾ ॥ ੧ ॥

ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭ ਅਪਨੀ ਦਾਤਿ ॥ ਨਾਨਕ ਨਾਮੁ ਜਪੈ ਦਿਨ ਰਾਤਿ” ॥੪॥ ੬੫॥ ੧੩੪ ॥

ii) **Central Theme :** The person, who is bereft of True Name and is busy with other activities, forgetful of the Lord's Name, is never successful in life. This body, without True Name is useless and devoid of any charm and is a curse, in fact this is because of our bad fortune that being forgetful of True Name, we get into the clutches of the god of death (Yama).

O Nanak! If the Lord is kind and bestoweth His Grace on us then we may remember and meditate on True Name day and night; and finally unite with Him.

i) **Gouri Mahalla - 5 (Page 193)**

"Tu' samrath tu hai me'ra soami, sabh kichh tu'm te tu antar jami. (1)

Kar kirpa deejai prabh da'an,
Nanak simrai Naa'm nidhan" (4-66-135)

(Guru Arjan Dev)

ਗਉੜੀ ਮਹਲਾ : ੫ ॥ (ਪੰਨਾ ੧੯੩) (I-c)

“ਤੂੰ ਸਮਰਥੁ ਤੂੰ ਹੈ ਮੇਰਾ ਸੁਆਮੀ ॥ ਸਭ ਕਿਛੁ ਤੁਮਤੇ ਤੂੰ ਅੰਤਰਜਾਮੀ ॥ ੧ ॥

ਕਰਿ ਕਿਰਪਾ ਦੀਜੈ ਪ੍ਰਭ ਦਾਨੁ ॥ ਨਾਨਕ ਸਿਮਰੈ ਨਾਮੁ ਨਿਧਾਨੁ” ॥੪॥ ੬੬॥ ੧੩੫ ॥

ii) **Central Theme** : O Lord! Whatever happens in the world, is all according to Thy Will, since Thou art all powerful and the whole world is created by Thee. We could cross this ocean of life successfully with Thy support, as all the comforts and pleasures spring from Thee alone.

O Lord! Pray grant us the treasure of Thy True Name, so that we could unite with Thee by meditating on it. (4-66-135).

i) **Gouri Mahalla - 5 (Page 193)**

"Ta' ka dara's payeeai va'dbhagee', ja ki Ram Naa'm liv la'gi. (1)

Kar kirpa prabh bino sunijai,
Das ki dhoor Nanak ko dijai." (4-67-136)

(Guru Arjan Dev)

ਗਉੜੀ ਮਹਲਾ : ੫ ॥ (ਪੰਨਾ ੧੯੩) (VI-b)

“ਤਾਕਾ ਦਰਸੁ ਪਾਈਐ ਵਡਭਾਗੀ ॥ ਜਾਕੀ ਰਾਮ ਨਾਮਿ ਲਿਵ ਲਾਗੀ ॥੧॥

ਕਰਿ ਕਿਰਪਾ ਪੁਭ ਬਿਨਉ ਸੁਨੀਜੈ ॥ ਦਾਸ ਕੀ ਧੁਰਿ ਨਾਨਕ ਕਉ ਦੀਜੈ ॥੪॥੬੭॥੧੩੬॥

ii) **Central Theme** : It is with great fortune that we may get the company of such Guru-minded persons, who are always immersed in the True Name of the Lord. The Guru-minded persons, who remain in complete unison with the Lord through the efficacy of True Name, never undergo any sufferings. Infact, we could also rid ourselves of our sufferings and afflictions in their company.

O Nanak! Let us pray to the Lord to grant us the dust of the lotus-feet of such persons so that we may also unite with Him. (4-67-136)

i) **Gouri Mahalla - 5 (Page 193)**

"Har simrat teri jaijai balai, sarab kalian vasai ma'n aie'. (1)

bikham sagar teiee jan tarai, Nanak ja'ko nadar karai" (4-68-137)

(Guru Arjan Dev)

ਗਉੜੀ ਮਹਲਾ : ੫ ॥ (ਪੰਨਾ ੧੯੩)

“ਹਰਿ ਸਿਮਰਤ ਤੇਰੀ ਜਾਇ ਬਲਾਇ ॥ ਸਰਬ ਕਲਿਆਣ ਵਸੈ ਮਨਿ ਆਇ ॥੧॥

ਬਿਖਮ ਸਾਗਰੁ ਤੇਈ ਜਨੁ ਤਰੇ ॥ ਨਾਨਕ ਜਾਕਉ ਨਦਰਿ ਕਰੇ ॥੪॥੬੮॥੧੩੭॥

ii) **Central Theme :** O Lord! Thy True Name is the treasure of all virtues and with this nectar of True Name we could cross this ocean of life successfully. So we should, leaving all other efforts, meditate on Lord's True Name. But this privilege is bestowed on few Guru-minded persons, who are blessed with the Lord's Grace.

i) **Gouri Mahalla - 5 (Page 193)**

"Hirdai charan kamal prabh dha'rai, Poorai satgur mil nista'rai. (1)

Nanak das har ki sarnai" (4-69-138)

(Guru Arjan Dev)

ਗੁਰੂੜੀ ਮਹਲਾ : ੫ ॥ (ਪੰਨਾ ੧੯੩) (I-c)

“ਹਿਰਦੈ ਚਰਨ ਕਮਲ ਪ੍ਰਭ ਧਾਰੈ ॥ ਪੂਰੈ ਸਤਿਗੁਰ ਮਿਲਿ ਨਿਸਤਾਰੈ ॥੧॥

ਜਤ ਕਤ ਦੇਖਉ ਤਤ ਰਹਿਆ ਸਮਾਇ ॥ ਨਾਨਕ ਦਾਸ ਹਰਿ ਕੀ ਸਰਣਾਇ ॥੪॥੬੯॥੧੩੮॥

ii) **Central Theme :** O Brother! Sing the praises of the Lord Gobind and in the company of holy congregations, meditate on the Lord's True Name. We should also join hands with the Guru-minded persons, who bear the insignia of True Name, and ridding ourselves of fear, whims meditate on True Name of the Lord, who pervadeth on all sides and is omni-present. (4-69-138)

i) **Gouri Mahalla - 5 (Page 193)**

"Gur ji ke darshan ko bal jawo. (1)

Sant dhoor pa'iyelai wad bhagi,
Nanak Gur bhetat har sio liv lagi" (4-70-139)

(Guru Arjan Dev)

ਗੁਰੂੜੀ ਮਹਲਾ : ੫ ॥ (ਪੰਨਾ ੧੯੩) (II)

“ਗੁਰ ਜੀ ਕੇ ਦਰਸਨ ਕਉ ਬਲਿ ਜਾਉ ॥ ਜਪਿ ਜਪਿ ਜੀਵਾ ਸਤਿਗੁਰ ਨਾਉ ॥੧॥

ਸੰਤ ਪੂਰਿ ਪਾਈਐ ਵਡਭਾਗੀ ॥ ਨਾਨਕ ਗੁਰ ਭੇਟਤ ਹਰਿ ਸਿਉ ਲਿਵ ਲਾਗੀ ॥੪॥੭੦॥੧੩੯॥

ii) **Central Theme :** I offer myself as a sacrifice to the Guru, who hath bestowed on me the gift of True Name. We should always seek the dust of the holy feet of the Guru, perceiving Him everywhere in our presence, but this privilege is available to few fortunate ones

only. We could merge with the Lord in the company of the Guru by serving Him.

O Nanak! I have united with the Lord through great devotion. (4-70-139)

i) **Gouri Mahalla - 5 (Page 194)**

"Karai duh Karam dikhavai hor,
Ram ki dargah ba'dha chor. (Pause 1)

antar sa'ch naa'm raas raa'ta, Nanak tis kirpal bidha'ta" (4-71-140)

(Guru Arjan Dev)

ਗਉੜੀ ਮਹਲਾ : ੫ ॥ (ਪੰਨਾ ੧੯੪) (VI-a)

“ਕਰੇ ਦੁਹ ਕਰਮ ਦਿਖਾਵੈ ਹੋਰੁ ॥ ਰਾਮ ਕੀ ਦਰਗਹ ਬਾਧਾ ਚੋਰੁ ॥ ੧ ॥ ਰਹਾਉ ॥

ਅੰਤਰਿ ਸਾਚਿ ਨਾਮਿ ਰਸਿ ਰਾਤਾ ॥ ਨਾਨਕ ਤਿਸੁ ਕਿਰਪਾਲੁ ਬਿਧਾਤਾ ॥ ੪ ॥ ੭੧ ॥ ੧੪੦ ॥

ii) **Central Theme :** The self-willed (faithless) person, who is giving sermons to others, with his cleverness shows within his mind, he is performing vicious deeds and very soon his true colour will be clear to the people. While the Guru-minded person who is immersed in the True Name of the Lord, is united with the Lord.

O Nanak ! The person imbued with the love of the Lord always gets His munificence through His Grace.

i) **Gouri Mahalla - 5 (Page 194)**

"Ram rang kade uttar na jai, gur poorā jis dai bujhaiai. (1)

Gur range se bhaeai nihaI,
koh Nanak Gur bhaeai hai dayal." (4-72-141)

(Guru Arjan Dev)

ਗਉੜੀ ਮਹਲਾ : ੫ ॥ (ਪੰਨਾ ੧੯੪) (II)

“ਰਾਮ ਰੰਗੁ ਕਦੇ ਉਤਰਿ ਨ ਜਾਇ ॥ ਗੁਰੁ ਪੂਰਾ ਜਿਸੁ ਦੇਇ ਬੁਝਾਇ ॥ ੧ ॥

ਕਹੁ ਨਾਨਕ ਗੁਰ ਭਏ ਹੈ ਦਇਆਲੁ ॥ ੪ ॥ ੭੨ ॥ ੧੪੧ ॥

ii) **Central Theme :** The person, who is immersed in the True

Name of the Lord and imbued with Lord's love, comes to understand the real thing, Nature's secrets, through Guru's Grace. Whosoever sings the Lord's praises in the company of holy saints, becomes pure of heart and true, being imbued with the devotion of the Lord. The effects of Maya (Worldly falsehood) are transitory and false and lead to miseries.

O Nanak! It is only those persons, bestowed with Guru's Grace who enjoy the bliss with the Lord's love and devotion. (4-72-141).

i) **Gouri Mahalla - 5 (Page 194)**

"Simrat soami kilvikh na'sai, sookh sahej anand nivasai. (1)

Koh Nanak ma'n bhayee parteet,
Nirmal jas pivai jan neet". (4-73-142)

(Guru Arjan Dev)

ਗੁਰੂਗੀ ਮਹਲਾ : ੫ ॥ (ਪੰਨਾ ੧੯੪) (III)

“ਸਿਮਰਤ ਸੁਆਮੀ ਕਿਲ ਵਿਖ ਨਾਸੈ ॥ ਸੁਖ ਸਹਜ ਆਨੰਦ ਨਿਵਾਸੈ ॥ ੧ ॥

ਕਹੁ ਨਾਨਕ ਮਨਿ ਭਈ ਪਰਤੀਤਿ ॥ ਨਿਰਮਲ ਜਸੁ ਪੀਵਹਿ ਜਨ ਨੀਤਿ” ॥੪॥ ੭੩ ॥੧੪੨॥

ii) **Central Theme:** The saints of the Lord, have the support of the Lord only, with whose meditation they have enjoyed bliss of life. They sing the praises of the Lord, but this has been possible through Guru's Grace. We should have confidence in Lord's love that it would bring peace and joy to us.

O Nanak! Now I have developed full faith and confidence in my Lord and now I partake of the Lord's worship, and sing His praises, thus enjoying perfect bliss of life.

i) **Gouri Mahalla - 5 (Page 194)**

"Har charni ja ka ma'n laga, dookh, dard, bhram taka bha'ga (1)

Naam raas sadh sa'ng khati,
koh Nanak prabh apda kati" (4-74-143)

(Guru Arjan Dev)

ਗਉੜੀ ਮਹਲਾ : ੫ ॥ (ਪੰਨਾ ੧੯੪) (III)

“ਹਰਿ ਚਰਣੀ ਜਾਕਾ ਮਨੁ ਲਾਗਾ ॥ ਦੁਖ ਏਕੋ ਦੁਖੁ ਤਾਕਾ ਭਾਗਾ ॥੧॥

ਨਾਮ ਰਾਸਿ ਸਾਧ ਸੰਗਿ ਖਾਟੀ ॥ ਕਰੁ ਨਾਨਕ ਪ੍ਰਭਿ ਅਪਦਾ ਕਾਟੀ ॥੪॥ ੭੪ ॥ ੧੪੩ ॥

ii) **Central Theme :** The persons, who have dealt in the merchandise of True Name, with the touch of Lord's lotus feet, (with His support) in life, have overcome all their problems, doubts, miseries and misgivings. They have, with the Grace of the Lord attained the fourth stage of 'Equipoise' and enjoyed perfect bliss.

O Nanak! Those persons who meditate on True Name in the company of holy congregations, have saved themselves from the torture of the cycle of rebirths.

i) **Gouri Mahalla - 5 (Page 194)**

"Har simrat sab mitaih kale's, charan kamal ma'n me'h parves. (1)

Kar kirpa prabh din dayala, Nanak dejai sadh rawa'la" (4-75-144)

(Guru Arjan Dev)

ਗਉੜੀ ਮਹਲਾ : ੫ ॥ (ਪੰਨਾ ੧੯੪) (III)

“ਹਰਿ ਸਿਮਰਤ ਸਭਿ ਮਿਟਹਿ ਕਲੇਸ ॥ ਚਰਣ ਕਮਲ ਮਨ ਮਹਿ ਪਰਵੇਸ ॥੧॥

ਕਰੁ ਨਾਨਕ ਗੁਰ ਭਏ ਹੋ ਦਇਆਲਾ ॥ ਨਾਨਕ ਈਜੈ ਸਾਧ ਰਵਾਲਾ ॥੪॥ ੭੫ ॥ ੧੪੪ ॥

i) **Central Theme:** We can rid ourselves of all our miseries by remembering the Lord, for which we should worship the lotus-feet of the Lord. Whosoever has partaken of the nectar of True Name enjoys bliss automatically. We should also in the company of holy saints, get rid of our sins and vices, and with Guru's Grace, we could enjoy peace and bliss by accepting the sanctity of the lotus feet of the saints.

i) **Gouri Mahalla - 5 (Page 194)**

"Jiska dia painai khai, tis siu a'las kiun banai mai. (1)

Koh Nanak hum loon harami,
bakhas leho prabh antar jami" (4-76-145)

(Guru Arjan Dev)

ਗਉੜੀ ਮਹਲਾ : ੫ ॥ (ਪੰਨਾ ੧੯੪) (VII)

“ਜਿਸਕਾ ਦੀਆ ਪੈਨੈ ਖਾਇ ॥ ਤਿਸੁ ਸਿਉ ਆਲਸੁ ਕਿਉ ਬਨੈ ਮਾਇ ॥ ੧ ॥

ਕਹੁ ਨਾਨਕ ਹਮ ਲੂਣ ਹਰਾਮੀ ॥ ਬਖਸਿ ਲੇਹੁ ਪ੍ਰਭ ਅੰਤਰਜਾਮੀ” ॥ ੪ ॥ ੭੬ ॥ ੧੪੫ ॥

ii) **Central Theme:** Man, forgetful of the Lord, is engulfed in the love of worldly pleasures (Maya) which does not befit him. He has totally forgotten the Lord, who has blessed him with so many comforts and luxuries; including food and clothing.

O Nanak! May the Lord bestow His blessings on us, though we have neglected His mercies and memory. (4-76-145)

i) **Gouri Mahalla - 5 (Page 195)**

"Prabh ke charan ma'n mahein dhia'n, sagal tirath majan isna'n. (1)

Koh Nanak sayee jan poorai, jina prapat sadhu dhoorai" (4-77-146)

(Guru Arjan Dev)

ਗਉੜੀ ਮਹਲਾ : ੫ ॥ (ਪੰਨਾ ੧੯੫) (V-a)

“ਪ੍ਰਭ ਕੇ ਚਰਨ ਮਨ ਮਾਹਿ ਧਿਆਨੁ ॥ ਸਗਲ ਤੀਰਥ ਮਜਨ ਇਸਨਾਨੁ ॥ ੧ ॥

ਕਹੁ ਨਾਨਕ ਸੇਈ ਜਨ ਪੂਰੇ ॥ ਜਿਨਾ ਪਰਾਪਤਿ ਸਾਧੂ ਧੂਰੇ” ॥ ੪ ॥ ੭੭ ॥ ੧੪੬ ॥

ii) **Central Theme:** This human being, ridding himself of his ego, should concentrate on the lotus-feet of the Lord, and meditate on True Name. Which is as good as bathing at all holy places. All my desires are thus fulfilled.

O Nanak! The persons, who serve the Lord by taking the dust of the lotus feet of the saints, in the holy company of saints, spend this life usefully and are accepted by the Lord for merger with Him.

i) **Gouri Mahalla - 5 (Page 195)**

"Kha'nda painda, mookar paeai, Tisno johai doot dharamrai. (1)

Parbraham teri sarnaie',
Bandhan kat tarai her naie'." (1) (Pause 2) (78-147)

(Guru Arjan Dev)

ਗਉੜੀ ਮਹਲਾ : ੫ ॥ (ਪੰਨਾ ੧੯੫) (VII)

“ਖਾਦਾ ਪੈਨਦਾ ਮੁਕਰਿ ਪਾਇ ॥ ਤਿਸਨੋ ਜੋਹਹਿ ਦੁਤ ਧਰਮਰਾਇ ॥੧॥

ਪਾਰਬ੍ਰਹਮ ਤੇਰੀ ਸਰਣਾਇ ॥ ਬੰਧਨ ਕਾਟਿ ਤਰੇ ਹਰਿ ਨਾਇ” ॥੧॥ ਰਹਾਉ ਦੂਜਾ ॥੮॥ ੧੪੭ ॥

ii) **Central Theme:** The human being is a thankless person, who forgets the Lord even, who hath bestowed on him this body and life apart from other comforts. Instead he is engrossed in worldly veil of falsehood (Maya) forgetting all the Lord's blessings. We have only one prayer to the Lord, that He may bestow on us the gift of True Name, ridding us of the bondage of worldly falsehood (Maya) We may thus cross this ocean of life successfully and unite with Him. (1-Pause-2-78-147)

i) **Gouri Mahalla - 5 (Page 195)**

"apnai lobh ko kino meet, sagal manorath mukat pa'd deet. (1)

Anik ba'r Nanak balihara, safal darsan Gobind hamara" (4-79-148)

(Guru Arjan Dev)

ਗਉੜੀ ਮਹਲਾ : ੫ ॥ (ਪੰਨਾ ੧੯੫) (I-a)

“ਅਪਨੇ ਲੋਭ ਕਉ ਕੀਨੋ ਮੀਤੁ ॥ ਸਗਲ ਮਨੋਰਥ ਮੁਕਤਿ ਪਦੁ ਦੀਤੁ ॥੧॥

ਅਨਿਕ ਬਾਰ ਨਾਨਕ ਬਲਿਹਾਰਾ ॥ ਸਫਲ ਦਰਸਨੁ ਗੋਬਿੰਦੁ ਹਮਾਰਾ” ॥੪॥ ੭੯ ॥ ੧੪੮ ॥

ii) **Central Theme:** Even though we may remember the Lord for our selfish motives, and befriend Him towards the success of some of our desires. He never shirks and is so kind and benevolent that He fulfils all our desires.

O Nanak! Let us offer ourselves for sacrifice to such a Lord, whose vision and glance leads to our success in life. (4-79-148)

i) **Gouri Mahalla - 5 (Page 195/96)**

"Kot bighan hirai khin mahai, Har har katha sadh sa'ng sunahai.(1)

Taj sab bharam bhajai parbrahm,
koh Nanak atal eh dharam." (4-80-149)

ਗਉੜੀ ਮਹਲਾ : ੫ ॥ (ਪੰਨਾ ੧੯੫) (I-b)

“ਕੋਟਿ ਬਿਘਨ ਹਿਰੇ ਖਿਨ ਮਾਹਿ ॥ ਹਰਿ ਹਰਿ ਕਥਾ ਸਾਧ ਸੰਗਿ ਸੁਨਾਹਿ ॥ ੧ ॥

ਤਜਿ ਸਭਿ ਭਰਮ ਭਜਿਓ ਪਾਰਬ੍ਰਹਮੁ ॥ ਕਹੁ ਨਾਨਕ ਅਟਲ ਇਹੁ ਧਰਮੁ” ॥੪॥੮੦॥੧੪੯॥

ii) **Central Theme:** We should only meditate on Lord's True Name leaving aside all other efforts as this will ensure our protection from all ills and sufferings with no use for any other magic or penance. The person, who remembers the Lord in the company of holy congregations, gets over his thirst for worldly desires, having attained the main treasure of the nectar of True Name.

O Nanak! This is the true religion or eternal truth of life.

i) **Gouri Mahalla - 5 (Page 196)**

"Kar kirpa bhetai gur soyee, tit bal rog na biapai koyee (1)

Maan moh khoai Gur bharam,
paikh Nanak pasrai parbrahm" (4-81-150)

(Guru Arjan Dev)

ਗਉੜੀ ਮਹਲਾ : ੫ ॥ (ਪੰਨਾ ੧੯੬) (II)

“ਕਰਿ ਕਿਰਪਾ ਭੇਟੇ ਗੁਰ ਸੋਈ ॥ ਤਿਤੁ ਬਲਿ ਰੋਗੁ ਨ ਬਿਆਪੈ ਕੋਈ ॥ ੧ ॥

ਮਾਨ ਮੋਹ ਖੋਏ ਗੁਰਿ ਭਰਮ ॥ ਪੇਖੁ ਨਾਨਕ ਪਸਰੇ ਪਾਰਬ੍ਰਹਮ” ॥੪॥੮੧॥੧੫੦॥

ii) **Central Theme:** When I came in contact with the perfect Guru, all my requirements were met and the Guru helped me in crossing this ocean of life successfully by ridding me of all my vices like ego, worldly love and attachment and other doubts. The Guru blessed me with honour and bestowed on me the sermon of True Name.

O Nanak! I have visualised the Lord everywhere and have now united with Him.

i) **Gouri Mahalla - 5 (Page 196)**

"bikhai Raj te' andhla bhari, Dukh lagai Ram Naa'm chitari (1)

Sada sada simro prabh soami, mil Nanak har antarjami" (4-82-151)

(Guru Arjan Dev)

ਗਉੜੀ ਮਹਲਾ : ੫ ॥ (ਪੰਨਾ ੧੯੬) (VII)

“ਬਿਖੈ ਰਾਜ ਤੇ ਅੰਧੁਲਾ ਭਾਰੀ ॥ ਦੁਖਿ ਲਾਗੈ ਰਾਮ ਨਾਮੁ ਚਿਤਾਰੀ ॥ ੧ ॥

ਸਦਾ ਸਦਾ ਸਿਮਰਉ ਪ੍ਰਭ ਸੁਆਮੀ ॥ ਮਿਲੁ ਨਾਨਕ ਹਰਿ ਅੰਤਰਜਾਮੀ ॥ ੪ ॥ ੮੨ ॥ ੧੫੧ ॥

ii) **Central Theme:** The person, who is engrossed in worldly pleasures and vices, has no set and fixed principles, and cannot be relied upon. The person, who is blind but remembers the Lord in distress is much better than the faithless person.

O Nanak! We should always remember the Lord so that we may unite with the Lord finally. (4-82-151)

i) **Gouri Mahalla - 5 (Page 196)**

"a'ath pehar sangi batwarai, kar kirpa prabh layei niwarai:(1)

ukat sianap iste kach nahe',
kar kirpa Nanak gu'nn gahai" (4-83-152)

(Guru Arjan Dev)

ਗਉੜੀ ਮਹਲਾ : ੫ ॥ (ਪੰਨਾ ੧੯੬)

“ਆਠ ਪਹਰ ਸੰਗੀ ਬਟਵਾਰੇ ॥ ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭਿ ਲਏ ਨਿਵਾਰੇ ॥ ੧ ॥

ਉਕਤਿ ਸਿਆਨਪ ਇਸਤੇ ਕਛੁ ਨਾਹਿ ॥ ਕਰਿ ਕਿਰਪਾ ਨਾਨਕ ਗੁਣ ਗਾਹਿ ॥” ॥ ੪ ॥ ੮੩ ॥ ੧੫੩ ॥

ii) **Central Theme:** The Lord hath saved us from the vicious circle of sexual desires and anger and enabled us to cross this burning ocean of life, through His Grace, in no time.

O Nanak! Man could escape from the clutches of worldly falsehood (Maya) with meditation of True Name, and attain salvation by singing the Lord's Praises. (4-83-152)

i) **Gouri Mahalla - 5 (Page 196)**

"Thati paicee har ko Na'am, Bichar sansar pooran sab ka'am. (1)

Prem bhagat bhaj Gunai nidhan,
Nanak dargeh paiceai ma'n" (4-84-153)

(Guru Arjan Dev)

ਗਉੜੀ ਮਹਲਾ : ੫ ॥ (ਪੰਨਾ ੧੯੬) (III)

“ਬਾਤੀ ਪਾਈ ਹਰਿ ਕੋ ਨਾਮ ॥ ਬਿਚਰੁ ਸੰਸਾਰ ਪੁਰਨ ਸਭਿ ਕਾਮ ॥ ੧ ॥

ਪ੍ਰੇਮ ਭਗਤਿ ਭਜੁ ਗੁਣੀ ਨਿਧਾਨੁ ॥ ਨਾਨਕ ਦਰਗਹ ਪਾਈਐ ਮਾਨੁ” ॥ ੪ ॥ ੮੪ ॥ ੧੫੩ ॥

ii) **Central Theme:** If we start our business in this world by using the capital of Lord's True Name, we will be greatly benefited and all our requirements will be met. But one has to be fortunate enough to be able to sing the Lord's praises. One gets honoured in the Lord's Court by meditating on True Name in the company of holy congregations.

O Nanak! Let us remember the Lord, the treasurer of all virtues, through love and devotion. (4-84-153)

i) **Gouri Mahalla - 5 (Page 196)**

"Jal thal mahial pooran har meet, bharam binsai gae'ai gunn neet (1)

maha gharib jan sadh anath, Nanak prabh rakhai de ha'ih"(4-85-154)

(Guru Arjan Dev)

ਗਉੜੀ ਮਹਲਾ : ੫ ॥ (ਪੰਨਾ ੧੯੬) (I-c)

“ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਪੁਰਨ ਹਰਿ ਮੀਤ ॥ ਭ੍ਰਮ ਬਿਨਸੈ ਗਾਏ ਗੁਣ ਨੀਤ ॥ ੧ ॥

ਮਹਾ ਗਰੀਬ ਜਨ ਸਾਧ ਅਨਾਥ ॥ ਨਾਨਕ ਪ੍ਰਭਿ ਰਾਖੇ ਦੇ ਹਾਥ” ॥ ੪ ॥ ੮੫ ॥ ੧੫੪ ॥

ii) **Central Theme:** We have the support of the Lord alone, who pervadeth everywhere in the universe. We have got rid of all our fears, worries and miseries by seeking refuge at the lotus-feet of the Lord. We always depend on the Grace of the Lord, who hath protected us with His support.

O Nanak! We were the poor and humble servants of the Guru, and the Lord helped us always. (4-85-154)

i) **Gouri Mahalla - 5 (Page 197)**

"Har har Naam majan kar soochai, kot grahn pu'nn phal moochai (1)

Kar kirpa prabh kino apna, Nanak jap japai har japna" (4-86-155)

(Guru Arjan Dev)

ਗਉੜੀ ਮਹਲਾ : ੫ ॥ (ਪੰਨਾ ੧੯੭) (III)

“ਹਰਿ ਹਰਿ ਨਾਮਿ ਮਜਨੁ ਕਰਿ ਸੂਚੇ ॥ ਕੋਟਿ ਗ੍ਰਹਣ ਪੁੰਨ ਫਲ ਮੂਚੇ ॥ ੧ ॥ ਰਹਾਉ ॥

ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭਿ ਕੀਨੋ ਅਪਨਾ ॥ ਨਾਨਕ ਜਾਪੁ ਜਪੇ ਹਰਿ ਜਪਨਾ” ॥੪॥ ੮੬॥ ੧੫੫॥

ii) **Central Theme:** Some people give alms at certain occasions like solar eclipse while I have purified myself by imbibing True Name of the Lord. This is equivalent to crores of good deeds like alms giving. Now I have cast away all my sins by meditating on True Name in the company of holy saints.

O Nanak! The Lord hath bestowed on me the gift of True Name through His Grace and I have rid myself of the worldly falsehood. (Maya)

i) **Gour'i Mahalla - 5 (Page 197)**

"Pa'u sa'rnaiee jin har ja'tai, ma'n ta'n sital charan har ra'tai. (1)

Mee't sajan sakha prabh e'k,
Naa'm soami ka Nanak te'k." (4-87-156)

(Guru Arjan Dev)

ਗਉੜੀ ਮਹਲਾ ੫ (ਪੰਨਾ ੧੯੭) (III)

“ਪਉ ਸਰਣਾਈ ਜਿਨਿ ਹਰਿ ਜਾਤੇ ॥ ਮਨੁ ਤਨੁ ਸੀਤਲੁ ਚਰਣ ਹਰਿ ਰਾਤੇ ॥ ੧ ॥

ਮੀਤੁ ਸਾਜਨੁ ਸਖਾ ਪ੍ਰਭੁ ਏਕ ॥ ਨਾਮੁ ਸੁਆਮੀ ਕਾ ਨਾਨਕ ਟੇਕ ॥੪॥ ੮੭॥ ੧੫੬॥”

ii) **Central Theme :** The Lord's True Name is our friend, comrade and colleague and we should pin our hopes only on True Name which brings solace to the body and mind! It is through the efficacy of True Name alone that all our desires and aims are fulfilled.

O Nanak ! The Lord is our only friend, and we seek the support of the True Name at all times. (4-87-156)

i) **Gour'i Mahalla - 5 (Page 197)**

"Bahir rakhio ridai small, Ghar aiya Govind lai na'al. (1)

Charan kamal hirdai meh jaap,
Nanak paikh jivai partap." (4-88-157)

(Guru Arjan Dev)

ਗਉੜੀ ਮਹਲਾ ੫ (ਪੰਨਾ ੧੯੭) (VI-a)

“ਬਾਹਰਿ ਰਾਖਿਓ ਰਿਦੈ ਸਮਾਲਿ ॥ ਘਰਿ ਆਏ ਗੋਵਿੰਦੁ ਲੈ ਨਾਲਿ ॥ ੧ ॥

ਚਰਣ ਕਮਲ ਹਿਰਦੇ ਮਹਿ ਜਾਪੁ ॥ ਨਾਨਕੁ ਪੇਖਿ ਜੀਵੈ ਪਰਤਾਪੁ ॥ ੪ ॥ ੮੮ ॥ ੧੫੭ ॥”

ii) **Central Theme :** The Lord always abideth in the Company of holy saints, as their body and mind is totally immersed and imbued with His love. The Guru-minded persons, or saints, cross this ocean of life successfully, with the Guru's Grace.

O Nanak ! We should always concentrate on the lotus-feet of the Lord, as our greatness and honour depends on reciting Lord's True Name. (4-88-157)

i) **Gour'i Mahalla - 5 (Page 197)**

"Dhan eh tha'an Govind gu'nn gaiai,
Kusal khe'm prabh aap basai. (1)

Jeh ja'ieai teh naal me'ra soami,
Nanak ko milia antar jami. (4-89-158)

(Guru Arjan Dev)

ਗਉੜੀ ਮਹਲਾ ੫ (ਪੰਨਾ ੧੯੭) (III)

“ਪੈਨੁ ਇਹੁ ਥਾਨੁ ਗੋਵਿੰਦ ਗੁਣ ਗਾਏ ॥ ਕੁਸਲ ਖੇਮ ਪ੍ਰਭਿ ਆਪਿ ਬਸਾਏ ॥ ੧ ॥ ਰਹਾਉ ॥

ਜਹ ਜਾਈਐ ਤਹ ਨਾਲਿ ਮੇਰਾ ਸੁਆਮੀ ॥ ਨਾਨਕ ਕਉ ਮਿਲਿਆ ਅੰਤਰ ਜਾਮੀ ॥ ੪ ॥ ੮੯ ॥ ੧੫੮ ॥”

ii) **Central Theme :** Wherever the Lord's True Name is being recited there is always joy and bliss, while there is misery and affliction where the True Name is not being repeated. The place, where True Name is being remembered; is a worthy place of great respect. The Lord's True-Name is attained by few fortunate persons, through the Company of holy congregations.

O Nanak ! Wherever I go, My Master is always beside me and I have attained the Lord through the Grace of holy congregations. (4-89-158)

i) **Gour'i Mahalla - 5 (Page 197)**

"jo' Pra'ni Gobind Dhiavai, par'ia unpar'ia paramga't pawai.

Koh Nanak ja ke pooran bhaag,
Har charni ta ka ma'n laa'g. (4-90-159)

(Guru Arjan Dev)

ਗਉੜੀ ਮਹਲਾ ੫ (ਪੰਨਾ ੧੯੭) (I-b)

“ਜੋ ਪ੍ਰਾਣੀ ਗੋਵਿੰਦੁ ਧਿਆਵੈ ॥ ਪੜਿਆ ਅਨੁ ਪੜਿਆ ਪਰਮ ਗਤਿ ਪਾਵੈ ॥੧॥

ਕਹੁ ਨਾਨਕ ਜਾਕੇ ਪੂਰਨ ਭਾਗ ॥ ਹਰਿ ਚਰਣੀ ਤਾਕਾ ਮਨੁ ਲਾਗ ॥੪॥੯੦॥੧੫੯॥”

ii) **Central Theme :** The birth, and life of the person, who remembers the Lord, accepting Lord's Will as supreme, is really useful, fruitful and worthwhile.

O Nanak ! He has visualised and perceived the Lord's Presence in everything and everywhere as his mind is immersed in the love of the Lord's lotus-feet.

i) **Gour'i Mahalla - 5 (Page 198)**

"Harke' das siun sa'kat nahi sung,
Oh bikhee os Ram ko rung. (Pause-1)

Nanak Ram Na'am jap cheet,
simar soami har sa me'et." (4-91-160)

(Guru Arjan Dev)

ਗਉੜੀ ਮਹਲਾ ੫ (ਪੰਨਾ ੧੯੮) (VII-a)

“ਹਰਿ ਕੇ ਦਾਸ ਸਿਉ ਸਾਕਤ ਨਹੀ ਸੰਗੁ ॥ ਓਹੁ ਬਿਖਈ ਓਸੁ ਰਾਮ ਕੇ ਰੰਗੁ ॥੧॥੧੬੦॥

ਨਾਨਕ ਰਾਮ ਨਾਮੁ ਜਪਿ ਚੀਤ ॥ ਸਿਮਰਿ ਸੁਆਮੀ ਹਰਿ ਸਾ ਮੀਤ ॥੪॥੯੧॥੧੬੦॥”

ii) **Central Theme :** There is no meeting ground between the saints and the worldly people, as these people are running after worldly pleasures, provided by worldly falsehood (Maya) and the saints are busy in remembering the Lord, reciting His Name. O Nanak ! Our True friend is the Lord, whom we should always serve and remember. (4-91-160)

i) **Gour'i Mahalla - 5 (Page 198)**

"Sa mat nirmal kehiait dhir, Ram rasian piwat bir. (1)

Prem bhagat ratai Gopal, Nanak jachai sadh rawa'1."(4-92-161)

(Guru Arjan Dev)

ਗਉੜੀ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੧੯੮)

“ਸਾ ਮਤਿ ਨਿਰਮਲ ਕਹੀਅਤ ਧੀਰ ॥ ਰਾਮ ਰਸਾਇਣ ਪੀਵਤ ਬੀਰ ॥੧॥

ਪ੍ਰੇਮ ਭਗਤਿ ਰਾਤੇ ਗੋਪਾਲ ॥ ਨਾਨਕ ਜਾਚੈ ਸਾਧ ਰਵਾਲ ॥੪॥੯੨॥੧੬੧॥”

ii) **Central Theme :** The True Name of the Lord is such a nectar that by partaking this nectar of True Name, all our miseries come to an end. We should associate with holy congregations so that our vices may be cast away, and we may unite with the Lord.

O Nanak ! I would seek the dust of the lotus feet of holy saints.

i) **Gour'i Mahalla - 5 (Page 198)**

"Aisi preet Govind siun lagi, mail laiye pooran wad bha'gi. (Pause-1)

Bisar nehi ik til da'tar, Nanak ke prabh pra'n adhar."(4-93-162)

(Guru Arjan Dev)

ii) **Central Theme :** The saints, whom the Lord hath united with Himself, are really fortunate. The love of the saint for the True Lord is as great as that of the woman for her spouse, or of a mother for the son, or of a greedy person for wealth. O Lord ! Pray grant me this boon that I may not forget Thee for a moment even. (4-93-162)

i) **Gaur'i Mahalla-5 (Page 198)**

"Ram rasain jo ja'n ghidhai,
Charan kamal prem bhagti bidhai. (Pause-1)

Koh Nanak sa kathni sa'ar,
ma'an lait jis sirjan ha'ar." (4-94-163)

(Guru Arjan Dev)

ਗਉੜੀ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੧੯੮) (VI-a)

“ਰਾਮ ਰਸਾਇਨਿ ਜੋ ਜਨੁ ਗੀਏ ॥ ਚਰਨ ਕਮਲ ਪ੍ਰੇਮ ਭਗਤੀ ਬੀਏ ॥ ੧ ॥ ਰਹਾਉ ॥

ਕਹੁ ਨਾਨਕ ਸਾ ਕਥਨੀ ਸਾਰੁ ॥ ਮਾਨਿ ਲੇਤੁ ਜਿਸ ਸਿਰਜਨ ਹਾਰੁ ॥ ੪ ॥ ੯੪ ॥ ੧੯੩ ॥”

ii) **Central Theme :** The persons, who are completely immersed in Lord's worship, receive honour and recognition at the Lord's Court by meditating on True Name. The Lord pervadeth everywhere and is always beside us. The saints are worth remembering and are considered great in this world as their writ runs with the Lord.

O Nanak ! The Lord even does not reject and accepteth what the saints say. (4-94-163)

i) **Gour'i Mahalla-5 (Page 198)**

"Nit prati na'van Ram sar kijai,
jhol maha ra's har Amrit peejai. (Pause-1)

Jisai prapat har charan nidhan,
Nanak da'ss tisai kur'ban." (4-95-164)

(Guru Arjan)

ਗਉੜੀ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੧੯੮) (VI-a)

“ਨਿਤ ਪ੍ਰਤਿ ਨਾਵਣੁ ਰਾਮ ਸਰਿ ਕੀਜੈ ॥ ਝੋਲਿ ਮਹਾ ਰਸੁ ਹਰਿ ਅੰਮ੍ਰਿਤੁ ਪੀਜੈ ॥ ੧ ॥ ਰਹਾਉ ॥

ਜਿਸਹਿ ਪਰਾਪਤਿ ਹਰਿ ਚਰਣ ਨਿਧਾਨ ॥ ਨਾਨਕ ਦਾਸ ਤਿਸਹਿ ਕੁਰਬਾਨ ॥ ੪ ॥ ੯੪ ॥ ੧੯੪ ॥”

ii) **Central Theme :** We should enjoy the bliss of the nectar of True Name in the company of holy congregations, as this would remove the filth of all our sins. We are a sacrifice to this holy congregation, which has given us the treasure of Lord's lotus-feet, and His love.

i) **Gour'i Mahalla-5 (Page 199)**

"So kichh kar jit mael na lagai,
Har kirtan mehn eh ma'n jagai. (Pause-1)

So besno hai apar apaar, koh Nanak jin taje bikar. " (4-96-165)

(Guru Arjan Dev)

ਗਉੜੀ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੧੯੯) (I-b)

“ਸੋ ਕਿਛੁ ਕਰਿ ਜਿਤੁ ਮੇਲ ਲ ਲਾਗੈ ॥ ਹਰਿ ਕੀਰਤਨ ਮਹਿ ਏਹੁ ਮਨੁ ਜਾਗੈ ॥ ੧ ॥ ਰਹਾਉ ॥

ਜੋ ਬੈਸਨੋ ਹੈ ਅਪਰ ਅਪਾਰੁ ॥ ਕਹੁ ਨਾਨਕ ਜਿਨਿ ਤਜੇ ਬਿਕਾਰ ॥ ੪ ॥ ੯੬ ॥ ੧੬੫ ॥”

ii) **Central Theme :** We should only serve the True Master, leaving aside all other religious formalities. We should always remember the Lord, in the Company of holy saints and sing the Lord's praises so that we may enjoy eternal bliss.

O Nanak ! Whosoever has developed love for the Lord, has completed his sojourn in this World successfully and his service has been approved by the Lord. (4-96-165)

i) **Gour'i Mahalla - 5 (Page 199)**

"Jiwat chha'd ja'hai dewa'nai, moaia'n u'nte ko vars'anai. (1)

Sadh sung mil doai ku'l sa'dh, Ram Na'am Nanak a'radh." (4-97-166)

(Guru Arjan Dev)

ਗਉੜੀ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੧੯੯) (VII)

“ਜੀਵਤ ਛਾਡਿ ਜਾਹਿ ਦੇਵਾਨੇ ॥ ਮੁਇਆ ਉਨਤੇ ਕੋ ਵਰਸਾਨੇ ॥ ੧ ॥

ਸਾਧ ਸੰਗਿ ਮਿਲਿ ਦੁਇ ਕੁਲ ਸਾਧਿ ॥ ਰਾਮ ਨਾਮ ਨਾਨਕ ਆਰਾਧਿ ॥ ੪ ॥ ੯੬ ॥ ੧੬੬ ॥”

ii) **Central Theme :** There is too much respect and power for worldly falsehood (Maya) in the world, though it is wrong. All your relatives, who never came to your rescue during your life time, want to perform all formalities after the death; for their own selfish ends; all these practices are useless and without any purpose. Whosoever has served this worldly falsehood (Maya) does not cross this ocean of life successfully.

O Nanak ! Let us lead a successful life by meditating on True Name, finally uniting with the Lord. (4-97-166)

i) **Gour'i Mahalla - 5 (Page 199)**

"Ghariba'n uper je khinje dar'i, Parbhraharm sa agan meh sar'i. (1)

Apnai dass rakhai kanth laeai,
Saran Nanak har na'am dhiaeai." (4-98-167)

(Guru Arjan)

ਗਉੜੀ ਮਹਲਾ ੫॥ (ਪੰਨਾ ੧੯੯)

“ਗਰੀਬਾ ਉਪਰਿ ਜਿ ਖਿਜੈ ਦਾੜੀ ॥ ਪਾਰ ਬੁਹਮਿ ਸਾ ਅਗਨਿ ਮਹਿ ਸਾੜੀ ॥੧॥

ਅਪੁਨੇ ਦਾਸ ਰਾਖੈ ਕੰਠਿ ਲਾਇ ॥ ਸਰਣਿ ਨਾਨਕ ਹਰਿ ਨਾਮੁ ਧਿਆਇ ॥੪॥੯੮॥੧੬੭॥”

ii) **Central Theme** : We should seek the support of the True Lord alone, and meditate on True Name of the Lord always. The Lord alone protecteth his disciples and imparteth full justice at all times.

(Just as Su'hi Khan had come with an army against the Guru, but met his end in the hot oven). (4-98-167)

i) **Gour'i Mahalla-5 (Page 199)**

"Mehjar' jhootha kitone a'ap, Papi ko la'ga santap. (1)

Nanak saran parai darbar, Rakhi paj mer'ai kartar." (5-99-168)

(Guru Arjan Dev)

ਗਉੜੀ ਮਹਲਾ ੫॥ (ਪੰਨਾ ੧੯੯) (1-c)

“ਮਹਜਰੁ ਝੂਠਾ ਕੀ ਤੇਨੁ ਆਪਿ ॥ ਪਾਪੀ ਕਉ ਲਾਗਾ ਸੰਤਾਪੁ ॥੧॥

ਨਾਨਕ ਸਰਨਿ ਪਰੇ ਦਰਬਾਰਿ ॥ ਰਾਖੀ ਪੇਜ ਮੇਰੈ ਕਰਤਾਰਿ ॥੫॥੯੯॥੧੬੮॥”

ii) **Central Theme** : The Lord always protecteth His saints from the onslaughts of any misfortunes, as there is perfect justice in the Court of the True Lord. So we should always seek the support of the Lord. During the time of Guru Amar Das, some one produced a petition with many signatures, claiming ownership of the Baoli (Well) being dug by the Guru. This Claim was rejected in the Court of Emperor Akbar, and the person was dishonoured and thrown out.

O Nanak ! The person, who is rendered help by My Master, does not suffer at the hands of Yama. (God of death) (5-99-168)

i) **Gour'i Mahalla - 5 (Page 199)**

"Ja'n ki dhoor' ma'n meeth khatani,
Poorab karam likhia dhur prani. (Pause-1)

Mukat, bhugat, jugat har naon,
Prem bhagat Nanak gu'nn gao." (4-100-169)

(Guru Arjan Dev)

ਗਉੜੀ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੧੯੯) (VIa)

“ਜਨ ਕੀ ਧੁਰਿ ਮਨ ਮੀਠ ਖਟਾਨੀ ॥ ਪੁਰਖਿ ਕਰਮਿ ਲਿਖਿਆ ਧੁਰਿ ਪਾਨੀ ॥੧॥ ਰਹਾਉ ॥

ਮੁਕਤਿ ਭੁਗਤਿ ਜੁਗਤਿ ਹਰਿ ਨਾਉ ॥ ਪ੍ਰੇਮ ਭਗਤਿ ਨਾਨਕ ਗੁਣ ਗਾਉ ॥੪॥੧੦੦॥੧੯੯॥”

ii) **Central Theme :** The persons, who are fortunate enough and pre-destined by the Lord, gain the association of holy congregations with which their dirty and turbid mind gets purified. This dirt of ego does not vanish by having bath at holy places, so we should seek the gift of True Name, in the Company of holy saints. By singing the praises of the Lord, one can attain salvation and perfect bliss in this world. (4-100-169)

i) **Gour'i Mahalla - 5 (Page 200)**

"Jiwan padvi har ke dass, jin milia atam pragas. (1)

Aath paher dhiayei Gopal, Nanak darsan dekh nihai. (2-101-170)

(Guru Arjan Dev)

ਗਉੜੀ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੨੦੦) (I-b)

“ਜੀਵਨ ਪਦਵੀ ਹਰਿ ਕੇ ਦਾਸ ॥ ਜਿਨ ਮਿਲਿਆ ਆਤਮ ਪਰਗਾਸੁ ॥੧॥

ਆਠ ਪਹਰ ਧਿਆਈਐ ਗੋਪਾਲੁ ॥ ਨਾਨਕ ਦਰਸਨ ਦੇਖਿ ਨਿਹਾਲੁ ॥੨॥੧੦੧॥੧੭੦॥”

ii) **Central Theme:** We get a meaning to this life, through the Company of holy saints; when we get the spiritual enlightenment through knowledge gained therein. O Nanak ! We should always remember the Lord and recite His Name, so that we may attain perfect bliss of life. (2-101-170)

i) **Gou'ri Mahalla-5 (Page 200)**

"Sant bhei Gur Gobind paiye, Taap paap binsai merai bhai. (Pause-1)

Ma'n bach karam prabh apna dhiayee, Nanak das teri sarnaiee."(4-102-171)

(Guru Arjan Dev)

ਗਉੜੀ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੨੦੦)

“ਜਾਤਿ ਭਈ ਗੁਰ ਗੋਬਿੰਦਿ ਪਾਈ ॥ ਤਾਪ ਪਾਪ ਬਿਨਸੇ ਮੇਰੇ ਭਾਈ ॥ ੧ ॥ ਰਹਾਉ ॥

ਮਨ ਬਚ ਕ੍ਰਮ ਪੁਤ੍ਰੁ ਅਪਨਾ ਧਿਆਈ ॥ ਨਾਨਕ ਦਾਸ ਤੇਰੀ ਸਰਣਾਈ ॥ ੪ ॥ ੧੦੨ ॥ ੧੭੧ ॥”

ii) **Central Theme :** O Man ! Recite the Lord's True Name with the help of holy Congregations, so that all your sufferings and worries may end, and you may enjoy peace.

O Nanak ! Let us sing the praises of the Lord in the Company of holy saints, so that we may get rid of our ills and enjoy perfect bliss through Lord's True Name. (4-102-171)

i) **Gour'i Mahalla-5 (Page 200)**

"Ne'tar pargas kia Gurdev,
Bharam gayani pooran bhaiee sev. (Pause-1)

Nanak Naam japai so jivai, Sadh sung har amrit pivai." (2-103-172)

(Guru Arjan Dev)

ਗਉੜੀ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੨੦੦) (III)

“ਨੇਤ੍ਰੁ ਪਰਗਾਸੁ ਕੀਆ ਗੁਰਦੇਵ ॥ ਭਰਮ ਗਏ ਪੂਰਨ ਭਈ ਸੇਵ ॥ ੧ ॥ ਰਹਾਉ ॥

ਨਾਨਕ ਨਾਮੁ ਜਪੈ ਸੋ ਜੀਵੈ ॥ ਸਾਧ ਸੰਗਿ ਹਰਿ ਅੰਮ੍ਰਿਤੁ ਪੀਵੈ ॥ ੨ ॥ ੧੦੩ ॥ ੧੭੨ ॥”

ii) **Central Theme:** With the Grace of the Guru, I have attained the true knowledge of the Lord, and my service has been accepted by the Lord.

O Nanak ! We should meditate on True Name only, in the Company of holy saints, so that we may attain Salvation in this life itself. (2-103-172)

i) **Gour'i Mahalla-5 (Page 200)**

"Dha'n oho mastak dha'n terai nait,
Dhan oyai bhāgat jin tu'm sung hait. (1)

Tin u'per jayeai kurban, Nanak jin japia nirba'u." (2-104-173)

(Guru Arjan Dev)

ਗਉੜੀ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੨੦੦)

“ਧਨੁ ਓਹੁ ਮਸਤਕੁ ਧਨੁ ਤੇਰੇ ਨੇਤ ॥ ਧਨੁ ਓਇ ਭਗਤ ਜਿਨ ਤੁਮ ਸੰਗਿ ਹੇਤ ॥ ੧ ॥

ਤਿਨ ਉਪਰਿ ਜਾਈਐ ਕੁਰਬਾਣੁ ॥ ਨਾਨਕ ਜਿਨਿ ਜਪਿਆ ਨਿਰਬਾਣੁ ॥ ੨ ॥ ੧੦੪ ॥ ੧੭੩ ॥”

ii) **Central Theme:** The Lord's True Name is the greatest wealth in this world, so the saints who develop love for the Lord, securing a vision of the Lord, are really worthy of all honour.

O Nanak ! Let us also offer ourselves as a sacrifice to those persons, who remember the Lord's True Name.

i) **Gour'i Mahalla-5 (Page 200)**

"Tuhain maslat tu hain na'al, tuhain ra'khain sa'ar small. (1)

Apai da'ata aap pritpal,
Nit nit Nanak Ram Ma'am small." (5-105-174)

(Guru Arjan Dev)

ਗਉੜੀ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੨੦੦) (I-c)

“ਤੂੰਹੈ ਮਸਲਤਿ ਤੂੰਹੈ ਨਾਲਿ ॥ ਤੂੰਹੈ ਰਾਖਰਿ ਸਾਰਿ ਸਮਾਲਿ ॥ ੧ ॥

ਆਪੇ ਦਾਤਾ ਆਪਿ ਪ੍ਰਤਿਪਾਲਿ ॥ ਨਿਤ ਨਿਤ ਨਾਨਕ ਰਾਮ ਨਾਮੁ ਸਮਾਲਿ ॥ ੫ ॥ ੧੦੫ ॥ ੧੭੪ ॥”

ii) **Central Theme:** O Lord ! Thou art our mainstay and support, whether in this world or hereafter; and the whole universe is resting and depending on Thy support. So we should remember the Lord's Name, all the twenty-four hours and meditate on Him, who is our benefactor and protector of us all.

O Nanak ! The persons, whom the Lord enableth to follow Lord's Will, through the Guru's guidance, receives honour at the Lord's Court. (5-105-174)

i) **Gour'i Mahalla-5 (Page 200)**

"Satgur poora bhia kirpal, hirdai vasia sada Gopal. (1)

Koh Nana'k ja ke poorai bha'g,
Har har Na'am asthir sohag." (2-206)

ਗਉੜੀ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੨੦੦) (I-b)

“ਸਤਿਗੁਰ ਪੂਰਾ ਭਰਿਆ ਕ੍ਰਿਪਾਲੁ ॥ ਹਿਰਦੈ ਵਸਿਆ ਸਦਾ ਗੁਪਾਲੁ ॥੧॥

ਕਹੁ ਨਾਨਕ ਜਾਕੇ ਪੂਰੇ ਭਾਗ ॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਅਸਥਿਰੁ ਸੋਹਾਗੁ ॥੨॥ ੨੦੬ ॥”

ii) **Central Theme:** The person who has been blessed with Lord's Grace, has always remembered the Lord and meditated on True Name. As a result of which, due to his good fortune, and by reciting Lord's True Name, he has been united with the Lord-spouse.

O Nanak ! The person blessed with Lord's Grace, purifies his heart with True Name. (2-206)

i) **Gour'i Mahalla-5 (Page 201)**

"Dhoti kho'l vichhai he'th, Gardhap va'ngu lahai pa'it. (1)

Koh Nanak jis kirpa dharai, Hirda sudh brahm bicharai." (4-107)

(Guru Arjan Dev)

ਗਉੜੀ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੨੦੧) (I-b)

“ਧੋਤੀ ਖੋਲਿ ਵਿਛਾਏ ਹੇਠਿ ॥ ਗਰਧਪ ਵਾਂਗੁ ਲਾਰੇ ਪੇਟਿ ॥੧॥

ਕਹੁ ਨਾਨਕ ਜਿਸੁ ਕਿਰਪਾ ਧਾਰੈ ॥ ਹਿਰਦਾ ਸੁਧੁ ਬ੍ਰਹਮੁ ਬੀਚਾਰੈ ॥੪॥ ੧੦੭ ॥”

ii) **Central Theme:** Even if a Pandit studies Vedas and performs all types of Pooja (Worship) and puts saffron mark on the forehead and speaks sweetly but wants gifts in return forcibly and does not feel ashamed even while hurting or killing other beings, then all the above formalities are useless, as without doing good deeds no one could attain salvation, by formal rituals only.

O Nanak ! The person, on whom the Lord's Grace and blessings are showered, thinks of the Lord, and concentrates on Him. (4-107)

i) **Gour'i Mahalla - 5 (Page 201)**

"Thir ghar baisoh har jan piarai, Satgur tumrai kaj sawarai. (Pause-1)

Saran parai prabh antarjami, Nanak o't pa'kri prabh soami, (4-108)

(Guru Arjan Dev)

ਗਉੜੀ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੨੦੧) (I-b)

“ਬਿਰੁ ਘਰਿ ਬੈਸਹੁ ਹਰਿ ਜਨ ਪਿਆਰੇ ॥ ਸਤਿਗੁਰਿ ਤੁਮਰੇ ਕਾਜ ਸਵਾਰੇ ॥ ੧ ॥ ਰਹਾਉ ॥

ਸਰਣਿ ਪਰੇ ਪ੍ਰਭ ਅੰਤਰ ਜਾਮੀ ॥ ਨਾਨਕ ਓਟ ਪਕਰੀ ਪ੍ਰਭ ਸੁਆਮੀ ॥ ੪ ॥ ੧੦੮ ॥”

ii) **Central Theme :** Let us try to remember the Lord, and meditate on True Name, by concentrating our mind on and seeking support of the Lord. The Lord doth save our honour by destroying all our enemies. We could unite with the Lord, by meditating on True Name in the Company of holy saints. O Nanak ! I have now sought refuge at the lotus-feet of the Lord. (4-108)

i) **Gour'i Mahalla-5 (Page 201)**

"Har sung ra'tai bhabai na ja'lai, har sung ra'tai maya nahi chhalai. (1)

Koh Nanak tin ko bal jaiee, jin ko prabh me'ra bisrat nahi."(4-109)

(Guru Arjan Dev)

ਗਉੜੀ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੨੦੧)

“ਹਰਿ ਸੰਗਿ ਰਾਤੇ ਭਾਹਿ ਨ ਜਲੈ ॥ ਹਰਿ ਸੰਗਿ ਰਾਤੇ ਮਾਇਆ ਨਹੀ ਛਲੈ ॥

ਕਹੁ ਨਾਨਕ ਤਿਨ ਕਉ ਬਲਿਜਾਈ ॥ ਜਿਨ ਕਉ ਪ੍ਰਭ ਮੇਰਾ ਬਿਸਰਤ ਨਾਹੀ ॥ ੪ ॥ ੧੦੯ ॥”

ii) **Central Theme :** By developing love of the Lord, we have attained eternal bliss and joy, just as the burning desire of worldly pleasures does not bother us; all our fears and misgivings are overcome; our worries are gone; and the fear of god of death has disappeared. Thus we could attain and unite with the Lord in the fourth stage of 'Equipoise'.

O Nanak ! Let us offer ourselves as a sacrifice to such Guru-minded persons, who remember the True Lord in the Company of holy saints. (4-109)

i) **Gour'i Mahalla - 5 (Page 201)**

"Udam karat sital ma'n bheai, Ma'rag chalat sagal dukh ge'ai.

Asthir bheai basai sukh asa'n, Gur Parsad Nanak sukh basa'n. (4-110)

(Guru Arjan Dev)

ਗਉੜੀ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੨੦੧) (I-b)

“ਉਦਮੁ ਕਰਤ ਸੀਤਲ ਮਨਿ ਭਏ ॥ ਮਾਗਗਿ ਚਲਤ ਸਗਲ ਦੁਖ ਗਏ ॥

ਅਸਥਿਰ ਭਏ ਬਸੇ ਸੁਖ ਆਸਨ ॥ ਗੁਰ ਪ੍ਰਸਾਦਿ ਨਾਨਕ ਸੁਖ ਬਾਸਨ ॥੪॥੧੧੦॥”

ii) **Central Theme :** We have served the Master and worshipped the lotus-feet of the Guru in the Company of holy saints, and have attained perfect bliss in our hearts. All our worries have disappeared by meditating on True Name.

O Nanak ! With the Guru's Grace, we have become one with the Lord and have enjoyed the bliss of life with the Grace of the Lord.

i) **Gour'i Mahalla - 5 (Page 202)**

"Kot majan kino isnan, la'kh urb kharab dino da'an.

Naam japat aa'am ridai becharai,
Nanak ko prabh kirpa dharai. (4-111)

(Guru Arjan Dev)

ਗਉੜੀ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੨੦੨)

“ਕੋਟਿ ਮਜਨ ਕੀਨੋ ਇਸਨਾਨ ॥ ਲਾਖ ਅਰਬ ਖਰਬ ਦੀਨੋ ਦਾਨੁ ॥

ਨਾਮੁ ਜਪਤ ਨਾਮੁ ਰਿਏ ਬੀਚਾਰੇ ॥ ਨਾਨਕ ਕਉ ਪ੍ਰਭ ਕਿਰਪਾ ਧਾਰੇ ॥੪॥੧੧੧॥”

ii) **Central Theme:** The Lord's True Name is the only true nectar, by meditating on which the mind gets absorbed in Lord's remembrance and the eternal bliss is achieved. This state of mind was never realised either by bathing at holy places and giving alms there or by reading and studying Vedas or Shastras. The person, who is blessed with Lord's Grace, gets the essence of life alongwith perfect bliss, through meditation of True Name with concentration and devotion. (4-111)

i) **Gou'ri Mahalla-5 (Page 202)**

"Simar simar simar sukh pa'ya, Charan kamal fur ridai basaya. (1)

Koh Nanak kaha bhai bha'iee,
Apne sevak ki aap pajj rakha'iee." (4-112)

(Guru Arjan Dev)

ਗਉੜੀ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੨੦੨) (II)

“ਸਿਮਰਿ ਸਿਮਰਿ ਸਿਮਰਿ ਸੁਖੁ ਪਾਇਆ ॥ ਚਰਨ ਕਮਲ ਗੁਰ ਰਿਦੈ ਬਸਾਇਆ ॥੧॥

ਕਹੁ ਨਾਨਕ ਕਹਾ ਭੈ ਭਾਈ ॥ ਅਪਨੇ ਸੇਵਕ ਕੀ ਆਪਿ ਪੈਜ ਰਖਾਈ ॥੪॥੧੧੨॥”

ii) **Central Theme :** Once we get the support of the Guru, then by meditating on Lord's True Name, we could merge with the Lord. The Guru is an incarnation of the Lord Himself; so all our jobs are completed and desires fulfilled by having a glimpse of the Guru.

O Nanak ! Why should we be afraid of anything, when the Lord hath protected our honour ? (4-112)

i) **Gour'i Mahalla-5 (Page 202)**

"Apne' sewak ko aa'p sahaiee, nit pret par'ai ba'ap jaisai maiee.

Kehan na jaeai prabh ki vadiaiee,
Nanak da'as sada sarnaiee." (4-113)

(Guru Arjan Dev)

ਗਉੜੀ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੨੦੨) (I-c)

“ਅਪਨੇ ਸੇਵਕ ਕਉ ਆਪਿ ਸਹਾਈ ॥ ਨਿਤ ਪ੍ਰਤਿਪਾਰੈ ਬਾਪ ਜੈਸੇ ਮਾਈ ॥੧॥

ਕਹਨੁ ਨ ਜਾਇ ਪ੍ਰਭ ਕੀ ਵਡਿਆਈ ॥ ਨਾਨਕ ਦਾਸ ਸਦਾ ਸਰਨਾਈ ॥੪॥੧੧੩॥”

ii) **Central Theme:** It is rather difficult to describe the Lord's Greatness and blessings. He looketh after the mankind like a mother or a father. The Lord, through His Grace, removeth the dirt of our sins and protecteth us, so we are always seeking His Support.

O Nanak ! By inculcating the love of the Lord in our hearts, our fear complex is gone, and we have realised the real bliss of life. (4-113)

"Ik Onkar Satgru Prasad"

i) **Raga Gour'i Mahalla-5 Dupade (Page 202)**

"Ram ko' bal pooran bhai, Tate' birtha na biapai kaiee. (Pause-1)

Nindak ki prabh pa't gavayee, Nanak har gunn nirbhau gaiee"(2-114)

(Guru Arjan Dev)

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥
ਰਾਗੁ ਗਉੜੀ ਮਹਲਾ ੫ ॥ ਦੁਪਦੇ (ਪੰਨਾ ੨੦੨)

“ਰਾਮ ਕੋ ਬਲੁ ਪੁਰਨ ਭਾਈ ॥ ਤਾਤੇ ਬਿਥਾ ਨ ਬਿਆਪੈ ਕਾਈ ॥ ੧ ॥ ਰਹਾਉ ॥

ਨਿਦਕ ਕੀ ਪ੍ਰਭਿ ਪਤਿ ਗਵਾਈ ॥ ਨਾਨਕ ਹਰਿ ਗੁਨ ਨਿਰਭਉ ਗਾਈ ॥ ੨ ॥ ੧੧੪ ॥”

ii) **Central Theme:** O Brother ! Let us take the support of the True Lord, so that we may enjoy the bliss of life by singing the praises of the Lord. The Lord would relieve us of all our sufferings.

O Nanak ! The Lord dishonours anyone who speaks ill of His saints. (2-114)

i) **Gour'i Mahalla-5 (Page 203)**

"Bhujbal bir brahm sukh sagar,
Gart para't geh leho anguria. (Pause-1)

Charan kawal hirdai geh Nanak bhai sagar sant paar u'taria"(2-2-115)

(Guru Arjan Dev)

ਗਉੜੀ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੨੦੩) (I-c)

“ਭੁਜ ਬਲ ਬੀਰ ਬ੍ਰਹਮ ਸੁਖ ਸਾਗਰ ਗਰਤ ਪਰਤ ਗਹਿ ਲੇਹੁ ਅੰਗੁਰੀਆ ॥ ੧ ॥ ਰਹਾਉ ॥

ਚਰਨ ਕਵਲ ਹਿਰਦੈ ਗਹਿ ਨਾਨਕ ਭੈ ਸਾਗਰ ਸੰਤ ਪਾਰਿ ਉਤਰੀਆ ॥ ੨ ॥ ੧੧੫ ॥”

ii) **Central Theme:** O Lord ! I have sought Thy refuge like a poor and humble person with the request that I may be enabled to cross this ocean of life successfully. (2-2-115)

i) **'Ik Onkar Satgur Prasad'**
Rag Gour'i Bairagan Mahalla-5 (Page 203)

"Deu gusai me'etla tu' sung hamarai ba'as jiu. (Pause-1)

Ma't pita su't bandhpo tu merai pran adha'r,
sadh sung Nanak bhajai bikh taria sansar." (5-1-116)

(Guru Arjan Dev)

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥
 ਰਾਗੁ ਗਉੜੀ ਬੈਰਾਗਣਿ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੨੦੩) (I-a)
 "ਦਯੁ ਗੁਸਾਈ ਮੀਤੁਲਾ ਤੂੰ ਸੰਗਿ ਹਮਾਰੈ ਬਾਸੁ ਜੀਉ ॥੧॥ ਰਹਾਉ ॥

ਮਾਤ ਪਿਤਾ ਸੁਤ ਬੰਧਪੈ ਤੂੰ ਮੇਰੇ ਪ੍ਰਾਣ ਅਧਾਰ ॥
 ਸਾਧ ਸੰਗਿ ਨਾਨਕ ਭਜੈ ਬਿਖੁ ਤਰਿਆ ਸੰਸਾਰੁ ॥੫॥੧॥੧੧੬॥"

ii) **Central Theme:** O Lord ! I offer myself as a sacrifice to Thee as Thou art the benefactor and Giver of all my comforts and joy. My intelligence is limited, so I have pinned faith in Thee alone and I always sing Thy praises. Thou art my mother, father, in fact, everything.

O Nanak ! I sing Thy praises in the Company of holy saints and finally I have been enabled by Thee to cross this ocean of life successfully.

Ik Onkar Satgur Prasad'

i) Gour'i Bairagan Rahoai ke' chhant ke Ghar Mahalla-5 (Page 203)

Hai koiee Ram piaro gavai, sarab kalian sookh sach pa'vai. (Pause)

Bino sunoh prabh u'ch aparai,
 Nanak Ma'ngat na'am adharai. (4-1-117)

(Guru Arjan Dev)

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥
 ਗਉੜੀ ਬੈਰਾਗਣਿ ਰਹੋਏ ਕੇ ਛੰਤ ਕੇ ਘਰਿ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੨੦੩) (I-b)
 "ਹੋ ਕੋਈ ਰਾਮ ਪਿਆਰੋ ਗਾਵੈ ॥ ਸਰਬ ਕਲਿਆਣ ਸੁਖ ਸਚੁ ਪਾਵੈ ॥ ਰਹਾਉ ॥

ਬਿਨਉ ਸੁਨਹੁ ਪ੍ਰਭ ਉਚ ਅਪਾਰੇ ॥ ਨਾਨਕ ਮਾਂਗਤੁ ਨਾਮ ਅਧਾਰੇ ॥੪॥੧॥੧੧੭॥"

ii) **Central Theme:** The persons, who have attained the Lord, are really fortunate enough and of a high status, but there are few only who really sing the praises of the Lord. Though everybody including Yogis, Sanyasis, Religious people who perform penances, are longing to unite with the Lord, yet this gift is achieved by few lucky ones who are in the company of the Guru.

O Nanak ! We should unite with the Lord by taking the support of True Name.

Ik Onkar Satgur Prasad

Rag Gou'ri Poorbi Mahalla-5 (Page 204)

i)

"Kavan gu'nn pra'npat milo meri maiee. (Pause-1)

Din dayal kirpal prabh Nanak sadh sung meri jalan
bujhaiee."(4-1-118)

(Guru Arjan Dev)

ਰਾਗੁ ਗਉੜੀ ਪੂਰਬੀ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੨੦੪) (VI-a)

“ਕਵਨ ਗੁਨ ਪ੍ਰਾਨ ਪਤਿ ਮਿਲਉ ਮੇਰੀ ਮਾਈ ॥ ੧ ॥ ਰਹਾਉ ॥

ਦੀਨ ਦਿਆਲ ਕ੍ਰਿਪਾਲ ਪ੍ਰਭ ਨਾਨਕ ਸਾਧ ਸੰਗਿ ਮੇਰੀ ਜਲਨਿ ਬੁਝਾਈ ॥੫॥੧॥੧੧੮॥”

ii) **Central Theme :** What are the virtues, with the help of which, we could meet the Lord-Spouse ? I possess no virtues, though I am dying to have a glimpse of the Lord.

O Nanak ! I have only one prayer to the Lord that He may grant us the Company of holy Congregations, so that the fire of worldly desires within me, may be extinguished. (4-1-118)

i) **Gour'i Mahalla-5 (Page 204)**

"Prabh milbai ko preet ma'n la'gi.

Mitio andhe'r milat har Nanak,
Janam janam ki soiee ja'gi." (2-2-119)

(Guru Arjan Dev)

ਗਉੜੀ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੨੦੪) (VI-a)

“ਪ੍ਰਭ ਮਿਲਬੇ ਕਉ ਪ੍ਰੀਤਿ ਮਨਿ ਲਾਗੀ ॥

ਪਾਇ ਲਗਉ ਮੋਹਿ ਕਰਉ ਬੇਨਤੀ ਕੋਉ ਸੇਤੁ ਮਿਲੈ ਬਡਭਾਗੀ ॥ ੧ ॥ ਰਹਾਉ ॥

ਮਿਟਿਓ ਅੰਧੋਰੁ ਮਿਲਤ ਹਰਿ ਨਾਨਕ ਜਨਮ ਜਨਮ ਕੀ ਸੋਈ ਜਾਗੀ ॥ ੨ ॥ ੨ ॥੧੧੯॥”

ii) **Central Theme:** O Lord ! My prayer to Thee is that I may be enabled to meet a holy saint of high status, whom I have been trying to locate for a long time.

O Nanak ! By meeting such saints, the darkness of ignorance has disappeared, shaking me off from my slumber of

ages. (2-2-119)

i) **Gour'i Mahalla-5 (Page 20D)**

"Nikas re' pankhi simar har pankh.

Kar ge'h leho Nanak ke' soami, jeo pind sabh tumri ra'as." (2-3-120)

(Guru Arjan Dev)

ਗਉੜੀ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੨੦੪) (VII)

“ਨਿਕਸੁ ਰੇ ਪੰਖੀ ਸਿਮਰਿ ਹਰਿ ਪਾਂਖ ॥

ਮਿਲਿ ਸਾਧੁ ਸਰਣਿ ਗੁਰੁ ਪੂਰਨ ਰਾਮ ਰਤਨੁ ਹੀਅਰੇ ਸੰਗਿ ਰਾਖੁ ॥੧॥ ਰਹਾਉ ॥

ਕਰੁ ਗਹਿ ਲੇਹੁ ਨਾਨਕ ਕੇ ਸੁਆਮੀ ਜੀਉ ਪਿੰਡੁ ਸਭੁ ਤੁਮਰੀ ਰਾਸਿ ॥੨॥੩॥੧੨੦॥”

ii) **Central Theme:** This human soul should rid itself of evil deeds and meditate on True Name of the Lord.

O Lord ! Pray take me out of this worldly veil of falsehood (Maya) as this soul is given to us as Thy gift, so kindly protect it.

i) **Gour'i Mahalla-5 (Page 204)**

"Har pekhan ko simrat ma'n mer'a.

Aa's piassi chitvo din raini hai koiee sant milavai ne'ra.

Anand sookh bhetat har Nanak,
janam kirtarath saphal saver'a." (2-4-121)

(Guru Arjan Dev)

ਗਉੜੀ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੨੦੪) (VI)

“ਹਰਿ ਪੇਖਨ ਕਉ ਸਿਮਰਤ ਮਨੁ ਮੇਰਾ ॥

ਆਸ ਪਿਆਸੀ ਚਿਤਵਉ ਦਿਨੁ ਰੋਨੀ ਹੇ ਕੋਈ ਸੰਤੁ ਮਿਲਾਵੈ ਨੇਰਾ ॥੧॥ ਰਹਾਉ ॥

ਆਨਦ ਸੁਖ ਭੇਟਤ ਹਰਿ ਨਾਨਕ ਜਨਮੁ ਕ੍ਰਿਤਾਰਥ ਸਫਲੁ ਸਵੇਰਾ ॥੨॥੪॥੧੨੧॥”

ii) **Central Theme:** My mind is longing to have a glimpse of my Lord ! Is there any saint, who could unite me with my Lord ? Now I have enjoyed the perfect bliss by singing the praises of the Lord in the Company of holy saints.

O Nanak ! My life has been worthwhile and this human form has been lived successfully. (2-4-121)

'Ik Onkar Satgur Prasad'

i) **Rag Gour'i Poorbi Mahalla-5 (Page 204)**

"Kin bidh milai gosain merai Ram Rai.

Koi aisa sant sehaj sukh da'ta mohai marg dai bataiee. (Pause-1)

Panch jana mil mangal ga'ya har Nanak bhed na bhaiee. (4)

Merai Ram Rai in bidh milea gosain.

Sahej bhia bhram khin meh natha mil joti jo't samaiee." (1-122)

(Guru Arjan Dev)

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਰਾਗੁ ਗਉੜੀ ਪੂਰਬੀ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੨੦੪) (II)

“ਕਿਨ ਬਿਧਿ ਮਿਲੈ ਗੁਸਾਈ ਮੇਰੇ ਰਾਮ ਰਾਇ ॥

ਕੋਈ ਐਸਾ ਸੰਤੁ ਸਹਜ ਸੁਖ ਦਾਤਾ ਮੋਹਿ ਮਾਰਗੁ ਦੇਇ ਬਤਾਈ ॥ ੧ ॥ ਰਹਾਉ ॥

ਮੇਰੇ ਰਾਮ ਰਾਇ ਇਨ ਬਿਧਿ ਮਿਲੈ ਗੁਸਾਈ ॥

ਸਹਜੁ ਭਇਆ ਭ੍ਰਮੁ ਖਿਨ ਮਹਿ ਨਾਠਾ ਮਿਲਿ ਜੋਤੀ ਜੋਤਿ ਸਮਾਈ ॥ ੧ ॥ ਰਹਾਉ ਦੂਜਾ ॥ ੧੨੨ ॥”

ii) **Central Theme:** The whole world is engulfed in the worldly falsehood (Maya) which creates a wall between human soul and the Prime Soul (Lord). Is there any saint who could show me the path towards uniting with the Lord ? The Guru alone possesses the key for opening the lock of ignorance of Man.

O Nanak ! Thus man in the company of holy saints, through Guru's guidance, enjoys the perfect bliss by treading the path of Truth. (1-122)

i) **Gour'i Mahalla-5 (Page 205)**

"Aiso parchoa payo',

kari kirpa dayal beethla Satgur mujhah bat'aiyo. (Pause-1)

Ko'h Nanak bharam Gur khoiee hai iv tatai ta't miliayo. (4-2-123)

(Guru Arjan Dev)

ਗਉੜੀ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੨੦੪) (I-a)

“ਐਸੇ ਪਰਚਉ ਪਾਇਓ ॥ ਕਰੀ ਕ੍ਰਿਪਾ ਦਇਆਲ ਬੀਠੁਲੈ ਸਤਿਗੁਰ ਮੁਝਹਿ ਬਤਾਇਓ ॥ ੧ ॥ ਰਹਾਉ ॥

ਕਹੁ ਨਾਨਕ ਭਰਮੁ ਗੁਰਿ ਖੋਈ ਹੈ ਇਵ ਤਤੈ ਤਤੁ ਮਿਲਾਇਓ ॥ ੪ ॥ ੨ ॥ ੧੨੩ ॥”

ii) **Central Theme:** When the benevolent Lord blessed me with His Grace, it dawned on me that the Lord is omni-present. Then I got a vision of the Lord within me, by ridding myself of the bondage of worldly falsehood, (Maya) through the Guru's guidance.

O Nanak ! Thus my soul was mingled with the Prime-Soul, the True Lord.

i) **Gour'i Mahalla - 5 (Page 205)**

"Audh ghatai dinaso ra'ina'rai, ma'n gur mil kaaj savarai. (Pause-1)

Nanak dass ihi sukh mangai mo ko kar
santan ki dhoorai. (4-3-124)

(Guru Arjan Dev)

ਗਉੜੀ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੨੦੫) (VI a)

“ਅਉਧ ਘਟੈ ਦਿਨਸੁ ਰੈਨਾ ਰੇ ॥ ਮਨ ਗੁਰ ਮਿਲਿ ਕਾਜ ਸਵਾਰੇ ॥ ਰਹਾਉ ॥

ਨਾਨਕ ਦਾਸ ਇਹੀ ਸੁਖ ਮਾਰੈ ਮੋ ਕਉ ਕਰਿ ਸੰਤਨ ਕੀ ਪੂਰੇ ॥੪॥੩॥੧੨੪॥”

ii) **Central Theme :** O my mind ! This human form, given to us by the Lord, is the golden chance to meet the Lord, so we should meditate on True Name in the Company of holy Congregations. The Guru alone could take us out of this mess of vicious Circles in the World, through His teachings and guidance. Let us therefore, pray to the Lord for the gift of the wealth of True Name, through Guru's guidance, in the company of holy saints.

O Nanak ! I would seek the dust of the lotus feet of the Lord's saints, for a blissful life. (4-3-124)

i) **Gour'i Mahalla-5 (Page 205)**

"Ra'kh pita prabh me'rai,
mohai nirgu'n sabh gu'nn terai. (Pause-1)

Jeet laieai oai maha bikhadi sahej suheli bani,
Koh Nanak ma'n bhia parga'sa pa'ya pa'd nirbani." (4-4-125)

(Guru Arjan Dev)

ਗਉੜੀ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੨੦੫) (Va)

“ਰਾਖੁ ਪਿਤਾ ਪੁਭ ਮੇਰੇ ॥ ਮੋਹਿ ਨਿਰਗੁਨੁ ਸਭ ਗੁਣ ਤੇਰੇ ॥ ੧ ॥ ਰਹਾਉ ॥

ਜੀਤਿ ਲਏ ਓਇ ਮਹਾ ਬਿਖਾਦੀ ਸਹਜ ਸੁਰੇਲੀ ਬਾਣੀ ॥

ਕਹੁ ਨਾਨਕ ਮਨ ਭਇਆ ਪਰਗਾਸਾ ਪਾਇਆ ਪਦੁ ਨਿਰਬਾਣੀ ॥੪ ॥੪ ॥੧੨੫ ॥”

ii) **Central Theme** : Man is pestered by five vices like sexual desires and anger throughout his life, and to control them it is essential to get into the Company of holy saints.

O Nanak ! Now I have overpowered these vices by Guru's guidance in the Company of holy saints, and I have now got over my ills, and my mind is fully enlightened. (4-4-125)

i) **Gour'i Mahalla - 5 (Page 206)**

"Oh abnasi ra'iya,

nirbhau sung tumarai bastai daran kaha te' aya. (Pause-1)

Koh Nanak aprumpar soami kimat apne ka'ji. (5-5-126)

(Guru Arjan Dev)

ਗਉੜੀ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੨੦੬) (I-a)

“ਉਹੁ ਅਬਿਨਾਸੀ ਰਾਇਆ ॥ ਨਿਰਭਉ ਸੰਗਿ ਤੁਮਾਰੇ ਬਸਤੇ ਇਹੁ ਡਰਨੁ ਕਹਾ ਤੇ ਆਇਆ ॥ ੧ ॥ ਰਹਾਉ ॥

ਕਹੁ ਨਾਨਕ ਅਪਰੰਪਰ ਸੁਆਮੀ ਕੀਮਤਿ ਅਪਨੇ ਕਾਜੀ ॥੫ ॥੫ ॥੧੨੬ ॥”

ii) **Central Theme** : The Lord pervadeth throughout the Universe. Even in various human forms, whether with good or bad mental qualities; learned or uneducated fools, amongst all the same light of the Lord is evident. We are like puppets being directed by the puppet Master, the Lord and we all dance to His Tune.

O Nanak ! The Lord alone, who is beyond our comprehension and hath Created this Universe, knoweth everything about His drama. (5-5-126)

i) **Gour'i Mahalla - 5 (Page 206)**

"Chhod Chhod re' bikhia ke' rasu'a.

Urjh reho re ba'var ga'var jio kirkhai har ayoa pasu'a. (Pause-1)

Mara'g prabh ko sant bata'yo' drir'i,
Nanak da's bhagat har jasua'. (4-6-12)

(Guru Arjan Dev)

ਗਉੜੀ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੨੦੬) (VII)

“ਛੋਡਿ ਛੋਡਿ ਰੇ ਬਿਖਿਆ ਕੇ ਰਸੁਆ ॥

ਉਰਤਿ ਰਹਿਓ ਰੇ ਬਾਵਰ ਗਾਵਰ ਜਿਉ ਕਿਰਖੇ ਦਰਿਆਇਓ ਪਸੁਆ ॥੧॥ ਰਹਾਉ ॥

ਮਾਰਗੁ ਪ੍ਰਭ ਕੇ ਸੰਤਿ ਬਤਾਇਓ ਦਿੜੀ ਨਾਨਕ ਦਾਸ ਭਗਤਿ ਹਰਿ ਜਸੁਆ ॥੪॥੬॥੧੨੭॥”

ii) **Central Theme:** O foolish Man ! All the worldly pleasures are transient and will vanish. The sons and daughters, whom you consider your own, will not accompany you in the end. (Will not help you at the time of death) You have wasted your whole life, and the True Name, the source of all comforts and pleasures, had been neglected by you all along.

O Nanak ! I have now sought the Lord's support, leaving all my ego, and have inculcated Lord's prayer in my heart, leading to a union with Him finally. (4-6-12)

i) **Gou'ri Mahalla-5 (Page 206)**

"Tujh bin kavan hamara, merai pritam pran adhara. (Pause-1)

Jehprasad eh bhaujal taria jan Nanak pir sung miria." (4-7-128)

(Guru Arjan Dev)

ਗਉੜੀ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੨੦੬) (II)

“ਤੁਝ ਬਿਨੁ ਕਵਨੁ ਹਮਾਰਾ ॥ ਮੇਰੇ ਪ੍ਰੀਤਮ ਪ੍ਰਾਨ ਅਧਾਰਾ ॥੧॥ ਰਹਾਉ ॥

ਜਿਹ ਪ੍ਰਸਾਦਿ ਇਹੁ ਭਉਜਲੁ ਤਰਿਆ ਜਨ ਨਾਨਕ ਪ੍ਰਿਅ ਸੰਗਿ ਮਿਰਿਆ ॥੪॥੭॥੧੨੮॥”

ii) **Central Theme :** O Lord ! I have attained all my comforts through Thee only, but I have known the Lord through the Guru's Grace. Since the Lord hath removed my ego, my fear Complex and whims have also disappeared; but all this has been achieved in the company of saints.

O Nanak ! I am a sacrifice to the Guru, whose Grace has helped me attain the Lord. (4-7-128)

i) **Gour'i Mahalla-5 (Page 207)**

"Tujh bin kavan rehnavai Tohi, Tero roop sagal dekh mohi. (Pause-1)

Gian dhian Nanak vadiaiee sant te'rai sioun ga'al galohi." (2-8-129)

(Guru Arjan Dev)

ii) **Central Theme:** O Lord ! Thou art most beautiful, and everyone is enchanted with Thy Charm. There is none else like Thee, so who else could glorify Thee and satisfy Thee ? Thou art pervading throughout the Universe and everyone prays for Thy succour. There is only one thing, Lord's True Name, which could bring solace and peace to the mind and this nectar could be taken from the company of holy saints alone.

O Nanak ! It is the discourse with Thy saints, which brings light of knowledge and honour to us. (2-8-129)

i) **Gour'i Mahalla-5 (Page 207)**

"Miloh piarai jia, Prabh kia' tumara thia'. (Pause-1)

Kar kirpa dhoor' deho santan ki sukh Nanak eh ba'chhai." (4-9-130)

(Guru Arjan Dev)

ਗਉੜੀ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੨੦੭)

“ਮਿਲਹੁ ਪਿਆਰੇ ਜੀਆ ॥ ਪ੍ਰਭ ਕੀਆ ਤੁਮਾਰਾ ਥੀਆ ॥੧॥ ਰਹਾਉ ॥

ਕਰਿ ਕਿਰਪਾ ਧੁਰਿ ਦੇਹੁ ਸੰਤਨ ਕੀ ਸੁਖੁ ਨਾਨਕ ਇਹ ਬਾਣੈ ॥੪॥੯॥੧੩੦॥”

ii) **Central Theme:** O Lord ! Everything happens in this world as per Thy Will. This human form has been attained after struggling through many forms of life, so now there is a keen urge within me to unite with Thee.

O Lord ! Pray grant me the boon of the dust of the lotus-feet of Thy Saints, so that I could have a glimpse of Thy vision, thus getting satiated !

i) **Gour'i Mahalla-5 (Page 207)**

"Hoan ta' kai balharie, Ja kai kewal ña'am adhari. (Pause-1)

Na'am nidhan sa'd navtan nirmal eh Nanak har dhan
kha'tia." (4-10-131)

(Guru Arjan Dev)

ਗਉੜੀ ਮਹਲਾ ੫॥ (ਪੰਨਾ ੨੦੭) (VI a)

“ਹਉ ਤਾਕੈ ਬਲਿਹਾਰੀ॥ ਜਾਕੈ ਕੇਵਲ ਨਾਮੁ ਅਧਾਰੀ॥੧॥ ਰਹਾਉ॥

ਨਾਮੁ ਨਿਧਾਨੁ ਸਦ ਨਵਤਨੁ ਨਿਰਮਲੁ ਇਹੁ ਨਾਨਕੁ ਹਰਿ ਧਨੁ ਖਾਟਿਆ॥੪॥੧੦॥੧੩੧॥”

ii) **Central Theme:** We offer ourselves as a sacrifice to the Guru-minded persons, who depend on True Name of the Lord for support, but this stage is attained in the Company of holy saints only. The dust of the holy feet of the saints is however, available through the Lord's Grace alone.

O Nanak ! It is essential to get into the company of holy saints for acquiring the treasure of True Name. (4-10-31)

i) **Gour'i Mahalla-5 (Page 208)**

"Jog juga't su'nn aiyo Gur te', mo ko Satgur sabad bujhaiyo. (Pause-1)

Seva Pooj karo tis moorat ki Nanak tis pa'g chatai. (5-11-132)

(Guru Arjan Dev)

ਗਉੜੀ ਮਹਲਾ ੫॥ (ਪੰਨਾ ੨੦੭) (V-a)

“ਜੋਗ ਜੁਗਤਿ ਸੁਨਿ ਆਇਓ ਗੁਰ ਤੇ॥ ਮੋ ਕਉ ਸਤਿਗੁਰ ਸਬਦਿ ਬੁਝਾਇਓ॥੧॥ ਰਹਾਉ॥

ਸੇਵਾ ਪੂਜ ਕਰਉ ਤਿਸੁ ਮੂਰਤਿ ਕੀ ਨਾਨਕੁ ਤਿਸੁ ਪਗ ਚਾਟੇ॥੫॥੧੧॥੧੩੨॥”

ii) **Central Theme:** What is the definition of a True Yogi ? The real Yogi is one, who has sought the Lord's support, through Guru's guidance. The Guru's teachings are the real ear-rings and controlling five vices and five senses is the real Yoga. The Yogic path consists in perceiving Lord everywhere. The real Yogi recites the Guru's Word, and considers in his mind the difference between truth and falsehood, which is the job of a Yogi. Such a yogi unites with the Lord by ridding himself of the bondage of worldly falsehood and ignorance.

O Nanak ! I would serve such a Yogi and would humbly lie at the lotus-feet of such a Guru, who would grant me the boon of Lord's True Name. (5-11-132)

i) **Gour'i Mahalla-5 (Page 208)**

"Anup padarath Na'am sunoh sagal dhiayelai meeta.
Har aukhad jako Gur dia ta' ke' nirmal cheeta. (Pause-1)

Naam khazana bhagti paya ma'n ta'n tripat aghai.
Nanak har jin ta ko devai ja ko hukam manai." (3-12-133)

(Guru Arjan Dev)

ਗਉੜੀ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੨੦੮) (III)

“ਅਨੂਪ ਪਦਾਰਥੁ ਨਾਮੁ ਸੁਨਹੁ ਸਗਲ ਧਿਆਇ ਲੇ ਮੀਤਾ ॥
ਹਰਿ ਅਉਖਧੁ ਜਾ ਕਉ ਗੁਰਿ ਦੀਆ ਤਾਕੇ ਨਿਰਮਲ ਚੀਤਾ ॥ ੧ ॥ ਰਹਾਉ ॥

ਨਾਮ ਖਜਾਨਾ ਭਗਤੀ ਪਾਇਆ ਮਨ ਤਨ ਤ੍ਰਿਪਤ ਅਘਾਏ ॥
ਨਾਨਕ ਹਰਿ ਜੀਉ ਤਾਕਉ ਦੇਵੈ ਜਾਕਉ ਹੁਕਮੁ ਮਨਾਏ ॥ ੩ ॥ ੧੨ ॥ ੧੩੩ ॥”

ii) **Central Theme:** The most beautiful and grand item of value in this world is the Lord's True Name, which purifies our hearts and perfects our minds. The person, who has dispelled his fear complex and ignorance of mind, through the Company of holy saints, swims across this ocean of life successfully.

O Nanak ! Once we have attained the treasure of True Name all our desires will be fulfilled.

i) **Gour'i Mahalla-5 (Page 208)**

"Daya maya kar pranpat morai, mohai anath saran pra'bh tori.
Andh ko'op mainh hath de' rakho kachhu sianap ukat na mori.
(Pause-1)

Nanak ko prabh keejai kirpa un santan kai sung sungori." (4-13-134)

ਗਉੜੀ ਮਹਲਾ ੫ ॥ ਦੁਪਦੇ (ਪੰਨਾ ੨੦੮) (I-b)

“ਦਇਆ ਮਇਆ ਕਰਿ ਪ੍ਰਾਨਪਤਿ ਮੋਰੇ ਮੋਹਿ ਅਨਾਥ ਸਰਣਿ ਪ੍ਰਭ ਤੋਰੀ ॥
ਅੰਧਕ੍ਰਪ ਮਹਿ ਹਾਥ ਦੇ ਰਾਖਰੁ ਕਛੁ ਸਿਆਨਪ ਉਕਤਿ ਨ ਮੋਰੀ ॥ ੧ ॥ ਰਹਾਉ ॥

ਨਾਨਕ ਕਉ ਪ੍ਰਭ ਕੀਜੈ ਕਿਰਪਾ ਉਨ ਸੰਤਨ ਕੈ ਸੰਗਿ ਸੰਗੋਰੀ ॥ ੪ ॥ ੧੩ ॥ ੧੩੪ ॥”

ii) **Central Theme:** O Lord ! Pray bless me with Thy Grace and take me out of this abyss of the Worldly falsehood ! Pray bless Thy saints and disciples with the gift of True Name as they are

longing for it like the bird chakor (crying for the moon).

O Nanak ! Pray take me out of this ocean of life by bestowing the treasure of True Name in the Company of holy saints, so that I may remain united with the Lord.

i) **Gour'i Mahalla-5 (Page 209)**

"Tu'm har se'ti ratai sa'ntoh.

Nibahai leho mo ko purakh bidhatai or'h pahchavoh da'tai. (Pause-1)

Sant prasad Nanak har bhe'tai ma'n ta'n seetal dhrapai. (4-14-135)

(Guru Arjan Dev)

ਗਉੜੀ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੨੦੯) (VI)

“ਤੁਮ ਹਰਿ ਸੇਤੀ ਰਾਤੇ ਸੰਤਹੁ ॥

ਨਿਬਾਹਿ ਲੇਹੁ ਮੋਕਉ ਪੁਰਖ ਬਿਧਾਤੇ ਓਹਿ ਪਹਚਾਵਹੁ ਦਾਤੇ ॥੧॥ ਰਹਾਉ ॥

ਸੰਤ ਪ੍ਰਸਾਦਿ ਨਾਨਕ ਹਰਿ ਭੇਟੇ ਮਨ ਤਨ ਸੀਤਲ ਧਾਪੇ ॥੪॥੧੪॥੧੩੫॥”

ii) **Central Theme:** O True Guru, my friend ! Pray unite me with the Lord, by bestowing on me the dust of the lotus feet of the Guru. Whosoever has been blessed with Thy Grace, has been able to cross this ocean of life successfully. O Lord ! Pray grant me the boon of the treasure of True Name and protect me in this world, and hereafter, so that my body and mind may relax in peace and comfort. (4-14-135)

i) **Gour'i Mahalla-5 (Page 209)**

"Sahej samaiyo Dev mo ko Satgur bhayei dayal dev. (Pause-1)

Koh Nanak Aga'm Aga'm hai Thakur bhagat tek har nayo.

(Guru Arjan Dev)

ਗਉੜੀ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੨੦੯) (II)

“ਸਹਜਿ ਸਮਾਇਓ ਦੇਵ ॥ ਮੋਕਉ ਸਤਿਗੁਰ ਭਏ ਦਇਆਲ ਦੇਵ ॥੧॥ ਰਹਾਉ ॥

ਕਹੁ ਨਾਨਕ ਅਗਮ ਅਗਮ ਹੈ ਠਾਕੁਰ ਭਗਤ ਟੇਕ ਹਰਿ ਨਾਇਓ ॥੪॥੧੫॥੧੩੬॥”

ii) **Central Theme:** The Lord hath created this world as a part of His Drama which He performeth as it pleaseth Him as per His

Will. But the Guru hath revealed the Lord's secrets and His vision so that I worship only True Name now. By obeying the Lord's Will, I have attained the eternal bliss and have enjoyed real happiness.

O Nanak ! My only support lies in the recitation of Lord's True Name and its meditation. (4-15-136)

i) **Gour'i Mahalla-5 (Page 209)**

"Parbraham pooran pamesar ma'n ta'ki o't gaheejai rai.
Jin dha'rai brahmand khand har ta'ko Na'am japijai rai. (Pause-1)

Nanak daas ta' ki sarna'iee ja' te' birtha na koiee rai. (4-16-137)

(Guru Arjan Dev)

ਗਉੜੀ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੨੦੯) (I-c)

“ਪਾਰਬ੍ਰਹਮ ਪੂਰਨ ਪਰਮੇਸੁਰ ਮਨ ਤਾਕੀ ਓਟ ਗਹੀਜੈ ਰੇ ॥
ਜਿਨਿ ਧਾਰੇ ਬ੍ਰਹਮੰਡ ਖੰਡ ਹਰਿ ਤਾਕੋ ਨਾਮੁ ਜਪੀਜੈ ਰੇ ॥੧॥ ਰਹਾਉ

ਨਾਨਕੁ ਦਾਸੁ ਤਾਕੀ ਸਰਣਾਈ ਜਾਤੇ ਬਿਥਾ ਨ ਕੋਈ ਰੇ ॥੪॥੧੬॥੧੩੭॥”

ii) **Central Theme:** We should always remember the Lord, whether in sorrow or joy as this whole Universe is depending on His support; and whatever happens, is as per His Will. There is no dearth of anything in His Palace, but the person blessed with His Grace only, receives it.

O Nanak ! Let us always seek the Lord's Support in our actions in this life. (4-16-137)

i) **Rag Gou'ri Poorbi Mahalla-5 (Page 210)**

"Har har kabhu' na mano bisarai.
E'iha oohan sarab sukh daa'ta sagal gha'ta prit parai. (Pause-1)

Kar kirpa a'pno na'am deejai Nanak sa'd balharai. (4-1-138)

(Guru Arjan Dev)

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਰਾਗੁ ਗਉੜੀ ਪੂਰਬੀ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੨੧੦) (I-c)

“ਹਰਿ ਹਰਿ ਕਬਹੂ ਨ ਮਨਹੁ ਬਿਸਾਰੇ ॥
ਈਹਾ ਊਹਾ ਸਰਬ ਸੁਖਦਾਤਾ ਸਗਲ ਘਟਾ ਪ੍ਰਿਤਿਪਾਰੇ ॥੧॥ ਰਹਾਉ ॥

ਕਰਿ ਕਿਰਪਾ ਅਪੁਨੇ ਨਾਮੁ ਦੀਜੈ ਨਾਨਕ ਸਦ ਬਲਿਹਾਰੇ ॥੪॥੧॥੧੩੮॥”

ii) **Central Theme :** We should always remember the Lord, who bestoweth all the benevolence on us, including sustaining this life. The Lord alone protecteth us in the mother's womb, and then enableth us to cross this ocean of life successfully. The persons, who remember the Lord always, enjoy a blissful life, and do not waste away their lives in this world.

O Nanak ! I would sacrifice myself to such persons. (4-1-138)

i) **Rag Gour'i Cheti Mahalla-5 (Page 210)**

"Sukh nahi re' har bhagat bina.

Jeet janam eh ra'ttan amolak sa'dh sangat jap ik khina. (Pause-1)

Mohan mohaya janai do'r hai, koh Nanak sada hadoor hai."(4-1-139)

(Guru Arjan Dev)

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਰਾਗੁ ਗਉੜੀ ਚੇਤੀ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੨੧੦) (V-a)

“ਸੁਖੁ ਨਾਹੀ ਰੇ ਹਰਿ ਭਗਤਿ ਬਿਨਾ ॥

ਜੀਤਿ ਜਨਮੁ ਇਹੁ ਰਤਨੁ ਅਮੋਲਕੁ ਸਾਧ ਸੰਗਤਿ ਜਪਿ ਇਕ ਖਿਨਾ ॥੧॥ ਰਹਾਉ ॥

ਮੋਹਿ ਮੋਹਿਆ ਜਾਨੈ ਦੂਰਿ ਹੈ ॥ ਕਹੁ ਨਾਨਕ ਸਦਾ ਹਦੂਰਿ ਹੈ ॥੪॥੧॥੧੩੯॥”

ii) **Central Theme:** O Brother ! There is only one worthwhile and profitable business in life, that is, the meditation of True Name, with which man could cross this ocean of life successfully. The rest of all pleasures and one's indulgence including grandeur of all types is transitory; even the human body, which man looks after and embellishes, so much, finally mingles with dust (Dust Thou art, to dust returnest). So let us consider the Lord beside us all the time and remember Him, thus leading a successful life.

O Nanak ! The Lord is nearest to us, in fact within us, so we should not forget Him. (4-1-139)

i) **Gour'i Mahalla-5 (Page 210)**

"Ma'n dhar tarbai har naam no,

Sagar lehar sansa sansar Gur lohath pargamno. (Pause-1)

Koh Nanak e'k dhiaya gha't gha't nadri aya."

(Guru Arjan Dev)

ਗਉੜੀ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੨੧੦) (II)

“ਮਨ ਥਰ ਤਰਬੇ ਹਰਿ ਨਾਮ ਨੋ ॥ ਸਾਗਰ ਲਹਰਿ ਸੈਸਾ ਸੈਸਾਰੁ ਗੁਰੁ ਬੋਹਿਬੁ ਪਾਰਗਰਾਸ ਨੋ ॥ ੧ ॥ ਰਹਾਉ ॥

ਕਰੁ ਨਾਨਕ ਏਕੁ ਧਿਆਇਆ ॥ ਘਟਿ ਘਟਿ ਨਦਰੀ ਆਇਆ ॥ ੪ ॥ ੨ ॥ ੧੪੦ ॥”

ii) **Central Theme:** The Guru could only function as our ship of safety, for crossing this ocean of life, and enable us to cross it successfully. Once the Guru lit the lamp of knowledge, there was complete enlightenment within us. This man, had forgotten the Lord, being engrossed in worldly pleasures but now he has rid himself of all doubts and dual-mindedness, in the Company of the Guru.

O Nanak ! I have concentrated on the Lord alone and have perceived the omni-present Lord everywhere. (4-2-140)

i) **Gour'i Mahalla-5 (Page 210)**

"Diba'n hamaro tuhi e'k, sewa tha'ri gureh tek. (Pause-1)

Prabh ke chakar se bhallai, Nanak tin mukh ujalai." (4-3-141)

(Guru Arjan Dev)

ਗਉੜੀ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੨੧੦) (II)

“ਦੀਬਾਨੁ ਹਮਾਰੋ ਤੁਹੀ ਏਕ ॥ ਸੇਵਾ ਥਾਰੀ ਗੁਰਹਿ ਟੇਕ ॥ ੧ ॥ ਰਹਾਉ ॥

ਪ੍ਰਭ ਕੇ ਚਾਕਰ ਸੇ ਭਲੇ ॥ ਨਾਨਕ ਤਿਨ ਮੁਖ ਉਜਲੇ ॥ ੪ ॥ ੩ ॥ ੧੪੧ ॥”

ii) **Central Theme:** O Lord ! The Guru hath directed me in Thy service and with Guru's Grace, I have mastered all the five vices which were troubling me all the time. Now I have enjoyed blissful life by meditating on True Name.

O Nanak ! The (servants) disciples of the Guru proceed to the Lord's Presence with honour; and are received there with honour and recognition. (4-3-141)

i) **Gour'i Mahalla-5 (Page 211)**

"Jia re o'la Na'am ka,
awar je karan karawane tin bhau hai ja'am ka. (Pause-1)

Prabh kirpal kirpa karai, Na'am Nanak sadhu sung milai." (4-4-142)

(Guru Arjan Dev)

ਗਉੜੀ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੨੧੧) (III)

“ਜੀਅ ਰੇ ਓਲਾ ਨਾਮ ਕਾ ॥ ਅਵਰੁ ਜਿ ਕਰਨ ਕਰਾਵਨੇ ਤਿਨ ਮਹਿ ਭਉ ਹੇ ਜਾਮ ਕਾ ॥ ੧ ॥ ਰਹਾਉ ॥

ਪ੍ਰਭ ਕ੍ਰਿਪਾਲੁ ਕਿਰਪਾ ਕਰੇ ॥ ਨਾਮੁ ਨਾਨਕ ਸਾਧੁ ਸੰਗਿ ਮਿਲੇ ॥ ੪ ॥ ੧੪੨ ॥”

ii) **Central Theme:** O Man ! Take the support of True Name alone. The Lord could be remembered and worshipped provided one is fortunate enough; as one's own efforts are of no avail in uniting with the Lord. The only means of realising True Name is through the Company of holy saints after ridding oneself of one's ego, and cleverness.

O Nanak ! It is only through the Grace of the benevolent Lord that we could attain True Name in the Company of holy saints.

i) **Gour'i Mahalla-5 (Page 211)**

"Ba'rnai balharnai la'kh baria,
Namo hi naam sahib ko pra'n adharia. (Pause-1)

Antarja'mi prabh sujan, Nanak takia tuhi ta'an." (4-5-143)

(Guru Arjan Dev)

ਗਉੜੀ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੨੧੧) (I-b)

“ਬਾਰਨੇ ਬਲਿਹਾਰਨੇ ਲਖ ਬਰੀਆ ॥ ਨਾਮੋ ਹੋ ਨਾਮੁ ਸਾਹਿਬ ਕੋ ਪ੍ਰਾਨ ਅਧਰੀਆ ॥ ੧ ॥ ਰਹਾਉ ॥

ਅੰਤਰਜਾਮੀ ਪ੍ਰਭ ਸੁਜਾਨੁ ॥ ਨਾਨਕ ਤਕੀਆ ਤੁਹੀ ਤਾਣੁ ॥ ੪ ॥ ੫ ॥ ੧੪੩ ॥”

ii) **Central Theme:** O Lord ! Thou art formless as well as pervading Nature in various physical forms; in fact Thou art wealth and riches, youth and beauty, and bestower of all these privileges to man. Thou art helpful in this world or hereafter but hardly anybody really appreciates it. O Nanak ! We should thus seek the support of Lord' True Name alone.

i) **Gour'i Mahalla - 5 (Page 211)**

"Har har har aradhiai,
Sant sung har man vasai bharam moh bhau sadhiai. (Pause-1)

Bal budh sianap homain rehi, Har sadh saran Nanak gahi. (4-6-144)

(Guru Arjan Dev)

ਗਉੜੀ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੨੧੧) (VI-a)

“ਹਰਿ ਹਰਿ ਹਰਿ ਅਰਾਧੀਐ ॥ ਸੰਤ ਸੰਗਿ ਹਰਿ ਮਨਿ ਵਸੈ ਭਰਮੁ ਮੋਹੁ ਭਉ ਸਾਧੀਐ ॥ ੧ ॥ ਰਹਾਉ ॥

ਬਲ ਬੁਧਿ ਸਿਆਨਪ ਹਉਮੈ ਰਹੀ ॥ ਹਰਿ ਸਾਧ ਸਰਣਿ ਨਾਨਕ ਗਹੀ ॥ ੪ ॥ ੬ ॥ ੧੪੪ ॥”

ii) **Central Theme** : Even the Vedas, Puranas and Smritis (Hindu religious books) have proclaimed the importance and status of holy saints, with praises being showered on them. We should remember the Lord's True Name, through the Guru's Grace, in the Company of holy saints, ridding ourselves of all doubts and false attachments, due to dual-mindedness. The disciples of the Lord, by seeking the support of saints, have got over the cycle of births and deaths.

O Nanak ! I have sought refuge at the lotus-feet of holy saints; leaving all other cleverness and egoism. (4-6-144)

i) **Gour'i Mahalla-5 (Page 211)**

"Ma'n Ram na'am gu'nn gaiyeeai.

Neet neet har saveyai sa'as sa'as har dhiayeeai. (Pause-1)

Nanak ko prabh meya kar,
merai ma'n ta'n vasai Na'am har.." (4-7-145)

(Guru Arjan Dev)

ਗਉੜੀ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੨੧੧) (I-c)

“ਮਨ ਰਾਮ ਨਾਮ ਗੁਨ ਗਾਈਐ ॥
ਨੀਤ ਨੀਤ ਹਰਿ ਸੇਵੀਐ ਸਾਸਿ ਸਾਸਿ ਹਰਿ ਧਿਆਈਐ ॥ ੧ ॥ ਰਹਾਉ ॥

ਨਾਨਕ ਕਉ ਪ੍ਰਭ ਮਇਆ ਕਰਿ ॥ ਮੇਰੇ ਮਨਿ ਤਨਿ ਵਾਸੈ ਨਾਮੁ ਹਰਿ ॥ ੪ ॥ ੭ ॥ ੧੪੫ ॥”

ii) **Central Theme** : When we sing the praises of the Lord, in the company of holy saints, all our doubts and ills are dispelled. Whosoever attains the nectar of True Name, gets rid of the bondage of worldly falsehood (Maya). O Nanak ! May God grant us His Grace so that we may also enjoy the bliss of True Name. (4-7-145)

i) **Gour'i Mahalla-5 (Page 211)**

"Rasna japiai ek Na'am,
eiha sukh anand ghana a'gai jia kai sung ka'm. (Pause-1)

Har har Na'am ja ko Gur dia, Nanak ta' ka bhau gia." (4-8-146)

(Guru Arjan Dev)

ਗਉੜੀ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੨੧੧) (Va)

“ਰਸਨਾ ਜਪੀਐ ਏਕੁ ਨਾਮ ॥ ਈਹਾ ਸੁਖੁ ਆਨੰਦੁ ਘਨਾ ਆਗੈ ਜੀਅ ਕੈ ਸੰਗਿ ਕਾਮ ॥ ੧ ॥ ਰਹਾਉ ॥

ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਾਕਉ ਗੁਰਿ ਦੀਆ ॥ ਨਾਨਕ ਤਾਕਾ ਭਉ ਗਇਆ ॥ ੪ ॥ ੯ ॥ ੧੪੬ ॥”

ii) **Central Theme :** O Man ! Repeat the name of the Lord with your tongue, so that you may rid yourself of your ego, Whosoever attains the treasure of True Name, Completes his chase and stops running after worldly things.

O Nanak ! The person, who is blessed with True Name through Guru's Grace, gets rid of his doubts and fear complex by uniting with the Lord. (4-8-146)

i) **Gour'i Mahalla - 5 (Page 211)**

"Jakau bisrai Ram Na'am tahoo ko pir,
Sadh sangat mil har ravahai gu'nni gaheer. (Pause-1)

Har dhan ja kai greh vasai,
Koh Nanak tin sung dukh nasai." (4-9-147)

ਗਉੜੀ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੨੧੧) (I-c)

“ਜਾ ਕਉ ਬਿਸਰੈ ਰਾਮ ਨਾਮ ਤਾਹੂ ਕਉ ਪੀਰ ॥
ਸਾਧ ਸੰਗਤਿ ਮਿਲਿ ਹਰਿ ਰਵਹਿ ਸੇ ਗੁਣੀ ਗਰੀਰ ॥ ੧ ॥ ਰਹਾਉ ॥

ਹਰਿ ਧਨੁ ਜਾਕੈ ਗਿਰਿ ਵਸੈ ॥ ਕਹੁ ਨਾਨਕ ਤਿਨ ਸੰਗਿ ਦੁਖੁ ਨਸੈ ॥ ੪ ॥ ੯ ॥ ੧੪੭ ॥”

ii) **Central Theme :** The person, who has worshipped the Lord in the Company of holy Congregations, attains all the worldly treasures and he never feels short of anything.

O Nanak ! The person, who inculcates Lord's True Name in his heart, dispels all his ills and enjoys the bliss of life. (4-9-147)

i) **Gour'i Mahalla - 5 (Page 212)**

"Garb bado mool itno, ra'hen nahi goh kitno. (Pause-1)

Nanak udhrai sadh sung kirpa nidh mai ditno. (2-10-148)

(Guru Arjan Dev)

ਗਉੜੀ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੨੧੨) (V-a)

“ਗਰਬੁ ਬਡੋ ਮੂਲੁ ਇਤਨੋ ॥ ਰਹਨੁ ਨਹੀ ਗਹੁ ਕਿਤਨੋ ॥ ੧ ॥ ਰਹਾਉ ॥

ਨਾਨਕ ਉਧਰੇ ਸਾਧ ਸੰਗਿ ਕਿਰਪਾ ਨਿਧਿ ਮੇ ਦਿਤਨੋ ॥ ੨ ॥ ੧੦ ॥ ੧੪੮ ॥”

ii) **Central Theme:** Man, due to his ego is running after Maya throughout his life and keeps on amassing worldly possessions. He is losing the battle of life like a gambler without realising it, and does not remember the Lord, all powerful.

O Nanak ! We could, however, cross this ocean of life with the hlep of holy saints, the treasure bestowed by the Lord through His Grace. (2-10-148)

i) **Gou'ri Mahalla-5 (Page 212)**

"Mohai dasro Thakur ko, dha'n prabh ka khana. (Pause-1)

E'k te'k eko adhara, jan Nanak har ki laga kara." (4-11-149)

(Guru Arjan Dev)

ਗਉੜੀ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੨੧੨) (I-c)

“ਮੋਹਿ ਦਾਸਰੋ ਠਾਕੁਰ ਕੋ ਧਾਨੁ ਪੁਭ ਕਾ ਖਾਨਾ ॥ ੧ ॥ ਰਹਾਉ ॥

ਏਕ ਟੇਕ ਏਕੋ ਆਧਾਰਾ ॥ ਜਨ ਨਾਨਕ ਹਰਿ ਕੀ ਲਾਗਾ ਕਾਰਾ ॥ ੪ ॥ ੫ ॥ ੧੪੯ ॥”

ii) **Central Theme :** O Brother ! Let us understand clearly that Lord hath created this world in no time and then maintaineth it. I always sing the praises of the Lord. I have taken refuge at the lotus-feet of holy saints which has given me peace of mind and has enabled me to unite with the Lord also.

O Nanak ! I have sought the support of the Lord and have engaged myself in actions as per Lord's Will. (4-11-149)

i) **Gour'i Mahalla-5 (Page 212)**

"Hai koi aisa homain torai, iss mithi te eh ma'n horai. (Pause-1)

Koh Nanak kirpa bhaiee sadh sangat nidh morai." (2-12-150)

(Guru Arjan Dev)

ਗਉੜੀ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੨੧੨) (I-b)

“ਹੈ ਕੋਈ ਐਸਾ ਹਉਮੈ ਤੋਰੈ ॥ ਇਸੁ ਮੀਠੀ ਤੇ ਇਹੁ ਮਨੁ ਚੋਰੈ ॥ ੧ ॥ ਰਹਾਉ ॥

ਕਹੁ ਨਾਨਕ ਕਿਰਪਾ ਭਈ ਸਾਧ ਸੰਗਤਿ ਨਿਧਿ ਮੋਰੈ ॥ ੨ ॥ ੧੨ ॥ ੧੫੦ ॥”

ii) **Central Theme:** It is rather difficult to acquire any knowledge about the Lord. Is there any power, which could give us the light of knowledge by ridding us of egoism ?

O Nanak ! I am tired of wandering through the cycle of births and deaths, but with the Company of holy saints, I have attained the Knowledge and love of the Lord. (2-12-150)

i) **Gour'i Mahalla-5 (Page 212)**

"Chintamani karna maiyai. (Pause-1)

Kirpa nidh prabh ma'iyai dhar, Nanak har har Na'am laiyai."
(3-13-151)

(Guru Arjan Dev)

ਗਉੜੀ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੨੧੨) (I-b)

“ਚਿੰਤਾਮਣਿ ਕਰੁਣਾਮਏ ॥ ੧ ॥ ਰਹਾਉ ॥

ਦੀਨ ਦਇਆਲਾ ਪਾਰਬ੍ਰਹਮ ਜਾਕੈ ਸਿਮਰਣਿ ਸੁਖ ਭਏ ॥ ੧ ॥

ਕਿਰਪਾ ਨਿਧਿ ਪ੍ਰਭ ਮਇਆ ਧਾਰਿ ਨਾਨਕ ਹਰਿ ਹਰਿ ਨਾਮ ਲਏ ॥ ੩ ॥ ੧੩ ॥ ੧੫੧ ॥”

ii) **Central Theme:** O Lord ! Pray grant me the boon of Thy Grace in the form of True Name ! It is rather difficult to understand Thee as Thy knowledge is limitless.

O Nanak ! With Thy Grace one may always attain the gift of True Name. (3-13-151)

i) **Gour'i Poorbi Mahalla-5 (Page 212)**

"Merai ma'n saran prabhu sukh pa'eai.

Ja din bisrai pra'n sukh da'ata so din ja'at ajaeai. (Pause-1)

Muka't bhia bandhan Gur kholai ja'n Nanak har
gu'nn gaeai." (4-14-152)

(Guru Arjan Dev)

ਗਉੜੀ ਪੂਰਬੀ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੨੧੨) (V-a)

“ਮੇਰੇ ਮਨ ਸਰਣਿ ਪ੍ਰਭੂ ਸੁਖ ਪਾਏ ॥
ਜਾ ਦਿਨਿ ਬਿਸਰੈ ਪ੍ਰਾਨ ਸੁਖ ਦਾਤਾ ਸੋ ਦਿਨੁ ਜਾਤ ਅਜਾਏ ॥੧॥ ਰਹਾਉ ॥

ਮੁਕਤੁ ਭਇਆ ਬੰਧਨ ਗੁਰਿ ਖੋਲੇ ਜਨ ਨਾਨਕ ਹਰਿ ਗੁਣ ਗਾਏ ॥੪॥੧੪॥੧੫੨॥”

ii) **Central Theme:** Man is like a guest in this world, as all other worldly pleasures are transient and momentary giving temporary relief. But this human being is like an elephant, who after a wash and thorough cleaning of the body, again throws ash and dust on the body. Similarly man, without Lord's remembrance, always suffers. But with the Lord's Grace, he meets the Guru and by singing Lord's praises he attains salvation.

O Nanak ! By singing the Lord's praises with the Guru's Grace, God helped me to break the shackles of bondage of worldly falsehood (Maya) and attain bliss of life. (4-14-152)

i) **Gour'i Poorbi Mahalla-5 (Page 213)**

“Merai ma'n Gur Gur Gur sad kariai,
ra'ttan janam saphal Gur kia darsan ko balhariai. (Pause-1)

Nanak sukh pa'ya har kirtan mitio' sagal kales'a. (4-15-153)

(Guru Arjan Dev)

ਗਉੜੀ ਪੂਰਬੀ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੨੧੩) (V-a)

“ਮੇਰੇ ਮਨ ਗੁਰੁ ਗੁਰੁ ਗੁਰੁ ਸਦ ਕਹੀਐ ॥
ਰਤਨ ਜਨਮੁ ਸਫਲੁ ਗੁਰਿ ਕੀਆ ਦਰਸਨ ਕਉ ਥਲਿ ਰਹੀਐ ॥੧॥ ਰਹਾਉ ॥

ਨਾਨਕ ਸੁਖ ਪਾਇਆ ਹਰਿ ਕੀਰਤਨਿ ਮਿਟਿਓ ਸਗਲ ਕਲੇਸਾ ॥੪॥੧੫॥੧੫੩॥”

ii) **Central Theme:** O my mind ! We should offer ourselves, as a sacrifice to the Guru, and constantly remember Him inculcating His memory in the heart. Man should recite Lord's True Name everytime he breaths and takes a morsel of food in his mouth or every moment of life. Man enjoys all the pleasures of life with this and gets his desires fulfilled. In fact, Lord's True Name is our friend and comrade; so we should try to attain True Name, with Guru's guidance.

O Nanak ! Once the Lord favoureth us with His Grace, all our doubts and misgivings are removed; and by singing Lord's praises all our sufferings and misfortunes are over and we attain eternal bliss. (4-15-153)

'Ik Onkar Satgur Prasad'

i) **Rag Gour'i Mahalla-5 (Page 213)**

"Trisna birlai hi ki bujhi hai. (Pause-1)

Ja ko re' kirpa karai jivat soiee marai sa'dh sung ma'ya tarai.
Nanak so jan dar har sijhi hai." (4-1-154)

(Guru Arjan Dev)

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਗਉੜੀ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੨੦੮) (III)

“ਤ੍ਰਿਸਨਾ ਬਿਰਲੇ ਹੀ ਕੀ ਬੁਝੀ ਹੈ ॥੧॥ ਰਹਾਉ ॥

ਨਾਨਕ ਸੋ ਜਨੁ ਦਰਿ ਹਰਿ ਸਿਝੀ ਹੈ ॥੪॥੧॥੧੫੪॥”

ii) **Central Theme:** This man never gets satiated with his worldly desires and pleasures. Even after earning lakhs and crores of rupees, man continues running after more money. He makes no distinction between good and bad, since with a beautiful wife at home, he still wanders around others' homes with bad intentions. In fact, his mind is engulfed by worldly desires and possessions.

O Nanak ! Whosoever is blessed with Lord's Grace, proceeds to the Lord's Presence with flying colours in the Company of holy saints. (4-1-154)

i) **Gour'i Mahalla-5 (Page 213)**

"Sabhoon ko ru's har ho. (Pause-1)

Kahu tir kahu nir kahu baid be'cha'r, Nanak bhagat pri ho." (3-2-155)

(Guru Arjan Dev)

ਗਉੜੀ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੨੧੩) (I-b)

“ਸਭਹੁ ਕੋ ਰਸੁ ਹਰਿ ਹੋ ॥੧॥ ਰਹਾਉ ॥

ਕਾਹੂ ਤੀਰ ਕਾਹੂ ਨੀਰ ਕਾਹੂ ਬੇਦ ਬੀਚਾਰ ॥ ਨਾਨਕਾ ਭਗਤਿ ਪ੍ਰਿਅ ਹੋ ॥੩॥੩॥੧੫੫॥”

ii) **Central Theme:** In this world, some men are interested in Yoga, some in worldly pleasures, some in knowledge while some others in remembering the Lord. Many persons perform religious functions, penances or worship whereas the Lord - only loves devotion of His disciples who are united with Him finally. (3-2-155)

i) **Gour'i Mahalla-5 (Page 213)**

"Gu'nn kirat nidh mori. (Pause-1)

Tuhi greh tuhi ba'n Tuhi gao, tuhi su'nn,
Hai Nanak ne'r neri." (3-3-156)

(Guru Arjan Dev)

ਗੁਰੂੜੀ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੨੧੩) (I-a)

“ਗੁਨ ਕੀਰਤਿ ਨਿਧਿ ਮੋਰੀ ॥ ੧ ॥ ਰਹਾਉ ॥

ਤੂਹੀ ਗਿ੍ਹਿ ਤੂਹੀ ਬਨਿ ਤੂਹੀ ਗਾਉ ਤੂਹੀ ਸੁਨਿ ॥ ਹੈ ਨਾਨਕ ਨੇਰ ਨੇਰੀ ॥ ੩ ॥ ੩ ॥ ੧੫੬ ॥”

ii) **Central Theme:** O Lord ! Thou alone knoweth Thy Nature and its secrets; Thou art nearest to us, just like our body and limbs. In fact, Thou art pervading everywhere, whether at home or in the jungle, whether in the village or at uninhabited places.

O Lord ! Our main wealth lies in singing Thy praises, as Thou art the fountain-head of our treasure. (3-3-156)

i) **Gour'i Mahalla-5 (Page 214)**

"Ma'to har rung ma'to. (Pause-1)

Sahej kel anand kh'el rahai phe'r bhai mail,
Nanak Gur sabad prato." (3-4-157)

(Guru Arjan Dev)

ਗੁਰੂੜੀ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੨੧੪) (I-b)

“ਮਾਤੋ ਹਰਿ ਰੰਗਿ ਮਾਤੋ ॥ ੧ ॥ ਰਹਾਉ ॥

ਸਹਜ ਕੇਲ ਅਨਦ ਖੇਲ ਰਹੇ ਫੇਰ ਭਏ ਮੇਲ ॥ ਨਾਨਕ ਗੁਰ ਸਬਦਿ ਪਰਾਤੋ ॥ ੩ ॥ ੪ ॥ ੧੫੭ ॥”

ii) **Central Theme:** My mind is enamoured with the love and devotion of the Lord; and this intoxication has been realised through

the Guru's guidance. The Lord pervadeth everywhere, whether in the distilling plant, glass or the wine itself as this bliss is like enjoying all worldly pleasures.

O Nanak ! Now I have realised the Lord, by accepting the Guru's message, and His teachings.

i) **Rag Gour'i Malwa Mahalla - 5 (Page 214)**

"Har Naam leho me'eta leho', aagai bikharn panth bhai a'n. (Pause-1)

Nanak kahai su'nn rai ma'na kar kirtan hoi
udha'r. (4-1-158). (4-6-144)

(Guru Arjan Dev)

ਰਾਗੁ ਗਉੜੀ ਮਾਲਵਾ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੨੧੪) (I-b)

“ਰਿ ਲਾਮੁ ਲੇਹੁ ਮੀਤਾ ਲੇਹੁ ॥ ਆਗੇ ਬਿਖਸ ਪੰਥੁ ਭੈ ਆਨ ॥੧॥ ਰਹਾਉ ॥

ਨਾਨਕ ਕਹੈ ਸੁਨਿ ਰੇ ਮਨਾ ਕਰਿ ਕੀਰਤਨੁ ਹੋਇ ਉਧਾਰੁ ॥੪॥੧॥੧੫੮॥”

ii) **Central Theme :** O Brother ! Let us meditate on Lord's True Name, which is the fountain-head of all comforts and pleasures. Even all the gods serve the Lord, as without the worship of the Lord there is no other solace or satisfaction. The self-willed persons, engrossed in worldly falsehood, undergo the cycle of births and deaths and wander around in desperation.

O Nanak ! Let us recite the Lord's Name only, so as to gain salvation from this world. (4-1-158)

i) **Rag Gouri Mala Mahalla - 5 (Page 214)**

"Payo ba'l budh sukh rai, harkh so'g haa'n mirat
dookh sukh chint samsar gur milai (Pause 1)

Poat da'ar Gur poorā milya, tou Nanak nirbhai" (4-1-159)

(Guru Arjan Dev)

ਰਾਗੁ ਗਉੜੀ ਮਾਲਾ ਮਹਲਾ : ੫ (ਪੰਨਾ ੨੧੪) (II)

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

“ਪਾਇਓ ਬਲ ਬੁਧਿ ਸੁਖੁ ਰੇ ॥

ਰਹਖ ਸੋਗ ਹਾਨਿ ਮਿਰਤੁ ਦੁਖ ਸੁਖ ਚਿਤ ਸਮਸਰਿ ਗੁਰ ਮਿਲੇ ॥੧॥ ਰਹਾਉ ॥

ਪੋਟ ਡਾਰਿ ਗੁਰੁ ਪੂਰਾ ਮਿਲਿਆ ਤਉ ਨਾਨਕ ਨਿਰਭਏ” ॥੪॥੧॥੧੫੯॥

ii) **Central Theme** : (By the Grace of the True Lord, attainable through the Guru's Grace.) So long I was engrossed by my ego, felt worried and was always suffering but the moment I got over my ego with the Guru's Grace, I am enjoying a state of bliss. Till I was busy in vicious actions due to my ego and I-am-ness I was suffering but now with the support of holy saints, I have rid myself of all worldly bondage.

O Nanak! With the Guru's guidance, I have overcome all my fear complex about the god of death and the cycle of rebirths. (4-1-159).

i) **Gouri Mahalla - 5 (Page 214)**

"Bhavan tiageo ri tiageo, tiageo mein Gur mil tiageo.

Jan Nanak or'e tuhari pario ayeo sarnagio,
Naa'm rung sahej ras manai phir dookh na lagio" (4-2-160)
(Guru Arjan Dev)

ਗਉੜੀ ਮਹਲਾ : ੫ (ਪੰਨਾ ੨੧੪) (VI-a)

“ਭਾਵਨ ਤਿਆਗਿਓ ਰੀ ਤਿਆਗਿਓ ॥ ਤਿਆਗਿਓ ਮੇ ਗੁਰ ਮਿਲਿ ਤਿਆਗਿਓ ॥ ੧ ॥

ਜਨ ਨਾਨਕ ਓੜਿ ਤੁਹਾਰੀ ਪਰਿਓ ਆਇਓ ਸਰਣਾਗਿਓ ॥
ਨਾਮ ਰੰਗ ਸਹਜ ਰਸ ਮਾਣੇ ਫਿਰਿ ਦੁਖੁ ਨ ਲਾਗਿਓ” ॥੪॥੨॥੧੬੦॥

ii) **Central Theme** : By accepting the Lord's Will, I have achieved all the comforts of mind and have united with the Lord. By developing love for the Lord, there is no difference in joy or suffering for us. We perceive the Lord everywhere, since we got the company of holy saints; and the inactive mind has been awakened with the help of holy saints, through their knowledge and guidance.

O Nanak! Now we take refuge at the lotus-feet of the holy saints, and enjoy eternal bliss. (4-2-160)

i) **Gouri Mala Mahalla - 5 (Page 215)**

"Pa'ya lai rattan ma'n paya, tan sital ma'n sital
thia, satgur sabad sama'ya. (Pause 1)

Koh Nanak sa'ch bha'gai bigasa, gur nidhan ridai lai rakhia"(4-3-161)
(Guru Arjan Dev)

ਗਉੜੀ ਮਾਲਾ ਮਹਲਾ : ੫ (ਪੰਨਾ ੨੧੫) (I-b)

“ਪਾਇਆ ਲਾਲੁ ਰਤਨੁ ਮਨਿ ਪਾਇਆ ॥ ਤਨ ਸੀਤਲੁ ਮਨੁ ਸੀਤਲੁ ਥੀਆ ॥
ਸਤਗੁਰ ਸਬਦਿ ਸਮਾਇਆ ॥ ੧ ॥ ਰਹਾਉ ॥

ਕਹੁ ਨਾਨਕ ਸਚ ਭਏ ਬਿਗਾਸਾ ਗੁਰਿ ਨਿਧਾਨੁ ਰਿਦੈ ਲੈ ਰਾਖਿਆ” ॥੪॥੩॥੧੬੧॥

ii) **Central Theme** : Once I got the jewel of True Name, my body and mind was completely satiated, and now there is no attempt to run after Maya (worldly pleasures). Even the desire for heaven is gone. Once the Guru dispelled the veil of falsehood within me, the same light of the Lord was seen and perceived in all individuals.

O Nanak! Once the Guru bestowed on me the treasure of True Name, I am enjoying perfect bliss all around.

i) **Gouri Mala Mahalla - 5 (Page 215)**

"Ubrat Raja Ram ki sarni, sarab lok maya ke mandal,
gir gir parte dharni (Pause 1)

Har ka Naa'm japoh merai meeta, ehai sar sukh poorā,
Sadh sangat janam maran nivarai, Nanak janki dhoora." (4-4-162)

(Guru Arjan Dev)

ਗਉੜੀ ਮਾਲਾ ਮਹਲਾ : ੫ (ਪੰਨਾ ੨੧੫) (III)

“ਉਬਰਤ ਰਾਜਾ ਰਾਮ ਕੀ ਸਰਣੀ ॥
ਸਰਬ ਲੋਕ ਮਾਇਆ ਕੇ ਮੰਡਲ ਗਿਰਿ ਗਿਰਿ ਪਰਤੇ ਪਰਣੀ ॥ ੧ ॥ ਰਹਾਉ ॥

ਹਰਿ ਕਾ ਨਾਮੁ ਜਪਹੁ ਮੇਰੇ ਮੀਤਾ ਇਹੈ ਸਾਰ ਸੁਖੁ ਪੁਰਾ ॥
ਸਾਧ ਸੰਗਤਿ ਜਨਮ ਮਰਣ ਨਿਵਾਰੈ ਨਾਨਕੁ ਜਨ ਕੀ ਪੁਰਾ” ॥੪॥੪॥੧੬੨॥

ii) **Central Theme** : Man cannot cross this ocean of life successfully without the meditation of True Name of the Lord. Our safety lies in taking refuge at the lotus feet of the Lord only. Man cannot find peace and tranquillity of mind from worldly pleasures. Instead we could rid ourselves of the cycle of births and deaths by remembering the True Lord in the company of holy saints.

O Nanak! Let us, therefore, seek the dust of the lotus feet of the holy saints in the company of holy congregations. (4-4-162)

i) **Gouri Mala Mahalla - 5 (Page 215)**

"Mo ko eh bidh ko samjha'vai, Karta hoi janavai (Pause 1)

Koh Nanak karan ha'ar hai, aapai satgur bharam chukaya
Sadh sangat janam maran, nivarai Nanak janki dhoora." (4-5-163)

(Guru Arjan Dev)

ਗਉੜੀ ਮਾਲਾ ਮਹਲਾ : ੫ (ਪੰਨਾ ੨੧੫) (I-c)

“ਮੋਕਉ ਇਹ ਬਿਧਿ ਕੋ ਸਮਝਾਵੈ ॥ ਕਰਤਾ ਹੋਇ ਜਨਾਵੈ ॥ ੧ ॥ ਰਹਾਉ ॥

ਕਹੁ ਨਾਨਕ ਕਰਣ ਹਾਰੂ ਹੈ ਆਪੇ ਸਤਿਗੁਰਿ ਭਰਮੁ ਚੁਕਾਇਆ” ॥ ੪ ॥ ੫ ॥ ੧੬੩ ॥

ii) **Central Theme** : Everything is being controlled by the Lord and man does whatever pleaseth Him. Man, engrossed in worldly falsehood (Maya) wanders in desperation and prompted by his ego, considers everything as his own. He is unaware of the fact that everything belongs to the Lord.

O Nanak! The True Guru hath removed my doubts and I am convinced now that the Lord is omni-potent and all powerful. (4-5-163)

i) **Gouri Mahalla - 5 (Page 216)**

"Har bin ava'r kiria birthai,
ja'p ta'p sanjam karan karanai eh musai. (Pause 1)

Nanak kahto eh bicharo, je kamavai so pargram,
gur savoh or Naam dhiavoh tiago manoh gumani" (4-6-164)

(Guru Arjan Dev)

ਗਉੜੀ ਮਾਲਾ ਮਹਲਾ : ੫ (ਪੰਨਾ ੨੧੬) (V-a)

“ਹਰਿ ਬਿਨੁ ਅਵਰ ਕ੍ਰਿਆ ਬਿਰਥੇ ॥ ਜਪ ਤਪ ਸੰਜਮ ਕਰਮ ਕਮਾਣੇ ਇਹਿ ਓਰੇ ਮੂਸੇ ॥ ੧ ॥ ਰਹਾਉ ॥

ਗੁਰੁ ਸੇਵਰੁ ਅਰੁ ਨਾਮੁ ਧਿਆਵਹੁ ਤਿਆਗਹੁ ਮਨਹੁ ਗੁਮਾਨੀ” ॥ ੪ ॥ ੬ ॥ ੧੬੪ ॥

ii) **Central Theme** : All other forms of formal religious practices in the world, except meditation of True Name are worthless. For example, fasting, bathing at holy places, or other penances do not lead us anywhere, so people do not realise the value of True Name. One could, however rid oneself of all ills by service (of

others) and attain meditation of True Name, which is the only means of uniting with the Lord.

O Nanak! I have concluded after great deliberations that one could get rid of one's sufferings by remembering True Name. (4-6-164)

i) **Gouri Mahalla - 5 (Page 216)**

"Madho har har har mukh kahiai,
Hum te kichhu na hovai soami jiu rakho tum rahiai (Pause 1)

Nanak ki benanti har peh apna Naam japavoh" (2-7-165)

(Guru Arjan Dev)

ਗਉੜੀ ਮਾਲਾ ਮਹਲਾ : ੫ (ਪੰਨਾ ੨੧੬) (III)

“ਸਾਧਉ ਹਰਿ ਹਰਿ ਹਰਿ ਮੁਖਿ ਕਹੀਐ ॥
ਹਮ ਤੇ ਕਛੁ ਨ ਹੋਵੈ ਸੁਆਮੀ ਜਿਉ ਰਾਖਹੁ ਤਿਉ ਰਹੀਐ ॥ ੧ ॥ ਰਹਾਉ ॥

ਕਰਹੁ ਕ੍ਰਿਪਾ ਸਰਬ ਕੇ ਦਾਤੇ ਏਕ ਰੂਪ ਲਿਵ ਲਾਵਹੁ ॥
ਨਾਨਕ ਕੀ ਬੇਨੰਤੀ ਹਰਿ ਪਰਿ ਅਪੁਨਾ ਨਾਮੁ ਜਪਾਵਹੁ” ॥ ੨ ॥ ੭ ॥ ੧੬੫ ॥

ii) **Central Theme** : O Lord! Man is not capable of doing anything. Whatever Thou wantest us to do we do accordingly; as there is nothing in our hands. So kindly bestow us with Thy Grace, So that we may remember Thy Name. Pray enable me to develop love for Thee alone!

i) **Rag Gouri Majh Mahalla - 5 (Page 216)**

"Din dayal damodar raiya jiu, kot jana kar sev laga'ya jiu (Pause 1)

Jis sadhu sangat tis sab karmi jiu,
jan Nanak sehaj samaicee jiu" (5-1-166)

(Guru Arjan Dev)

ਗਉੜੀ ਮਾਲਾ ਮਹਲਾ : ੫ (ਪੰਨਾ ੨੧੬) (I-b)

“ਦੀਨ ਦਇਆਲ ਦਮੋਦਰ ਰਾਇਆ ਜੀਉ ॥ ਕੋਟਿ ਜਨਾ ਕਰਿ ਸੇਵ ਲਗਾਇਆ ਜੀਉ ॥

ਜਨ ਨਾਨਕ ਸਹਜਿ ਸਮਾਈ ਜੀਉ” ॥ ੫ ॥ ੧ ॥ ੧੬੬ ॥

ii) **Central Theme** : O Lord! Thou art omni-present and hath

developed love for Thy saints. I would offer myself as a sacrifice to Thy saints who would unite me with Thee. People have tried to attain Thy blessings in many ways, but I have sought refuge at the Guru's lotus feet only.

O Nanak! The person, who attains True Name has amassed real wealth in life and finally unites with the Lord.

i) **Gouri Majh Mahalla - 5 (Page 217)**

"ao hamarai Ram piarai jio, Raein dinas saas saas chitarai jio

Har har Naam japai jap taria jio,
eh ajar Nanak sukh saheai jio" (4-2-167)

(Guru Arjan Dev)

ਗਉੜੀ ਮਾਲਾ ਮਹਲਾ : ੫ (ਪੰਨਾ ੨੧੭) (I-b)

“ਆਉ ਹਮਾਰੇ ਰਾਮ ਪਿਆਰੇ ਜੀਉ ॥ ਰੈਣਿ ਦਿਨਸੁ ਸਾਸਿ ਸਾਸਿ ਚਿਤਾਰੇ ਜੀਉ ॥

ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਪੈ ਜਪਿ ਤਰਿਆ ਜੀਉ ॥
ਇਹੁ ਅਜਰੁ ਨਾਨਕ ਸੁਖ ਸਹੀਐ ਜੀਉ” ॥੪॥੨॥੧੬੭॥

ii) **Central Theme :** I have sought refuge at the lotus-feet of the holy saints so as to unite with the Lord. To meet the Lord, who pervadeth the whole universe and the three worlds, I have enjoyed the bliss of life, in the company of saints as I have remembered the Lord being in touch with their lotus-feet.

O Nanak! Now all my sufferings are over, and my desires fulfilled by meditating on True Name, and finally I have crossed this ocean of life successfully.

i) **Gouri Majh Mahalla - 5 (Page 217)**

"Su'nn su'nn sa'jan ma'n mit piarai jio,
ma'n ta'n te'ra ieh jio bhi warai jio

Har dhan, ra'as sa'ch wapara jio,
jan Nanak sa'd baliha'ra jio" (4-3-168)

(Guru Arjan Dev)

ਗਉੜੀ ਮਾਝ ਮਹਲਾ : ੫ (ਪੰਨਾ ੨੧੭) (I-b)

“ਸੁਣਿ ਸੁਣਿ ਸਾਜਣ ਮਨ ਮਿਤ ਪਿਆਰੇ ਜੀਉ ॥ ਮਨੁ ਤਨੁ ਤੇਰਾ ਇਹੁ ਜੀਉ ਭੀ ਵਾਰਿਆ ਜੀਉ ॥

ਗਰਿ ਧਨੁ ਰਾਸਿ ਸਚੁ ਵਾਪਾਰਾ ਜੀਉ ॥ ਜਨ ਨਾਨਕ ਸਦ ਬਲਿਹਾਰਾ ਜੀਉ” ॥੫॥੧॥੧੬੬॥

ii) **Central Theme** : O Lord! I have done business only in the merchandise of Thy True Name, and this job includes and is an embodiment of all the pleasures of life. I have surrendered to Thee, my body and soul.

O Lord! This privilege is availed by some persons through Guru's guidance alone. Such Guru-minded persons sing the praises of the Lord throughout day and night (all the twenty four hours).

O Nanak! I would offer myself as a sacrifice to such a Lord, who hath bestowed on us, the treasure of True Name.

i) **Rag Gouri Majh Mahalla - 5 (Page 217)**

"Tu me'ra bo'h ma'an kartai tu me'ra boh ma'an,
jor tumarai sukh vasa'n sach·sabad nisan (Pause 1)

rung ratai parmashwarai, jan Nanak tin ba'l ja'at" (4-1-169)

(Guru Arjan Dev)

ਰਾਗੁ ਗਉੜੀ ਮਾਝ ਮਹਲਾ : ੫ (ਪੰਨਾ ੨੧੭) (VII)
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

“ਤੂੰ ਮੇਰਾ ਬਹੁ ਮਾਣੁ ਕਰਤੇ ਤੂੰ ਮੇਰਾ ਬਹੁ ਮਾਣੁ ॥
ਜੋਰਿ ਤੁਮਾਰੇ ਸੁਖਿ ਵਸਾ ਸਚੁ ਸਬਦੁ ਨੀਸਾਣੁ ॥੧॥ਰਹਾਉ ॥

ਰੰਗਿ ਰਤੇ ਪਰਮੇਸਰੈ ਜਨ ਨਾਨਕ ਤਿਨ ਬਲਿ ਜਾਤ” ॥੪॥੧॥੧੬੬॥

ii) **Central Theme** : O Lord! I am enjoying myself in peace and comfort on the support of Thy power and strength. Being engrossed in worldly falsehood (Maya) my mind has never perceived the True Vision of the Lord, in fact, the whole world is being befooled in the enjoyment of worldly pleasures and falsehood.

O Lord! The saints only immersed in True Name, enjoy the love of Thy meditation and remembrance.

O Nanak! I offer myself as a sacrifice to the saints, who are completely absorbed in the Lord's love and devotion. (4-1-169)

i) **Gouri Mahalla - 5 (Page 218)**

"Dukh bhanjan te'ra Na'am ji dukh bhanjan te'ra Naam.
aa'th paher aradhiai pooran satgur ga'yan. (Pause-1)

Gur tuthai sab kichh paya jan Nanak sad balihar." (4-2-170)

(Guru Arjan Dev)

ਗਉੜੀ ਮਹਲਾ : ੫ ॥ (ਪੰਨਾ ੨੧੮) (III)

ਦੁਖ ਭੰਜਨੁ ਤੇਰਾ ਨਾਮੁ ਜੀ ਦੁਖ ਭੰਜਨੁ ਤੇਰਾ ਨਾਮੁ ॥
ਆਠ ਪਹਰ ਆਰਾਧੀਐ ਪੂਰਨ ਸਤਿਗੁਰ ਗਿਆਨੁ ॥੧॥ ਰਹਾਉ ॥

ਗੁਰੁ ਨਾਰਾਇਣੁ ਦਯੁ ਗੁਰੁ ਗੁਰੁ ਸਚਾ ਸਿਰਜਣੁ ਹਾਰੁ ॥
ਗੁਰਿ ਤੁਠੈ ਸਭ ਕਿਛੁ ਪਾਇਆ ਜਨ ਨਾਨਕ ਸਦ ਬਲਿਹਾਰੁ ॥" ੪ ॥ ੨ ॥ ੧੭੦ ॥

ii) **Central Theme :** O Lord ! Thy True Name is our mainstay and support whether in this world or in the world hereafter; and the real enlightenment of our minds is possible only with Thy True Name. The persons, who remember True Name and take refuge under its protection, are never pestered by the god of death. Whosoever is blessed with Guru's Grace, never undergoes any sufferings. We offer our sacrifice to the Guru, who protecteth us under all circumstances and finally uniteth us with the Lord.

O Nanak ! I offer myself as a sacrifice to the Guru, who bestoweth everything on us when it pleaseth Him. (4-2-170)

i) **Gouri Majh Mahalla - 5 (Page 218)**

"Har Ram Ram Ram Rama, Jap pooran hoi ka'ma. (Pause-1)

Nanak ubrai Na'am jap dar sachai sabas'. (4-3-171)

(Guru Arjan Dev)

ਗਉੜੀ ਮਾਝ ਮਹਲਾ : ੫ ॥ (ਪੰਨਾ ੨੧੮) (I-c)

“ਹਰਿ ਰਾਮ ਰਾਮ ਰਾਮ ਰਾਮਾ ॥ ਜਪਿ ਪੂਰਨ ਹੋਏ ਕਾਮਾ ॥੧॥ ਰਹਾਉ ॥

ਨਾਨਕ ਉਬਰੇ ਨਾਮੁ ਜਪਿ ਦਰਿ ਸਚੈ ਸਾਬਾਸਿ ॥” ੪ ॥ ੩ ॥ ੧੭੧ ॥

ii) **Central Theme:** The persons, who meditate on Lord's True Name, get rid of their sufferings and cross this ocean of life with the Lord's help. We could also attain salvation in the company of holy saints, and by remembering the Lord's True Name. We should always sing the praises of the Lord as the persons, who have meditated on the Lord's Name, merge with the Lord.

O Nanak ! By singing Lord's praises, we get the gift of a true and devoted life and this is the only wealth of holy saints. (4-3-171)

i) **Gouri Majh Mahalla - 5 (Page 218)**

"Mee'thai har gu'nn gao jindo tu' me'thai har gu'nn gao.
Sachai seti ratian milia nithavai thau. (Pause-1)

Nanak jachak dar terai prabh tudh nu mangai da'an." (4-4-172)

(Guru Arjan Dev)

ਗਉੜੀ ਮਾਝ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੨੧੮) (I-b)

“ਮੀਠੇ ਹਰਿ ਗੁਣ ਗਾਉ ਜਿੰਦੁ ਤੂੰ ਮੀਠੇ ਹਰਿਗੁਣ ਗਾਉ ॥
ਸਚੇ ਸੋਤੀ ਰਤਿਆ ਮਿਲਿਆ ਨਿਥਾਵੈ ਥਾਉ ॥੧॥ ਰਹਾਉ ॥

ਨਾਨਕ ਜਾਚਕੁ ਦਰਿ ਤੇਰੈ ਪ੍ਰਭ ਤੁਧਨੋ ਮੰਗੈ ਦਾਨੁ ॥” ੪ ॥੪॥੧੭੨ ॥

ii) **Central Theme :** All the worldly charms of life and pleasures are tasteless as compared to the sweet and loving charm of singing Lord's Praises. We should always seek the support of holy saints, so as to cross this ocean of life successfully. All the material wealth and monetary gains are to be had at the lotus-feet of the Lord.

O Nanak ! Let us seek the gift of Lord's benevolence and Grace in the Company of holy congregations.

'Ik Onkar Satgur Prasad'

i) **Rag Gouri Mahalla - 9 (Page 219)**

"Sadho ma'n ka ma'an tiago,
Kam karod sangat durjan ki ta' te' ehni bha'go. (Pause-1)

Jan Nanak e'h khel kathan hai kin hu Gurmukh ja'na." (2-1)

(Guru Tegh Bahadur)

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਰਾਗੁ ਗਉੜੀ ਮਹਲਾ ੯ ॥ (ਪੰਨਾ ੨੧੯) (Va)

“ਸਾਧੋ ਮਨ ਕਾ ਮਾਨ ਤਿਆਗਉ ॥

ਕਾਮ ਕ੍ਰੋਧੁ ਸੈਗਤਿ ਦੁਰਜਨ ਕੀ ਤਾਤੇ ਅਹਿਨਿਸਿ ਭਾਗਉ ॥ ੧ ॥ ਰਹਾਉ ॥

ਜਨ ਨਾਨਕ ਇਹੁ ਖੇਲੁ ਕਠਨੁ ਹੈ ਕਿਨਹੁ ਗੁਰਮੁਖਿ ਜਾਨਾ ॥ ੨ ॥ ੧ ॥”

ii) **Central Theme:** There are hardly few Guru-minded persons who follow the true secret of Lord's Creation and finally seek Him. They have no distinction between praise and slander (fault finding), joy and sorrow or honour and disrespect.

O Nanak ! This is a very tough path to follow, but few persons have realised it through Guru's guidance. (2-1)

i) **Gouri Mahalla - 9 (Page 219)**

"Sadho rachna Ram banaiee,

ik binsai ik asthir manai acharj lakhio na jaiie. (Pause-1)

Jan Nanak ja'g janio mithia re'ho Ram sarnaiee." (2-2)

(Guru Tegh Bahadur)

ਗਉੜੀ ਮਹਲਾ : ੯ ॥ (ਪੰਨਾ ੧੧੯)

“ਸਾਧੋ ਰਚਨਾ ਰਾਮ ਬਨਾਈ ॥

ਜਨ ਨਾਨਕ ਜਗ ਜਾਨਿਓ ਮਿਥਿਆ ਰਿਹੋ ਰਾਮ ਸਰਨਾਈ ॥” ੨-੨ ॥

ii) **Central Theme:** This world is in fact an unreal and transitory thing but it is rather strange that everyone considers it real. Man forgets the Lord, being engulfed in the worldly falsehood of sexual desires and anger and the dream world is considered by him as real.

O Nanak ! We should accept the support of the Lord, though it is difficult to attain and is possible through Guru's guidance alone.

i) **Gouri Mahalla - 9 (Page 219)**

"Pra'ni ko har jas ma'n nahi avai.

Ahnis magan rahai maya mein koh kaisai gu'nn gavai. (Pause-1)

Jan Nanak kotan mein kouoo bhajan Ram ko pa'vai." (2-3)

(Guru Tegh Bahadur)

ਗਉੜੀ ਮਹਲਾ : ੯ ॥ (ਪੰਨਾ ੨੧੯) (VII)

“ਪ੍ਰਾਨੀ ਕਉ ਹਰਿ ਜਸੁ ਮਨਿ ਨਹੀ ਆਵੈ ॥
ਅਹਿਨਿਸਿ ਮਗਨੁ ਰਹੈ ਮਾਇਆ ਮੈ ਕਹੁ ਕੈਸੇ ਗੁਨ ਗਾਵੈ ॥ ੧ ॥ ਰਹਾਉ ॥

ਜਨ ਨਾਨਕ ਕੋਟਨ ਮੈ ਕੋਉ ਭਜਨੁ ਰਾਮ ਕੋ ਪਾਵੈ ॥” ੨-੩ ॥

ii) **Central Theme:** There is hardly any one who attains the Lord's True Name, as Man is always engrossed in worldly falsehood (Maya). How could he sing the praises of the Lord ? This foolish person, taking the false existence of the world as real one, is always engrossed in worldly pleasures, thus forgetting the Lord and True Name.

O Nanak ! Hardly a few persons, attain the Lord's True Name, finally merging with Him. (2-3)

i) **Gour'i Mahalla - 9 (Page 219)**

"Sadho e'h ma'n geho' na' jaiiee.

Chanchal trishna sung basat hai ya' te' thir na' rahaiee. (Pause-1)

Jan Nanak har bha'eai dayala to' sabh bidh banaiyee." (2-4)

(Guru Teg Bahadur)

ਗਉੜੀ ਮਹਲਾ ੯ ॥ (ਪੰਨਾ ੨੧੯) (VII)

“ਸਾਧੋ ਇਹੁ ਮਨੁ ਗਹਿਚਿ ਨ ਜਾਈ ॥ ਚੰਚਲ ਤ੍ਰਿਸਨਾ ਸੰਗਿ ਬਸਤੁ ਹੈ ਯਾ ਤੇ ਥਿਰੁ ਨ ਰਹਾਈ ॥ ੧ ॥ ਰਹਾਉ ॥

ਜਨ ਨਾਨਕ ਹਰਿ ਭਏ ਦਇਆਲਾ ਤਉ ਸਭ ਬਿਧਿ ਬਨਿਆਈ ॥” ੨ ॥ ੪ ॥

ii) **Central Theme:** It is rather difficult to control one's mind in this world; as it is always wandering in all directions, without any stability. Even one is unable to control one's anger, due to the worldly desires. It is only, when one is blessed with the Lord's Grace, that one's-desires are fulfilled and one unites with the Lord. (2-4)

i) **Gouri Mahalla - 9 (Page 219)**

"Sadho Gobind ke gu'nn gavao.

Manas janam amolak payo, birtha kahai gavayo. (Pause-1)

Nanak ke'hat mukat panth eh Gurmukh hoiai tu'm pavo. (2-5)

(Guru Tegh Bahadur)

ii) **Central Theme:** O Saints ! This human life is invaluable; we should not waste it in vain. We should sing the praises of the Lord. We should remember the Lord, ridding ourselves of our ego and love of the worldly desires.

O Nanak ! Let us seek salvation through Guru's guidance alone by concentrating on meditation of Lord's True Name.

i) **Gouri Mahalla - 9 (Page 219)**

"Kouo'o maiee bhu'lio ma'n samjhavai.

Baid pura'n sadh ma'g su'nn kar nimakh na har gu'nn gavai.(Pause-1)

Nanak mukat tahain tu'm manoh jeh gha't Ram samavai. (2-6)

(Guru Tegh Bahadur)

ਗਉੜੀ ਮਹਲਾ : ੯ ॥ (ਪੰਨਾ ੨੧੯) (Va)

“ਕੋਉ ਮਾਈ ਭੁਲਿਓ ਮਨੁ ਸਮਝਾਵੈ ॥

ਬੈਦ ਪੁਰਾਨ ਸਾਧ ਮਗ ਸੁਨਿ ਕਰਿ ਨਿਮਖ ਨ ਹਰਿ ਗੁਨ ਗਾਵੈ ॥ ੧ ॥ ਰਹਾਉ ॥

ਨਾਨਕ ਮੁਕਤਿ ਤਾਹਿ ਤੁਮ ਮਾਨਹੁ ਜਿਹ ਘਟਿ ਰਾਮੁ ਸਮਾਵੈ” ॥ ੨ ॥ ੬ ॥

ii) **Central Theme:** O mother ! (O friend!) Will anyone please show this mind of mine, led astray from the right path, as none of the (religious) books, have shown the right path to sing Lord's Praises ? Man wastes this life in useless efforts, being engrossed in worldly falsehood. O Nanak ! We should develop love and devotion for the Lord, if we desire salvation. (2-6)

i) **Gouri Mahalla - 9 (Page 220)**

"Sadho Ram saran bisrama.

Baid pura'n par'ai ko eh gu'nn simrai har ko Na'ama. (Pause-1)

Nanak mukat tahain tu'm mano' eh bidh ko jo prani." (3-7)

(Guru Tegh Bahadur)

ਗਉੜੀ ਮਹਲਾ ੯ ॥ (ਪੰਨਾ ੨੨੦) (I-b)

“ਸਾਧੋ ਰਾਮ ਸਰਨਿ ਬਿਸਰਾਮਾ ॥ ਬੈਦ ਪੁਰਾਨ ਪੜੈ ਕੋ ਇਹ ਗੁਨ ਸਿਮਰੇ ਹਰਿ ਕੋ ਨਾਮਾ ॥ ੧ ॥ ਰਹਾਉ ॥

ਨਾਨਕ ਮੁਕਤਿ ਤਾਹਿ ਤੁਮ ਮਾਨਉ ਇਹ ਬਿਧਿ ਕੋ ਜੋ ਪ੍ਰਾਨੀ” ॥ ੩ ॥ ੭ ॥

ii) **Central Theme:** The only advantage of reading and

studying Vedas & Puranas (Hindu books of lore) should be that Man learns to meditate on the Lord.

O Nanak ! The person, for whom there is no distinction between joy and sorrow, pain and pleasure, poison or nectar and both are considered equal by him; has no greed for worldly pleasures; will surely attain salvation and finally merges with the Lord.

i) **Gouri Mahalla - 9 (Page 220)**

"Ma'n re kahan bha'yo tai ba'ura.

Ehnis audh ghatai nahi janai bhayo lobh sung hor'a. (Pause-1)

Koh Nanak soiye ha'r sukhia Ram Naam gu'nn gavai.
Aur sagal jug ma'ya mohiya nirbhai pad' nahi pavai." (3-8)

(Guru Tegh Bahadur)

ਗਉੜੀ ਮਹਲਾ : ੯ ॥ (ਪੰਨਾ ੨੨੦) (V)

“ਮਨ ਰੇ ਕਹਾ ਭਇਓ ਤੈ ਬਉਰਾ ॥

ਅਹਿਨਿਸਿ ਅਉਧ ਘਟੈ ਨਹੀ ਜਾਨੈ ਭਇਓ ਲੋਭ ਸੰਗਿ ਹਉਰਾ ॥ ੧ ॥ ਰਹਾਉ ॥

ਕਹੁ ਨਾਨਕ ਸੋਈ ਨਰੁ ਸੁਖੀਆ ਰਾਮ ਨਾਮ ਗੁਨ ਗਾਵੈ ॥

ਅਉਰੁ ਸਗਲ ਜਗੁ ਮਾਇਆ ਸੋਚਿਆ ਨਿਰਭੈ ਪਦੁ ਨਹੀ ਪਾਵੈ ॥ ੩ ॥ ੮ ॥

ii) **Central Theme:** O my mind ! You have forgotten the real aim of life, by getting lost in worldly greed and pleasures, whatever you see around you; your wife, son, family and household things all are liable to destruction, and nothing actually belongs to you. You have wasted your life, without meditating with love and devotion on Lord's Name. In this world, only the person who sings Lord's praises is really happy.

O Nanak ! The rest of the world, engulfed in worldly falsehood, does not deserve salvation.

i) **Gouri Mahalla - 9 (Page 220)**

"nar achait paap te' da'r re,

din dayal sagal bhai bhanjan saran tahai tu'm pa'r re. (Pause-1)

Nanak kahit ga'eai karna mein, bhav sagar kai paar' utta'r re."(2-9-251)

(Guru Tegh Bahadur)

ਗਉੜੀ ਮਹਲਾ ੯ ॥ (ਪੰਨਾ ੨੨੦) (III)

“ਨਰ ਅਚੇਤ ਪਾਪ ਤੇ ਡਰ ਰੇ ॥
ਦੀਨ ਦਇਆਲ ਸਗਲ ਭੈ ਭੰਜਨ ਸਗਨਿ ਤਾਹਿ ਤੁਮ ਪਰੁਰੇ ॥ ੧ ॥ ਰਹਾਉ ॥

ਨਾਨਕ ਕਹਤ ਗਾਇ ਕੁਰਨਾਮੈ ਭਵਸਾਗਰ ਕੈ ਪਾਰਿ ਉਤਰੁਰੇ ॥ ੨ ॥ ੯ ॥ ੨੫੧ ॥

ii) **Central Theme:** O foolish Man ! The Lord's True Name is the only pure and pious thing in this world, which could cast away all your sins. So you should always remember the Lord's True Name. This human life will not be given to you again; so you should sing the Lord's praises and cross this ocean of life successfully.

O Nanak ! Let us sing the praises of the benevolent Lord, so that we may cross this ocean of life successfully. (2-9-251)

i) **Rag Gour'i Astpadian Mahalla - 1 Gour'i Goareri (Page 220)**
`Ik Onkar Satnam Karata Purakh Gurprasad'

"Nidh sidh Nirmal na'am bic'har, Pooran pu'r re'ha bikh ma'ar.

Katho na kathni hukam pachhana, Nanak Gurmat sehaj samana."

(Guru Nanak)

ਰਾਗੁ ਗਉੜੀ ਅਸਟਪਦੀਆ ਮਹਲਾ ੧ ਗਉੜੀ ਗੁਆਰੇਗੀ ॥ (ਪੰਨਾ ੨੨੦) (II)

ੴ ਸਤਿਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਗੁਰ ਪ੍ਰਸਾਦਿ ॥

“ਨਿਧਿ ਸਿਧਿ ਨਿਰਮਲ ਨਾਮੁ ਬੀਚਾਰੁ ॥ ਪੂਰਨ ਪੂਰਿ ਰਹਿਆ ਬਿਖੁ ਮਾਰਿ ॥

ਕਥਉ ਨ ਕਥਨੀ ਹੁਕਮੁ ਪਛਾਨਾ ॥ ਨਾਨਕ ਗੁਰਮਤਿ ਸਹਜਿ ਸਮਾਨਾ ॥ ੨ ॥ ੧ ॥

ii) **Central Theme:** O Guru ! We have no other friend except Thee in this world. We have understood the Lord's secrets through the Guru's Word, and have attained peace of mind. In fact, our spirit has mingled with the spirit of the Lord Almighty through the Guru's guidance.

O Nanak ! We are enjoying perfect bliss by meditating on Lord's True Name and obeying the Lord's Will, in the fourth stage of 'Equipoise'. (8-1)

i) **Gour'i Goareri Mahalla - 1 (Page 221)**

"Ma'n ka'nchar ka'aya udianai,
Gur ankas sach sabad nisanai.
Raj doorai sobh so manai. (1)

Ustat kare'h ketai mu'n preet, Ta'n ma'n suchai sa'ch so cheet.
Nanak har bhaj neeta ne'et." (8-2)

ਗਉੜੀ ਗੁਆਚੇੜੀ ਮਹਲਾ ੧ ॥ (ਪੰਨਾ ੨੨੦) (I-a)

“ਮਨੁ ਕੰਚਰੁ ਕਾਇਆ ਉਦਿਆਨੈ ॥ ਗੁਰੁ ਅੰਕਸੁ ਸਚੁ ਸਬਦੁ ਨੀਸਾਨੈ ॥

ਉਸਤਤਿ ਕਰਹਿ ਕੇਤੇ ਮੁਨਿ ਪੀਤਿ ॥ ਤਨਿ ਮਨਿ ਸੂਚੈ ਸਾਚੁ ਸੁਚੀਤਿ ॥
ਨਾਨਕ ਹਰਿ ਭਜੁ ਨੀਤਾ ਨੀਤਿ” ॥ ੮ ॥ ੨ ॥

ii) **Central Theme:** The Guru's teachings alone could help Man control his mind, as one cannot understand Lord's secrets. It is only with the Lord's Grace, that one could rid oneself of all vicious thoughts. The Lord pervadeth everywhere in the same form. Whosoever realises the Lord, through Guru's Word, perceives the Lord everywhere in the same form.

O Nanak ! We should always remember the Lord, as it is with the hope of True Name alone, that we could attain self-realisation. (8-2)

i) **Gour'i Goareri Mahalla - 1 (Page 222)**

"Na ma'n ma'rai na karaj hoiai, ma'n va's doota'n durmat doiai.

Sa'chai soochai mail na bha'vai,
Nanak Gurmukh har gu'nn ga'vai." (8-3)

(Guru Nanak)

ਗਉੜੀ ਗੁਆਚੇੜੀ ਮਹਲਾ ੧ ॥ (ਪੰਨਾ ੨੨੨) (VII)

“ਨਾ ਮਨੁ ਮਰੈ ਨ ਕਾਰਜੁ ਹੋਇ ॥ ਮਨੁ ਵਸਿ ਦੂਤਾ ਦੁਰਮਤਿ ਦੋਇ ॥

ਸਾਚੈ ਸੂਚੈ ਮੇਲੁ ਨ ਭਾਵੈ ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਹਰਿ ਗੁਣ ਗਾਵੈ” ॥ ੮ ॥ ੩ ॥

ii) **Central Theme:** Man being engrossed in vices, does not seek the Truth about God, and after losing the battle of life, man wanders around in the cycle of births and deaths. But when man

starts collecting, with Guru's Grace, good and virtuous deeds and actions, then he attains the wealth of True Name; while the foolish, self-willed person, is always engulfed by worldly falsehood (Maya).

O Nanak ! One could attain salvation and knowledge, if one is pre-destined by the Lord. (8-3)

i) **Gour'i Goareri Mahalla - 1 (222)**

"Homain kartian ne'h sukh hoi, manmat jhoothi sachha soi.

Dukh sukh bha'r'ain tisai rajai, Nanak ne'ech ke'hai liv lai." (8-4)

(Guru Nanak)

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੧ ॥ (ਪੰਨਾ ੨੨੨) (VI-a)

“ਹਉਮੈ ਕਰਤਿਆ ਨਹ ਸੁਖੁ ਹੋਇ ॥ ਮਨਮਤਿ ਝੂਠੀ ਸਚਾ ਸੋਇ ॥

ਦੁਖੁ ਸੁਖੁ ਭਾਣੈ ਤਿਸੈ ਰਜਾਇ ॥ ਨਾਨਕੁ ਨੀਚੁ ਕਹੈ ਲਿਵਲਾਇ” ॥੮॥੪॥

ii) **Central Theme:** The world is such a gambling den where the gambler (man) wants all comforts, having forsaken the True Name. It is only the Guru-minded persons, who would like to serve the Master, by immersing in the Lord's Name, and sing the Lord's Praises by ridding themselves of dual-mindedness through Guru's Word. The self-willed person, engrossed in vices, cannot attain salvation, but with Guru's Service, they could also be pardoned. It is the Lord who controls joys and sorrows but with Lord's Name, we could find all joy and comforts awaiting us.

O Nanak ! As a humble servant, I only maintain and goad you to develop love of the Lord, so as to unite with Him. (8-4)

i) **Gouri Mahalla - 1 (Page 223)**

"Dooja maya jagat chit va'as, Kam karod ahnkar binas. (1)

Sagal roop varan man mahi, Koh Nanak eko salahi". (9-5)

(Guru Nanak)

ਗਉੜੀ ਮਹਲਾ ੧ ॥ (ਪੰਨਾ ੨੨੩) (I-b)

“ਦੂਜੀ ਮਾਇਆ ਜਗਤ ਚਿਤ ਵਾਸੁ ॥ ਕਾਮ ਕ੍ਰੋਧ ਅਹੰਕਾਰ ਬਿਨਾਸ ॥੧॥

ਸਗਲ ਰੂਪ ਵਰਨ ਮਨ ਮਾਹੀ ॥ ਕਹੁ ਨਾਨਕ ਏਕੋ ਸਾਲਾਹੀ” ॥੯॥੫॥

ii) **Central Theme :** The light of the Lord is immanent throughout the world and 'Lord's Will' prevaieth everywhere. It is only due to our dual-mindedness that we develop some doubts and misgivings in our minds, and then undergo the cycle of births and deaths under the spell of vices like sexual desires, anger.

O Nanak ! Once we control our dual-mindedness, the Lord is realised within us. So let us sing the praises of the Lord through the Guru's guidance, and realise the Lord. (9-5)

i) **Gour'i Mahalla - 1 (Page 223)**

"Adhiatam karam karai ta sa'cha, mukat bhe'd kia janai kaa'cha.

(1)

Ja'p ta'p sanjam path pura'n, koh Nanak aprampar maan. (8-6)

ਗਉੜੀ ਮਹਲਾ ੧ ॥ (ਪੰਨਾ ੨੨੩) (I-b)

“ਅਧਿਆਤਮ ਕਰਮ ਕਰੇ ਤਾ ਸਾਚਾ ॥ ਮੁਕਤਿ ਭੇਦੁ ਕਿਆ ਜਾਣੈ ਕਾਚਾ ॥ ੧ ॥

ਜਪ ਤਪ ਸੰਜਮ ਪਾਠ ਪੁਰਾਣੁ ॥ ਕਹੁ ਨਾਨਕ ਅਪਰੰਪਰ ਮਾਨੁ ॥੧॥੬॥

ii) **Central Theme:** The Yogi who adopts truth and controls the five vices, thus trying to unite with the Lord is a true Yogi. He could become deserving for salvation by shedding his doubts, dual-mindedness and giving up all formalism through unity with the Lord.

O Nanak ! Whosoever deliberates over Guru's Word, by ridding himself of his ego, through the Grace of the Guru could be considered a man of virtues, and finally he merges with the Lord. (8-6)

i) **Gour'i Mahalla - (Page 223)**

"Khima ge'hi bru't seel santokhang, ro'g na biapai na jum dokhang.
Mukat bhayai prabh roop na rekhang. (1)

Nanak birlai milehai uda'sa. (8-7)

(Guru Nanak)

ਗਉੜੀ ਮਹਲਾ ੧ ॥ (ਪੰਨਾ ੨੨੩) (VI-a)

“ਖਿਆ ਗਗੀ ਬੁਝੁਸੀਲ ਸੰਤੋਖੇ ॥ ਰੋਗੁ ਨ ਬਿਆਪੈ ਨਾ ਜਮ ਦੇਖੇ ॥

ਕਾਮ ਕ੍ਰੋਧੁ ਬਿਖੁ ਭੁਖ ਪਿਆਸਾ ॥ ਨਾਨਕ ਬਿਰਲੇ ਮਿਲਹਿ ਉਦਾਸਾ” ॥੮॥੭॥

ii) **Central Theme :** The true Yogi is one, who attains salvation through ridding himself of his ego. Such a Yogi, after attaining the Lord, awakens to the true love of the Master, and rids himself of the fear of god of death in his love and ecstasy. He finally becomes an embodiment of the fearless Lord by remembering Him. Then with Guru's guidance he perceives the True Lord within himself.

O Nanak ! There are hardly few Guru-minded persons, who finally merge with the Lord. (8-7)

i) **Gour'i Mahalla - 1 (Page 224)**

"Aiso dass milai sukh hoiee, dukh visrai pavai sach soiee. (1)

Saach ridai sach prem nivas, pranvat Nanak hum ta'ke' dass. (9-8)

(Guru Nanak)

ਗਉੜੀ ਮਹਲਾ ੧ ॥ (ਪੰਨਾ ੨੨੪) (I-b)

“ਐਸੇ ਦਾਸੁ ਮਿਲੈ ਸੁਖ ਹੋਈ ॥ ਦੁਖੁ ਵਿਸਰੈ ਪਾਵੈ ਸਚੁ ਸੋਈ ॥੧॥

ਸਾਚੁ ਰਿਦੈ ਸਚੁ ਪ੍ਰੇਮ ਨਿਵਾਸ ॥ ਪ੍ਰਣਵਤਿ ਨਾਨਕੁ ਹਮ ਤਾਕੇ ਦਾਸ” ॥੯॥੮॥

ii) **Central Theme :** The persons, who have had a vision of the Lord, have been satiated, as they attain the perfect bliss of life. To be favoured with the dust of the lotus-feet of such persons is worth bathing at all the sixty-eight holy places (of Hindu belief).

O Nanak ! I perceive the Lord, pervading everywhere while the ignorant world wastes this life in fruitless efforts and useless formalism. Very few Guru-minded persons, only, realise this Truth, and I would offer myself as a sacrifice to such saints.

i) **Gour'i Mahalla - 1 (Page 224)**

"Brahmain garb kia nahi ja'nia, Baid ki bipat par'i pachhtania.
Jeh prabh simirai tahi ma'n mania. (1)

Bin Gur garb na metia jai'e', Gurmat dharam dhiraj har nai.
Nanak Na'am milai gu'nn gaeai." (12-9)

(Guru Nanak)

ਗਉੜੀ ਮਹਲਾ ੧ ॥ (ਪੰਨਾ ੨੨੪) (VII)

“ਬ੍ਰਹਮੇ ਗਰਬੁ ਕੀਆ ਨਹੀ ਜਾਨਿਆ ॥ ਬੇਦ ਕੀ ਬਿਪਤਿ ਪੜੀ ਪਛੁਤਾਨਿਆ ॥
ਜਹ ਪ੍ਰਭ ਸਿਮਰੇ ਤਹੀ ਮਨੁ ਮਾਨਿਆ ॥ ੧ ॥

ਬਿਨੁ ਗੁਰ ਗਰਬਨੁ ਮੋਟਿਆ ਜਾਇ ॥
ਗੁਰਮਤਿ ਪਰਮੁ ਧੀਰਜੁ ਹਰਿ ਨਾਇ ॥ ਨਾਨਕ ਨਾਮੁ ਮਿਲੈ ਗੁਣ ਗਾਇ ॥ ੧੨ ॥ ੯ ॥

ii) **Central Theme :** The spell of worldly falsehood (Maya) is most prevalent in this world and ego is the root cause of all this. For example, the god Brahma' suffered on losing possession of Vedas, and Raja Bal, Hari Chand and Harna'khas, all were destroyed because of their egoism. The foolish Rav'ana, alongwith devils like Madhu, Arjun, Keet, Ja'gsandhu, Kal Jaman etc. all were destroyed due to their ego. Even Daryodhana, Kans, and jaimeja, were dishonoured and then done to death due to their ego.

O Nanak ! We could however, sing the Lord's Praises by ridding ourselves of our ego, through the efficacy of True Name, attainable through the Guru's guidance. (12-9)

i) **Gour'i Mahalla - 1 (Page 225)**

"Choa chandan ank char'avo, Pa'at Patambar paher hadhavo.
Bin har na'am kaha sukh pavo. (1)

Homain mamata Gur sabad visari, Gurmat jania ridai murari.
Pranvat Nanak saran tumari." (8-10)

(Guru Nanak)

ਗਉੜੀ ਮਹਲਾ ੧ ॥ (ਪੰਨਾ ੨੨੪) (III)

“ਚੋਆ ਚੰਦਨੁ ਅੰਕਿ ਚਣਾਵਉ ॥ ਪਾਟ ਪਟੰਬਰ ਪਹਿਰਿ ਹਢਾਵਉ ॥

ਗੁਰਮਤਿ ਜਾਨਿਆ ਰਿਦੈ ਮੁਗਾਰੀ ॥ ਪੁਣਵਤਿ ਨਾਨਕ ਸਗਣਿ ਤੁਮਾਰੀ ॥ ੯ ॥ ੧੦ ॥

ii) **Central Theme** : Even if someone were to gain all the comforts of life and its greatness and one were to have control over the whole world being a king or a noble man; there cannot be any real happiness without meditation of True Name. Therefore, we should attain True Name through the Guru's guidance and seek the Lord's support always. In fact, all the luxuries of this world are false acts of showing off one's ego without True Name at heart. Even if one were to acquire occult powers, or magical powers, it is all useless without reciting True Name.

O Nanak ! I have sought refuge at the lotus-feet of the Lord. (8-10)

i) **Gour'i Mahalla - 1 (Page 225)**

"Sewa e'k na janas avarai, parpanch biadh tiagai kavrai.
Bhaijai milai sa'ch sa'chai sach rai. (1)

Jion chatrik jal prem piasa, jion mina jal mahai ula'sa.
Nanak har ra's pi triptasa." (8-11)

(Guru Nanak)

ਗੁਰੂੜੀ ਮਹਲਾ ੧ ॥ (ਪੰਨਾ ੨੨੫) (I-b)

“ਸੇਵਾ ਏਕ ਨ ਜਾਨਸਿ ਅਵਰੇ ॥ ਪਰਪੰਚ ਬਿਆਧਿ ਤਿਆਗੈ ਕਵਰੇ ॥

ਜਿਉ ਮੀਨਾ ਜਲ ਮਾਹਿ ਉਲਾਸਾ ॥ ਨਾਨਕ ਹਰਿ ਰਸੁ ਪੀ ਤ੍ਰਿਪਤਾਸਾ ॥ ੮ ॥ ੧੧ ॥”

ii) **Central Theme** : Without the Lord's True Name, this World does not flourish like the lotus-flower turned upside down. Only those persons, who meditate on True Name through Guru's guidance, can save themselves from various vices. The self-willed persons, forgetful of the Lord's Name, lose their respect here and hereafter. By reading various books of lore like Vedas and Puranas one's mind cannot attain peace.

O Nanak ! It is through Lord's love alone that one finds blissful and peaceful life. (8-11)

i) **Gouri Mahalla - 1 (Page 226)**

"Ha'th kar marai na le'khai pa'vai, Vais Karai bu'h bhasam lagavai.
Naa'm bisa'r bahut pachhtavai (1)

Naa'm bina kiun jiva mai, andin japat raho'n teri sarnai,
Nanak Naa'm rate' pa't pai" (8-12)

(Guru Nanak)

ਗਉੜੀ ਮਹਲਾ : ੧ (ਪੰਨਾ ੨੨੬) (III)

“ਹਠੁ ਕਰਿ ਮਰੈ ਨ ਲੇਖੇ ਪਾਵੈ ॥ ਵੇਸ ਕਰੇ ਬਹੁ ਭਸਮ ਲਗਾਵੈ ॥ ਨਾਮੁ ਬਿਸਾਰਿ ਬਹੁਰਿ ਪਛਤਾਵੈ ॥ ੧ ॥

ਅਨਦਿਨੁ ਜਪਤੁ ਰਹਉ ਤੇਰੀ ਸਰਣਾਇ ॥ ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਪਤਿ ਪਾਇ ॥ ੮ ॥ ੧੨ ॥

ii) **Central Theme :** All other means like penance through rigid and obstinate methods or being engrossed in worldly pleasures, except the Lord's True Name are worthless and nothing fruitful could be achieved. If someone were a King with lot of grandeur and honour, it is no use as man always suffers due to dual-mindedness or Maya. Real happiness can come from recitation of True Name. The person who sings Lord's praises, through the Guru's guidance, deserves all approbation.

O Nanak! Let us, therefore, seek the support of the Lord, with the objective of attaining True Name!

i) **Gouri Mahalla - 1 (Page 226)**

"Homain karat bhekhi nahi jania,
Gurmukh bhagat virlai ma'n mania (1)

Homain bandhan bandh bhavavai,
Nanak Ram bhagat sukh pa'vai" (8-13)

(Guru Nanak)

ਗਉੜੀ ਮਹਲਾ : ੧ (ਪੰਨਾ ੨੨੬) (III)

“ਹਉਮੈ ਕਰਤ ਭੇਖੀ ਨਹੀ ਜਾਨਿਆ ॥ ਗੁਰਮੁਖਿ ਭਗਤਿ ਵਿਰਲੇ ਮਨੁ ਮਾਨਿਆ ॥ ੧ ॥

ਹਉਮੈ ਬੰਧਨ ਬੰਧਿ ਭਵਾਵੈ ॥ ਨਾਨਕ ਰਾਮ ਭਗਤਿ ਸੁਖੁ ਪਾਵੈ ॥ ੮ ॥ ੧੩ ॥

ii) **Central Theme :** We can never attain the Lord or Truth because of our ego; and this egoism could be cast away with the knowledge of Guru's Word (Message) only. Whatever we perceive in this world is both transient (false) and perishable. We should therefore, attain Lord's True Name in the company of the Guru by singing His Praises.

O Nanak! The Guru-minded persons, who serve the True Master, and meditate on True Name, attain real happiness and blissful life. (8-13)

i) **Gouri Mahalla - 1 (Page 227)**

"Prathmain Brahma kalai gha'r aya, Brahm kamal payal na pa'ya,
agya nahi leeni bharam bhula'ya. (1)

Hirdai sa'ch vasai har naiai, ka'l na johai sakai gu'nn gaeai,
Nanak Gurmukh sabad samai. " (9-14)

(Guru Nanak)

ਗੁਰੂੜ ਮਹਲਾ : ੧ (ਪੰਨਾ ੨੨੭) (I-a)

“ਪ੍ਰਥਮੇ ਬ੍ਰਹਮਾ ਕਾਲੇ ਘਰਿ ਆਇਆ ॥ ਬ੍ਰਹਮ ਕਮਲ ਪਇਆਲਿ ਨ ਪਾਇਆ ॥
ਆਗਿਆ ਨਹੀ ਲੀਨੀ ਭਰਮ ਭੁਲਾਇਆ ॥ ੧ ॥

ਹਿਰਦੈ ਸਾਚੁ ਵਸੈ ਹਰਿ ਨਾਇ ॥ ਕਾਲੁ ਨ ਜੋਰਿ ਸਕੈ ਗੁਣ ਗਾਇ ॥
ਨਾਨਕ ਗੁਰਮੁਖਿ ਸਬਦਿ ਸਮਾਇ ॥ ੯ ॥ ੧੪ ॥

ii) **Central Theme :** No one has been able to gauge the depth and greatness of the Lord. Even Brahma'n, born out of the lotus-flower from Lord Vishnu's life chord, went inside the lotus to find out the expanse of Lord's Creation, but was totally disenchanted due to his failure, as it was done without Lord's Will. All the Great and small men of the world, including kings and emperors are engulfed in the chase for worldly pleasures (Maya) and have come to grief. The Guru-minded persons alone, with the Guru's guidance, sing the Lord's Praises and finally merge with Him; having rid themselves of their dual-mindedness.

O Nanak! We should clearly understand that the Lord alone is ever-existent and we would be received with honour in Lord's Presence if we were to realise the Lord through the Guru's guidance. (9-14).

i) **Gouri Mahalla - 1 (Page 227)**

"Bole'h sa'ch mithia nahi raiyee, chaleh Gurumukh hukam rajaiee,
rahai ateet sachai sarnaiee. (1)

Jin kai man vasia sa'ch soiee, Tinki sangat Gurmukh hoiee,
Nanak sach Naa'm ma'l khoiee " (9-15)

(Guru Nanak)

ਗਉੜੀ ਮਹਲਾ : ੧ (ਪੰਨਾ ੨੨੭) (VI-b)

“ਬੋਲਹਿ ਸਾਚੁ ਮਿਥਿਆ ਨਹੀ ਰਾਈ ॥ ਚਾਲਹਿ ਗੁਰਮੁਖਿ ਹੁਕਮਿ ਰਜਾਈ ॥
ਰਹਿ ਅਤੀਤ ਸਚੇ ਸਰਣਾਈ ॥ ੧ ॥

ਜਿਨ ਕੇ ਮਨਿ ਵਸਿਆ ਸਚੁ ਸੋਈ ॥ ਤਿਨਕੀ ਸੰਗਤਿ ਗੁਰਮੁਖਿ ਹੋਈ ॥ ਨਾਨਕ ਸਾਚਿ ਨਾਮਿ ਮਲੁ
ਖੋਈ” ॥ ੯ ॥ ੧੫ ॥

ii) **Central Theme** : The Guru-minded persons, who follow the Lord's Will, always enjoy bliss, while the self-willed persons undergo sufferings being taken through the cycle of births and deaths. The Guru-minded persons, who have received the nectar of True Name through the Guru's guidance meditate on True Name in the company of holy saints. They attain the highest state of bliss through the service of the Guru. Finally, the Guru-minded persons, casting away the filth of ignorance and singing the praises of the Lord, merge with the Lord Almighty. On meeting the Guru, I accepted His teachings by surrendering my body and mind completely to Him, thus removing the distance between the Lord and myself.

O Nanak! We have attained satisfaction and contentment by meeting such a Lord, with all the doubts cleared. (9-15).

i) **Gouri Mahalla - 1 (Page 228)**

"Ram Naam chit rapai jaka, upjamp darsan keejai ta'ka' (1)

Hum papi nirgun ko gunn kariai,
Prabh hoiai dayal Nanak jan tariai " (8-16)
(Solah astpadian Goa'leri Gouri)
(Guru Nanak)

ਗਉੜੀ ਮਹਲਾ : ੧ (ਪੰਨਾ ੨੨੮) (I-b)

“ਰਾਮਿ ਨਾਮਿ ਚਿਤੁ ਰਾਖੇ ਜਾਕਾ ॥ ਉਪਜੰਪਿ ਦਰਸਨ ਕੀਜੈ ਤਾਕਾ ॥ ੧ ॥

ਹਮ ਪਾਪੀ ਨਿਰਗੁਣ ਕਉ ਗੁਣੁ ਕਰੀਐ ॥ ਪ੍ਰਭ ਹੋਇ ਦਇਆਲੁ ਨਾਨਕ ਜਨ ਤਰੀਐ ॥” ॥ ੯ ॥ ੧੬

॥ ਸੋਲਹ ਅਸਟਪਦੀਆ ਗੁਆਰੇਰੀ ਗਉੜੀ ਕੀਅ

ii) **Central Theme** : The person, who remembers the Lord through Guru's guidance, is perfect and enjoys bliss. The perso.

who due to his ego, does not realise the Lord, undergoes the cycle of births and deaths.

O Nanak! The person who unites with the Guru by ridding himself of his ego, finally merges with the Lord, when it pleaseth Him.

i) **Gouri Bairagan Mahalla - 1 (Page 228)**
'ik onkar satgur prasad'

"Jiu Gaiee ko goilee rakhai kar sara,
ahnis palaih ra'kh lehaio atam sukh dhara. (1)

Nadar karai prabh apni Gu'nn ank samavai,
Nanak mail na chookiee l'aha sa'ch pavai." (8-1-17)

(Guru Nanak)

ਗੁਰੂੜੀ ਬੈਰਾਗਣਿ ਮਹਲਾ : ੧ (ਪੰਨਾ ੨੨੮) (I-c)

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

“ਜਿਉ ਗਾਇ ਕਉ ਗੋਇਲੀ ਰਾਖਹਿ ਕਰਿ ਸਾਰਾ ॥
ਅਹਿਨਿਸਿ ਪਾਲਹਿ ਰਾਖਿ ਲੋਹੁ ਆਤਮ ਸੁਖ ਧਾਰਾ ॥ ੧ ॥

ਨਦਰਿ ਕਰੇ ਪ੍ਰਭੁ ਆਪਣੀ ਗੁਣ ਅੰਕਿ ਸਮਾਵੈ ॥
ਨਾਨਕ ਮੇਲੁ ਨ ਚੁਕਈ ਲਾਰਾ ਸਚੁ ਪਾਵੈ ॥ ੮ ॥ ੧ ॥ ੧੭ ॥

ii) **Central Theme :** The Lord protecteth Man both in this world and hereafter. Wherever I look around, I find the Lord pervading everywhere. The person, who had served the Lord, has finally realised Him. Man according to his own actions, either enjoys all comforts or suffers the pangs of hell. We could attain the Lord only by ridding ourselves of our ego.

O Nanak! Once the Lord bestoweth His blessings and Grace on us, we automatically inculcate virtues in our hearts (8-1-17).

i) **Gouri Mahalla - 1 (Page 229)**

"Gur parsadi boojh lai tou hoi nibaira,
Ghar Ghar naam niranjana so Thakur me'ra (1)

Sabh aapai aap vartada, aapai bharmaya,
Gurkirpa te boojhiai sabh brahm sama'ya" (9-2-18)

(Guru Nanak)

ਗਉੜੀ ਮਹਲਾ : ੧ (ਪੰਨਾ ੨੨੯) (II)

“ਗੁਰ ਪਰਸਾਦੀ ਬੁਝਿ ਲੇ ਤਉ ਹੋਇ ਨਿਬੇਰਾ ॥ ਘਰਿ ਘਰਿ ਨਾਮੁ ਨਿਰੰਜਨਾ ਸੋ ਠਾਕੁਰੁ ਮੇਰਾ ॥੧॥

ਸਭੁ ਆਪੇ ਆਪਿ ਵਰਤਦਾ ਆਪੇ ਭਰਮਾਇਆ ॥
ਗੁਰ ਕਿਰਪਾ ਤੇ ਬੁਝੀਐ ਸਭੁ ਬ੍ਰਹਮੁ ਸਮਾਇਆ” ॥੮॥੨॥੧੮॥

ii) **Central Theme** : No body could gain salvation in this world without Guru's guidance, as the darkness of ignorance prevails throughout. This world is really an enigma where everything appears topsy-turvy. Whosoever is fully engulfed in worldly falsehood (Maya) and is unaware from Lord's Presence, is considered as fully awake and clever; while no one appreciates the pure ones, and whosoever follows the path of the Lord, is considered to be a 'lost case'. Even the sweet Name of the Lord appears bitter to the World due to the worldly conception of perceiving everything from the wrong side.

O Nanak! If anyone could clarify the mystery of this enigma he will be considered my Guru. It is only through the Guru's guidance that we could perceive the Lord pervading alike everywhere. (9-2-18)

i) **Rag Gouri Goareri Mahalla - 3 astpadia (Page 229)**
'ik onkar satgur prasad'

"Ma'n ka sootak dooja bha'u, bharmain bhoolai a'vou javo (1)

Sa'acha marai na avai jai, Nanak Gurumukh re'hai samai
Gurkirpa te boojhiai sabh brahm samaya" (8-1)

(Guru Amar Das)

ਰਾਗੁ ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ : ੩ ਅਸਟਪਦੀਆ (ਪੰਨਾ ੨੨੯) (VII)
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

“ਮਨ ਕਾ ਸੂਤਕੁ ਦੂਜਾ ਭਾਉ ॥ ਭਰਮੇ ਭੁਲੇ ਆਵਉ ਜਾਉ ॥੧॥

ਸਾਚਾ ਮਰੈ ਨ ਆਵੈ ਜਾਇ ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਰਹੈ ਸਮਾਇ” ॥੮॥੧॥

ii) **Central Theme** : The mind is afflicted by the untouchability of dual-mindedness. The untouchable state of the self-willed persons never ends, as they cannot develop love of the True Name, through Guru's guidance. Even there is an element of untouchability

(sootak) in our worship; it is only the persons engaged and immersed in the love of the Lord, who are pure and true. The Hindu books of learning, Shastras and Smritis also proclaim that without True Name, there can be no salvation, from this world.

O Nanak! The Guru-minded person does not undergo the cycle of births and deaths being immersed in the Lord. (8-1)

i) **Gouri Mahalla - 3 (Page 229)**

"Gurmukh seva pra'n a'dhara, Har jiu rakho hirdai u'rdhara,
Gurmukh sobha s'ach dwa'ra. (1)

Nanak bin na'vai jhoothi chatraice." (8-2)

(Guru Amar Das)

ਗੁਰਮੁਖੀ ਸੇਵਾ ਪ੍ਰਾਨ ਅਧਾਰਾ ॥ ਹਰਿ ਜੀਉ ਰਾਖਹੁ ਹਿਰਦੈ ਉਰਧਾਰਾ ॥

ਗੁਰਮੁਖਿ ਸੇਵਾ ਪ੍ਰਾਨ ਅਧਾਰਾ ॥ ਹਰਿ ਜੀਉ ਰਾਖਹੁ ਹਿਰਦੈ ਉਰਧਾਰਾ ॥
ਗੁਰਮੁਖਿ ਸੋਭਾ ਸਾਚ ਦੁਆਰਾ ॥੧॥

ਸਾਇਰ ਕੀ ਪ੍ਰਤੀ ਬਿਦਾਰਿ ਗਵਾਈ ॥ ਨਾਨਕ ਬਿਨੁ ਨਾਵੈ ਝੂਠੀ ਚਤੁਰਾਈ ॥੮॥੨॥

ii) **Central Theme :** The Guru-minded persons engage themselves in the meditation of True Name of the Lord, by ridding themselves of their ego in the company of holy congregations. They enjoy the bliss of life, with the help of True Name. While the self-willed person performs all his actions in ego, though he poses to be remembering the Lord. But he undergoes the cycle of births and deaths due to his love of the worldly falsehood.

O Nanak! In fact, without True Name, our cleverness is of no use and is unreal. We could attain salvation only through the Grace of the Guru. (8-2).

i) **Gouri Mahalla - 3 (Page 230)**

"iss ju'g ka dharam paroh tum bhai poorai Gur sabh sojhi paice,
aithai agai har Naa'm sakhaice. (1)

Nanak satgur sevaih se' vadbha'gi" (8-3)

(Guru Amar Das)

ਗਉੜੀ ਮਹਲਾ : ੩ (ਪੰਨਾ ੨੩੦) (VI-b)

“ਇਸੁ ਜੁਗ ਕਾ ਧਰਮੁ ਪੜਹੁ ਤੁਮ ਭਾਈ ॥ ਪੂਰੇ ਗੁਰਿ ਸਭ ਸੋਝੀ ਪਾਈ ॥
ਐਥੇ ਅਗੈ ਹਰਿ ਨਾਮੁ ਸਖਾਈ ॥ ੧ ॥

ਗ੍ਰਿਹੀ ਅੰਤਰਿ ਸਾਚਿ ਲਿਵ ਲਾਗੀ ॥ ਨਾਨਕ ਸਤਿਗੁਰ ਸੇਵਹਿ ਸੇ ਵਡਭਾਗੀ” ॥ ੮ ॥ ੩ ॥

ii) **Central Theme :** It is the Lord's True Name alone which renders help in this world and hereafter. Man could swim across this ocean of life, by destroying all the five enemies, like sexual desires and anger, through Guru's guidance. The self-willed person, engrossed in worldly love, like a blind man, loses this battle of life and suffers without serving the Guru.

O Nanak! The Guru-minded persons are immersed in True Name of the Lord through service of the Guru, and are received with honour, being always immersed in the love of the Lord. (8-3).

i) **Gouri Mahalla - 3 (Page 230)**

"Brahma mool ved abhiasa, Tiste' upjai dev mo'h piasa,
Trai gu'nn bharmai nahi nijgha'r va'sa. (1)

Nanak homain ma'ar braham mila'aya" (8-4)

(Guru Amar Das)

ਗਉੜੀ ਮਹਲਾ : ੩ (ਪੰਨਾ ੨੩੦) (VI-b)

“ਬ੍ਰਹਮਾ ਮੂਲੁ ਵੇਦ ਅਭਿਆਸਾ ॥ ਤਿਸਤੇ ਉਪਜੇ ਦੇਵ ਮੋਹ ਪਿਆਸਾ ॥
ਤੈ ਗੁਣ ਭਰਮੇ ਨਾਗੀ ਨਿਜ ਘਰਿ ਵਾਸਾ ॥ ੧ ॥

ਤੈ ਗੁਣ ਮੇਟੇ ਉਥੈ ਚਿਤੁ ਲਾਇਆ ॥ ਨਾਨਕ ਹਉਮੈ ਮਾਰਿ ਬ੍ਰਹਮ ਮਿਲਾਇਆ” ॥ ੮ ॥ ੪ ॥

ii) **Central Theme :** We should over-come the three-pronged Maya (falsehood) based on lust, anger and peace, and attain like the Guru-minded persons, the fourth stage of 'Equipoise'. The self-willed persons have forgotten the Lord, and take others also away from the true path; thus they face the onslaughts of the Yama, the god of death. The Guru-minded persons, on the other hand, attain salvation by meditating on True Name, as worldly falsehood (Maya) also acts as subservient to them as a slave and serves them.

O Nanak! Finally the Guru-minded persons, ridding themselves of ego, merge with the Lord. (8-4).

i) **Gouri Mahalla - 3 (Page 231)**

"Brahma ved parai va'ad vakhanai, antar tama's a'ap na pachhanai,
Ta prabh pai Gursabad vakhanai (1)

Nanak Ram Naam Va'diayee." (8-5)

(Guru Amar Das)

ਗਉੜੀ ਮਹਲਾ : ੩ (ਪੰਨਾ ੨੩੧) (VI-b)

“ਬ੍ਰਹਮਾ ਵੇਦੁ ਪੜੈ ਵਾਦੁ ਵਖਾਣੈ ॥ ਅੰਤਰਿ ਤਾਮਸੁ ਆਪੁ ਨ ਪਛਾਣੈ ॥
ਤਾ ਪ੍ਰਭ ਪਾਏ ਗੁਰ ਸਬਦੁ ਵਖਾਣੈ ॥੧॥

ਭਗਤੀ ਸੀਧੇ ਦਰਿ ਸੋਤਾ ਪਾਈ ॥ ਨਾਨਕ ਰਾਮ ਨਾਮਿ ਵਡਿਆਈ ॥” ॥੮॥੫॥

ii) **Central Theme :** The Guru-minded persons have saved themselves from the clutches of the god of death while the self-willed persons are always controlled by the Yama, god of death, as they are always engrossed in Maya due to their dual-mindedness. The Guru-minded persons always sing the Praises of the Lord and unite with the Lord in the state of 'Equipoise'. One gets honoured with Lord's remembrance and one is received with respect at the Lord's Court.

O Brother! Tell me of someone who has not been purified by the Guru's guidance?

O Nanak! One could attain honour and recognition with the help of Lord's True Name. (8-5)

i) **Gouri Mahalla - 3 (Page 231)**

"Trai gu'nn vakha'nai bharam na jaeai,
bandhan na tootai mukat na paeai, mukat da'ata satgur ju'g ma'hai.(1)

tis bin doo'ja avar na koiee, Nanak Gurmukh boojhai koiee. " (8-6)

(Guru Amar Das)

ਗਉੜੀ ਮਹਲਾ : ੩ (ਪੰਨਾ ੨੩੧) (VII)

“ਤ੍ਰੈ ਗੁਣ ਵਖਾਣੈ ਭਰਮੁ ਨ ਜਾਇ ॥ ਬੰਧਨ ਨ ਤੂਟਹਿ ਮੁਕਤਿ ਨ ਪਾਇ ॥
ਮੁਕਤਿ ਦਾਤਾ ਸਤਿਗੁਰ ਜੁਗ ਮਾਹਿ ॥੧॥

ਤਿਸੁ ਬਿਨੁ ਦੂਜਾ ਅਵਰੁ ਨ ਕੋਈ ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਬੂਝੈ ਕੋਈ ॥੮॥੬॥

ii) **Central Theme :** This world is always engulfed in the three-pronged worldly falsehood (Maya) based on lust, greed and peace; due to which it is always engrossed in vices and worldly pleasures. So, forgetting the Lord, man undergoes through the cycle of births and deaths. Due to his dual-mindedness, man always considers Maya as the real origin of this world. Having forgotten the Lord-Creater and Destroyer of the Universe, man undergoes sufferings.

O Nanak! It is only the Guru-minded persons, who control their wandering mind through Guru's guidance and realise the basic truth that there is none other than the Lord Almighty, who manage the affairs of the Universe. (8-6).

i) **Gouri Mahalla - 3 (Page 232)**

"Naa'm amolak Gurmukh pa'vai,
Naam Sevai Naam sahej samavai.

hirdai saa'cha Na'am vasai, Nanak sehajai saach samai." (8-7)

(Guru Amar Das)

ਗਉੜੀ ਮਹਲਾ : ੩ (ਪੰਨਾ ੨੩੨) (III)

“ਨਾਮ ਅਮੋਲਕੁ ਗੁਰਮੁਖਿ ਪਾਵੈ ॥ ਨਾਮੋ ਸੇਵੈ ਨਾਮਿ ਸਹਜਿ ਸਮਾਵੈ ॥੧॥

ਹਿਰਦੈ ਸਾਚਾ ਨਾਮੁ ਵਸਾਏ ॥ ਨਾਨਕ ਸਹਜੇ ਸਾਚਿ ਸਮਾਏ ॥੧॥੨॥

ii) **Central Theme:** Few Guru-minded persons only realise the importance of True Name, who remain absorbed in the True Lord. They get enlightened with the light of knowledge by meditating on True Name and attain salvation in life. They follow and realise Lord's Will, thus merging with Him finally. But this stage is achieved by those persons, who are blessed by His Grace and then they unite with the Lord by singing His Praises. When the treasure of Lord's True Name, treasure of all virtues, appears in the heart of some persons, then their ego, selfishness and sufferings come to an end, and the omni-present Lord abideth in their hearts.

O Nanak! Such a Guru-minded person is merged with the Lord (Truth) in the fourth "stage of equipoise". (8-7)

i) **Gouri Mahalla - 3 (Page 232)**

"Ma'n hi ma'n sava'ria bhaie sahej subhai,
sabad man rangia liv laiei nij ghar vasia parbrahm ki rajai. (1)

Har a'apai kirpa karai Naa'm devai, Gurmukh rattan ko virla levai,
Nanak gunn gavai har alakh abhe'vai" (8-8)

(Guru Amar Das)

ਗਉੜੀ ਮਹਲਾ : ੩ (ਪੰਨਾ ੨੩੨) (V-a)

“ਮਨ ਹੀ ਮਨੁ ਸਵਾਰਿਆ ਭੈ ਸਹਜਿ ਸੁਭਾਇ ॥ ਸਬਦਿ ਮਨੁ ਰੰਗਿਆ ਲਿਵਲਾਇ ॥
ਨਿਜ ਘਰਿ ਵਸਿਆ ਪ੍ਰਭ ਕੀ ਰਜਾਇ ॥ ੧ ॥

ਹਰਿ ਆਪੇ ਕ੍ਰਿਪਾ ਕਰੇ ਨਾਮੁ ਦੇਵੈ ॥ ਗੁਰਮੁਖਿ ਰਤਨੁ ਕੋ ਵਿਰਲਾ ਲੇਵੈ ॥
ਨਾਨਕੁ ਗੁਣ ਗਾਵੈ ਅਲਖ ਅਭੇਵੈ” ॥੮॥੮॥

ii) **Central Theme :** When the fear and love of the Lord developed with Guru's guidance, the mind got disenchanted from the worldly falsehood (Maya) Then we started singing the Lord's praises who pervadeth everywhere, with the Guru's Grace. Cursed be a long life or family pleasures, if the individual does not inculcate Lord's True Name in the heart! The Lord's Name brings joy and bliss always, but this attachment to the Lord is possible only through the Guru's Grace.

O Nanak! Let us sing the praises of the Lord, who is unknown and beyond our comprehension. (8-8)

'ik onkar satgur prasad'

i) **Rag Gouri Bairagan Mahalla - 3 (Page 233)**

"Satgur te jo mo'h phe'rai, te' vaimukh burai disun,
'andin badhai marian, phir ve'la na la'hin (1)

Jan Nanak sarnagti jiu bha'vai tivai chhadaeai." (8-1-9-22)

(Guru Amar Das)

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਰਾਗੁ ਗਉੜੀ ਬੈਰਾਗਣਿ ਮਹਲਾ : ੩ (ਪੰਨਾ ੨੩੩) (VI-b)

“ਸਤਿਗੁਰ ਤੇ ਜੋ ਮੁਹ ਫੇਰੇ ਤੇ ਵੇਮੁਖਿ ਬੁਝੇ ਦਿਖੈਨਿ ॥ ਅਨਦਿਨੁ ਬਧੋ ਮਾਰੀਅਨਿ ਫਿਰਿ ਵੇਲਾ ਨਾ ਲਹੈਨਿ ॥ ੧ ॥

ਜਨੁ ਨਾਨਕੁ ਸਰਣਾਗਤੀ ਜਿਉ ਭਾਵੈ ਤਿਵੈ ਛਡਾਇ ॥” ॥੮॥੧॥੯॥੨੨॥

ii) **Central Theme:** O Lord! Pray unite us with Thyself, through the company of holy saints and congregations. The Lord loveth those persons, who serve the Lord by ridding themselves of their ego. Infact one could gain peace and tranquillity of mind through recitation of Lord's True Name in the Company of the Guru. Whereas the faithless persons wander through, the cycle of births and deaths.

O Nanak! Let us seek the Lord's support as per the Guru's Will, so that we could unite with Him. (8-1-9-22)

i) **Rag Gouri Poorbi Mahalla - 4 Karhala (Page 234)**
`ik onkar satgur parsad'

"Karhalai ma'n pardesia kiun milihai har mai,
Gur bhag poorai pa'ya ga'l miliaya piara aeai.(1)

ma'n karhala Gur mania Gurumukh kamai,
Gur aa'gai kar jodari jan Nanak har maelai" (10-1)

(Guru Ram Das)

ਰਾਗੁ ਗਉੜੀ ਪੂਰਬੀ ਮਹਲਾ : ੪ (ਪੰਨਾ ੨੩੪) (VII)

“ਕਰਹਲੇ ਮਨ ਪਰਦੇਸੀਆ ਕਿਉ ਮਿਲੀਐ ਹਰਿ ਮਾਇ ॥
ਗੁਰੁ ਭਾਗਿ ਪੂਰੇ ਪਾਇਆ ਗਲਿ ਮਿਲਿਆ ਪਿਆਰਾ ਆਇ ॥ ੧ ॥

ਮਨ ਕਰ ਹਲਾ ਗੁਰਿ ਮੰਨਿਆ ਗੁਰਮੁਖਿ ਕਾਰ ਕਮਾਇ ॥
ਗੁਰਆਰੀ ਕਰਿ ਜੋਦੜੀ ਜਨ ਨਾਨਕ ਹਰਿ ਮੇਲਾਇ” ॥ ੧੦ ॥ ੧ ॥

ii) **Central Theme:** O my mind! Remember the Lord in the association of the True Guru. You are being punished for forgetting your real self and getting detached from the Lord. You could seek the Lord within your heart and unite with Him. The dirt of ego could be washed away by accepting Guru's guidance, and in the company of holy saints.

O Nanak! Let us seek Guru's blessings for uniting with the Guru, and the Lord, just as a Guru-minded person gets rewarded for his efforts. (10-1)

- i) **Gouri Mahalla - 4 (Page 235)**
"Ma'n karhala veecharia vichar dekh sambhal,
Ba'n phir thake banvasia pir gurmat ridai nihai (1)

Hum pankhi ma'n karhali har tarvar purkh akal,
vadbhagi Gurumukh paya Jan Nanak Naam samal" (10-2-29)
(Guru Ram Das)

ਗੁਰੂੜੀ ਮਹਲਾ : ੪ (ਪੰਨਾ ੨੩੫) (I-b)

“ਮਨ ਕਰ ਹਲਾ ਵੀਚਾਰੀਆ ਵੀਚਾਰਿ ਦੇਖੁ ਸਮਾਲਿ ॥
ਬਨ ਫਿਰਿ ਥਕੇ ਬਨਵਾਸੀਆ ਪਿਰੁ ਗੁਰਮਤਿ ਰਿਦੈ ਨਿਹਾਲ ॥ ੧ ॥

ਵਡਭਾਗੀ ਗੁਰ ਪਾਇਆ ਜਨ ਨਾਨਕ ਨਾਮੁ ਸਮਾਲਿ” ॥੧੦॥੨॥੨੯॥

- ii) **Central Theme:** O my mind! You should try to seek the True Guru in the company of holy congregations, as you can attain True Name only from the company of holy saints. Then the Lord would appear to be pervading everywhere. You should take care to seek True Name within your innerself, ridding yourself of false cleverness.

O Nanak! Only few Guru-minded and fortunate persons have attained the Lord with love through Guru's guidance.

- i) **Rag Gouri Goareri Mahalla - 5 astpadi (Page 235)**
"ik onkar Sat Naam karta purkh Gur prasad

Jab eh man meh karat guman'a, Ta'b eh bawar phirat bigana(1)

Du'r na nerai sabh kai sanga, Sach salahan Nanak har ranga" (8-1)

ਰਾਗੁ ਗੁਰੂੜੀ ਗੁਆਰੇੜੀ ਮਹਲਾ : ੫ ਅਸਟਪਦੀਆ (ਪੰਨਾ ੨੩੫) (IV-b)

ੴ ਸਤਿਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਗੁਰ ਪ੍ਰਸਾਦਿ ॥

“ਜਬ ਇਹੁ ਮਨ ਮਹਿ ਕਰਤ ਗੁਮਾਨਾ ॥ ਤਬ ਇਹੁ ਬਾਵਰੁ ਫਿਰਤੁ ਬਿਗਾਨਾ ॥

ਦੁਰਿ ਨ ਨੇਰੈ ਸਭ ਕੈ ਸੰਗਾ ॥ ਸਚੁ ਸਾਲਾਹਣੁ ਨਾਨਕ ਹਰਿ ਰੰਗਾ ॥ ੮ ॥ ੧ ॥

- ii) **Central Theme:** When the human being is controlled by his ego, he does not understand the truth, but once he perceives the Lord in every being through the Guru's guidance then he

becomes one with the Lord, ridding himself of his dual-mindedness. Once he is running after worldly pleasures due to his burning desires, he is never satisfied.

O Nanak! We should sing Lord's praises to attain bliss and joy in life.

i) **Gouri Mahalla - 5 (Page 236)**

"Gur sewa te Naamai la'ga, tis ko milio jis mastak bha'ga.

akhand kirtan tin bhojan choora, koh Nanak jis satgur poora" (8-2)

(Guru Arjan Dev)

ਗੁਰਿ ਸੇਵਾ ਤੇ ਨਾਮੇ ਲਾ ਗਾ ॥ ਤਿਸ ਕਉ ਮਿਲਿਆ ਜਿਸੁ ਮਸਤਕਿ ਭਾਗਾ ॥

“ਗੁਰ ਸੇਵਾ ਤੇ ਨਾਮੇ ਲਾ ਗਾ ॥ ਤਿਸ ਕਉ ਮਿਲਿਆ ਜਿਸੁ ਮਸਤਕਿ ਭਾਗਾ ॥

ਅਖੰਡ ਕੀਰਤਨੁ ਤਿਨਿ ਭੋਜਨੁ ਚੁਰਾ ॥ ਕਹੁ ਨਾਨਕ ਜਿਸੁ ਸਤਿਗੁਰੁ ਪੂਰਾ ॥ ੮ ॥ ੨ ॥

ii) **Central Theme:** O my mind! Remember the Lord, so that your sufferings may end and your ego is curtailed. By meditating on True Name of such a Lord, man is received with honour in the Lord's Court and one attains the jewel of life, True Lord, through True Name, and one enjoys peace and bliss.

O Nanak! By remembering such a Lord, one hears the unstrung music of Nature and one remains immersed in True Name, as it is his food for thought.

i) **Gouri Mahalla - 5 (Page 236)**

"Gur ka sabad rid antar dha'rai, panch jana siun sung nivarai

Ja kai sahej bhea' so janai, Nanak dass ta' ke kurbanai" (8-3)

(Guru Arjan Dev)

ਗੁਰਿ ਕੀ ਸਬਦੁ ਰਿਦ ਅੰਤਰਿ ਧਾਰੈ ॥ ਪੰਚ ਜਨਾ ਸਿਉ ਸੰਗੁ ਨਿਵਾਰੈ ॥ ੧ ॥

“ਗੁਰ ਕਾ ਸਬਦੁ ਰਿਦ ਅੰਤਰਿ ਧਾਰੈ ॥ ਪੰਚ ਜਨਾ ਸਿਉ ਸੰਗੁ ਨਿਵਾਰੈ ॥ ੧ ॥

ਜਾ ਕੈ ਸਾਹੇਜੁ ਭਇਆ ਸੋ ਜਾਣੈ ॥ ਨਾਨਕ ਦਾਸ ਤਾਕੈ ਕੁਰਬਾਣੈ ॥ ੮ ॥ ੩ ॥

ii) **Central Theme:** The person, bestowed with the Lord's Grace, controls all the five vices and accepts Guru's Word in his

heart as Lord's Will. He remembers the Lord in the fourth stage of Equipoise, when he leads a fruitful life according to Lord's Will.

O Nanak! I offer myself as a sacrifice to the person, imbued with Lord's knowledge in the fourth stage of 'Equipoise'.

i) **Gouri Mahalla - 5 (Page 237)**

"Prathmain garbh vaa's te' taria, Pu'tr kalitar kutumb sung juria.

Koh Nanak jis kirpa karai,
Nehchal tha'an sadh sung tarai." (8-4)

(Guru Arjan Dev)

ਗਉੜੀ ਮਹਲਾ : ੫ (ਪੰਨਾ ੨੩੭) (I-a)

“ਪ੍ਰਥਮੇ ਗਰਭ ਵਾਸ ਤੇ ਟਰਿਆ ॥ ਪੁਤ੍ਰ ਕਲਤ੍ਰ ਕੁਟੰਬ ਸੰਗਿ ਜੁਰਿਆ ॥

ਕਹੁ ਨਾਨਕ ਜਿਸੁ ਕਿਰਪਾ ਕਰੇ ॥ ਨਿਹਚਲ ਬਾਨੁ ਸਾਧ ਸੰਗਿ ਤਰੇ” ॥੮॥੪॥

ii) **Central Theme:** O friend! Tell me which is a permanent place and not subject to change or destruction, and which is the Guru's message which destroys our sinful actions. The world, busy in its three-pronged activity, (of lust, greed and peace) has forgotten the Lord. Think of any region e.g. Indra Puri, Shivpuri, Earth, Sky, air and water, in fact the whole world is subject to destruction except the Abode of the Lord, attainable in the company of holy saints. There is perfect joy, peace and tranquillity in the Lord's Abode. The Lord is so vast and Great that He is beyond description but could be attained through the company of holy saints, alone.

O Nanak! The person, who is blessed with the Lord's Grace, crosses this ocean of life successfully through Guru's guidance. (8-4)

i) **Gouri Mahalla - 5 (Page 237)**

"Jo iss ma'rai soiee soora, jo iss m'arai soiee poora

Gur dubidha ja ki hai ma'ri,
koh Nanak so braham beechari" (8-5)

(Guru Arjan Dev)

ਗਉੜੀ ਮਹਲਾ : ੫ (ਪੰਨਾ ੨੩੭) (V-a)

“ਜੋ ਇਸੁ ਮਾਰੇ ਸੋਈ ਸੁਰਾ ॥ ਜੋ ਇਸੁ ਮਾਰੇ ਸੋਈ ਪੁਰਾ ॥

ਗੁਰਿ ਦੁਬਿਧਾ ਜਾਕੀ ਹੈ ਮਾਰੀ ॥ ਕਹੁ ਨਾਨਕ ਸੋ ਬ੍ਰਹਮ ਬੀਚਾਰੀ” ॥੮॥੫॥

ii) **Central Theme:** The person, who Conquers the dual-mindedness, is really a brave person, a true saint and saves himself of all pain and sufferings. He develops love for the Lord, by ridding himself of worldly desires. Such a person enjoys all the worldly comforts, and attains Salvation in life itself. But only those persons, who are blessed with the Grace of the Lord, gain this knowledge.

O Nanak! The person whom the Guru, through His Grace has helped to control his dual-mindedness, meditates on True Name and unites with the Lord. (8-5)

i) **Gouri Mahalla - 5 (Page 238)**

"Har siun jurai ta sabh ko meet, har siun jurai ta nehchal cheet.

Jit ko la'ya tit hi laga, so sewak Nanak jis bha'ga." (8-6)

(Guru Arjan Dev)

ਗਉੜੀ ਮਹਲਾ : ੫ (ਪੰਨਾ ੨੩੮) (I-b)

“ਹਰਿ ਸਿਉ ਜੁਰੈ ਤ ਸਭੁ ਕੋ ਸੀਤੁ ॥ ਹਰਿ ਸਿਉ ਜੁਰੈ ਤ ਨਿਹਚਲੁ ਚੀਤੁ ॥

ਜਿਤੁ ਕੋ ਲਾਇਆ ਤਿਤਹੀ ਲਾਗਾ ॥ ਸੋ ਸੇਵਕੁ ਨਾਨਕ ਜਿਸੁ ਭਾਗਾ” ॥੮॥੬॥

ii) **Central Theme:** The person, who has developed love for the Lord, becomes pure of heart and friend of all, does not undergo sufferings. O my mind! Concentrate on the Lord's Name, as none else would be on your side at the end. The remembering of Lord's Name is the highest and best job in the world for any person. This worship of the Lord is worth bathing at millions of holy places, prayers or fasting umpteen times, as it makes you immortal.

O Nanak! Let us serve the Lord, but this gift of service is attained by those persons, who are fortunate enough, and predestined by Lord's will !

i) **Gouri Mahalla - 5 (Page 239)**

"Bin(u) simran jaisai sarap arjari, Tiun jiwai sakat Naam bisari

Jis bhiaya kirpal tis satsung milaya,
koh Nanak Gur Jagat tara'ya" (8-7)

(Guru Arjan Dev)

ਗਉੜੀ ਮਹਲਾ : ੫ (ਪੰਨਾ ੨੩੯) (III)

“ਬਿਨੁ ਸਿਮਰਨੁ ਜੈਸੈ ਧਰਮ ਆਰਜਾਰੀ ॥ ਤਿਉ ਜੀਵਹਿ ਸਾਕਤ ਨਾਮੁ ਬਿਸਾਰੀ ॥੧॥

ਜਿਸੁ ਭਇਆ ਕ੍ਰਿਪਾਲੁ ਤਿਸੁ ਸਤ ਸੈਗਿ ਮਿਲਾਇਆ ॥
ਕਹੁ ਨਾਨਕ ਗੁਰਿ ਜਗਤੁ ਤਰਾਇਆ” ॥੮॥੭॥

ii) **Central Theme:** The greatest and main job (aim) in life is the meditation of Lord's True Name. The person, who is devoted to the Lord's remembrance through the company of holy saints by the Grace of the Lord, is enabled to cross this ocean of life successfully. While the God forsaken faithless persons, without the support of True Name, spend their lives like a dog, a crow, or a snake, living in the filth of sins, without proper knowledge. Infact, it is just like committing suicide while living without True Name.

O Nanak! Let us remember the Lord all the time in the company of holy saints.

i) **Gouri Mahalla - 5 (Page 239)**

"Gur kai bachan mohai paramgat paiee,
Gur poorai meri paj rakhaiee. (1)

Gur kai bachan jagia mera karam,
Nanak Gur bhetia parbrahm. " (8-8)

(Guru Arjan Dev)

ਗਉੜੀ ਮਹਲਾ : ੫ (ਪੰਨਾ ੨੩੯)

“ਗੁਰਕੈ ਬਚਨਿ ਮੋਹਿ ਪਰਮਗਤਿ ਪਾਈ ॥ ਗੁਰਿ ਪੂਰੈ ਮੇਰੀ ਪੈਜ ਰਖਾਈ ॥੧॥

ਗੁਰ ਕੈ ਬਚਨਿ ਜਾਗਿਆ ਮੇਰਾ ਕਰਮੁ ॥ ਨਾਨਕ ਗੁਰੁ ਭੇਟਿਆ ਪਾਰਬ੍ਰਹਮੁ” ॥੮॥੮॥

ii) **Central Theme:** We should listen to the Guru's word and try to act upon it as all the comforts and a peaceful life is attributed

to obeying the Guru's dictates. It is through Guru's Grace only that I have been associated with the company of holy saints, which has made my speech sweeter and pleasanter. In fact, it is through Guru's Grace that I have attained a blissful life while leading a house holders' life.

O Nanak! Thus all my jobs have been successful and I have been united with the Lord. (8-8)

i) **Gouri Mahalla - 5 (Page 239)**

"Tis Gur ko simro saa's saa's gur merai pra'n satgur meri raas.
(Pause-1)

Kal kale's bhai bharem dukh la'tha,
Koh Nanak mera Gur samratha." (8-9)

(Guru Arjan Dev)

ਗਉੜੀ ਮਹਲਾ : ੫ (ਪੰਨਾ ੨੩੯) (II)

“ਤਿਸੁ ਗੁਰ ਕਉ ਸਿਮਰਓ ਸਾਸਿ ਸਾਸਿ ॥ ਗੁਰੁ ਮੇਰੇ ਪ੍ਰਾਣ ਸਤਿਗੁਰੁ ਮੇਰੀ ਰਾਸਿ ॥੧॥ ਰਹਾਉ ॥

ਕਲਿ ਕਲੇਸ ਭੈ ਭ੍ਰਮ ਦੁਖ ਲਾਥਾ ॥ ਕਹੁ ਨਾਨਕ ਮੇਰਾ ਗੁਰੁ ਸਮਰਾਥਾ ॥੧॥੯॥

ii) **Central Theme:** I remember the Guru every moment of my life through each breath as the Guru is everything to me, my soul, my very life, and everything dear to me. I serve my Guru by all means, by fanning Him, by drawing water for Him, or by grinding wheat for Him.

O Nanak! I salute the Guru always, as in His company my fear, doubts and sufferings have ended.

i) **Gouri Mahalla - 5 (Page 240)**

"mil merai Gobind apna Naam deho,
Naa'm bina dhrig dhrig asneho. (Pause-1)

Har ka Naam soiee jan lai, kar kirpa Nanak jis dai" (8-10)

(Guru Arjan Dev)

ਗਉੜੀ ਮਹਲਾ : ੫ (ਪੰਨਾ ੨੪੦)

“ਮਿਲੁ ਮੇਰੇ ਗੋਬਿੰਦ ਅਪਨਾ ਨਾਮੁ ਦੇਹੁ ॥ ਨਾਮ ਬਿਨਾ ਧਿਗੁ ਧਿਗੁ ਅਸਨੇਹੁ ॥੧॥ ਰਹਾਉ ॥

ਕਹੁ ਨਾਨਕ ਜਿਸੁ ਕਿਰਪਾ ਕਰੈ ॥ ਨਿਰਚਲ ਥਾਨੁ ਸਾਧ ਸੰਗਿ ਤਰੈ ॥੧॥੯॥

ii) **Central Theme:** O Lord! Pray grant me the gift of Thy True Name, as without True Name, this life is a curse! So this is my earnest request. But man does not realise it and keeps himself engrossed in false formal religious observances. In fact, all these formalities of religious practices or penances are as useless as a dog going in for and eating all left overs or our adoring the dead body with lot of embellishments. Since nothing is in our hands, we attain the True Name through the Guru's Grace only.

O Nanak! We could only pray to the Guru, to grant us the gift of True Name through His Grace, as without True Name, all other pleasures are a Curse. (8-10).

i) **Gouri Mahalla - 5 (Page 240)**

"aa'd madh jo ant nibahai, so sajan merai man chahai (1)

Koh Nanak har har pad cheen,
Sarabso Naa'm bhagat ko deen". (8-4)

(Guru Amar Das)

ਗੁਰੂੜੀ ਮਹਲਾ : ੫ (ਪੰਨਾ ੨੪੦) (V-a)

“ਆਦਿ ਮਧਿ ਜੋ ਅੰਤਿ ਨਿਬਾਹੈ ॥ ਸੋ ਸਾਜਨੁ ਮੇਰਾ ਮਨੁ ਚਾਹੈ ॥੧॥

ਕਹੁ ਨਾਨਕ ਹਰਿ ਹਰਿ ਪਦੁ ਚੀਨ ॥ ਸਰਬਸੁ ਨਾਮੁ ਭਗਤ ਕਉ ਚੀਨੁ ॥੮॥੧੧॥

ii) **Central Theme :** I have developed love for the lotus-feet of the Lord, who protecteth us and maintaineth us from beginning to end (of our lives) The Lord is my mother, father, brother, son; in fact, He is everything to me, and is my wealth (capital) and my support in life, so I have devoted myself to His love. The Lord hath cast away all my sufferings and made me comfortable in life. We have to attain the stage, where He bestoweth everything on His saints in the form of True Name, and one perceives Lord only everywhere. (8-11)

i) **Rag Gouri Mahalla - 5 (Page 240)**

ik onkar satgur prasad'

"khojat phirai asankh ant na paria, sayee hoi bhagat jini kirparia (1)

Jan Nanak ladha ratan amol aparia,
Gur sewa bhaujal tariai kaho pukaria" (8-12)

(Guru Arjan Dev)

ਰਾਗੁ ਗਉੜੀ ਮਹਲਾ : ੫ (ਪੰਨਾ ੨੪੦) (I-b)
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

“ਬੋਜਤ ਫਿਰੇ ਅਸੀਖ ਅੰਤੁ ਨ ਪਾਰੀਆ ॥ ਸੋਈ ਹੋਏ ਭਗਤ ਜਿਨਾ ਕਿਰਪਾਰੀਆ ॥ ੧ ॥

ਜਨ ਨਾਨਕ ਲਧਾ ਰਤਨੁ ਅਮੋਲੁ ਅਪਾਰੀਆ ॥
ਗੁਰ ਸੇਵਾ ਭਉਜਲੁ ਤਰੀਐ ਕਹਉ ਪੁਕਾਰੀਆ” ॥੮॥੧੨॥

ii) **Central Theme:** (By the Grace of the Lord one and only one truthful enlightener.) I offer myself as a sacrifice to the Lord, who is the mainstay of everyone, is limitless, and none could gauge His greatness and vastness. The Lord is the treasure of all virtues but is attainable through the Grace of the Guru.

O Nanak! Let us serve the Guru so that one could cross this ocean of life successfully and receive honour at the Lord's Court.

i) **Gouri Mahalla - 5 (Page 241)**

"Narayan har rung rungo, jap jehva har ek mango. (Pause 1)

Jin saivia' so paar pario, Jan Nanak Gurmukh jagat tario" (8-1-13)

(Guru Amar Das)

ਗਉੜੀ ਮਹਲਾ : ੫ (ਪੰਨਾ ੨੪੧) (V-a)

“ਨਾਰਾਇਣੁ ਹਰਿ ਰੰਗ ਰੰਗੋ ॥ ਜਪਿ ਜਿਹਵਾ ਹਰਿ ਏਕ ਰੰਗੋ ॥ ੧ ॥ ਰਹਾਉ ॥

ਜਿਨਿ ਸੇਵਿਆ ਸੋ ਪਾਰਿ ਪਰਿਉ ॥ ਜਨ ਨਾਨਕ ਗੁਰਮੁਖਿ ਜਗਤੁ ਤਰਿਉ” ॥੮॥੧॥੧੩॥

ii) **Central Theme :** O my friend! Let us try to serve the Guru, by ridding ourselves of our ego; so that with Guru's knowledge, we may be able to meditate on Lord's True Name. The Lord's True Name is the only, permanent feature which lasts with you, but is attained by few Guru-minded persons only. I would offer my salutations to the holy saints, who possess all the wealth of the world. (of the nine treasures). The person, who has served the Lord, gets rid of all his sufferings.

O Nanak! The world could cross this ocean of life through Guru's guidance only. (8-1-13)

i) **Gouri Mahalla - 5 (Page 241)**

"Har har Gur Gur karat bharam gayai,
merai ma'n sab sukh payo. (Pause 1)

Nanak saran tuhari Thakur, sevak doarai ayo" (8-2-14)

(Guru Arjan Dev)

ਗੁਰੂੜੀ ਮਹਲਾ : ੫ (ਪੰਨਾ ੨੪੧) (III)

“ਹਰਿ ਹਰਿ ਗੁਰੁ ਗੁਰੁ ਕਰਤ ਭਰਮ ਗਏ ॥ ਮੇਰੇ ਮਨਿ ਸਭਿ ਸੁਖ ਪਾਇਓ ॥੧॥ ਰਹਾਉ ॥

ਨਿਰਗੁਨੀਆਰੇ ਕੀ ਬੇਨਤੀ ਦੇਹੁ ਦਰਸੁ ਹਰਿ ਰਾਇਓ
ਨਾਨਕ ਸਰਨਿ ਤੁਹਾਰੀ ਠਾਕੁਰ ਸੇਵਕੁ ਦੁਆਰੈ ਆਇਓ” ॥੧॥੧॥੧੩॥

ii) **Central Theme :** I have got over all my doubts and dual-mindedness by meditating on Lord's True Name and have enjoyed all joys and comforts' of life. Once the darkness of ignorance is dispelled, the light of knowledge enlightens one's innerself, thus removing all worries and sufferings.

O Lord! I have sought Thy refuge and would beseech Thee for the grant of True Name as a favour. The Lord is the Master of the poor and humble people. He is a benefactor of the down-trodden and a support of the holy saints.

O Lord! I seek Thy blessings for a glimpse of Thy vision. Pray fulfil my desire! (8-2-14)

i) **Gouri Mahalla - 5 (Page 241)**

"Rung sung bikhia ke' bho'ga, in sung andh na' ja'ni (1)

Dayal purakh kirpa karo'h,
Nanak da's dasani" (8-3-15-44) -Jumla (Total)

(Guru Arjan Dev)

ਗੁਰੂੜੀ ਮਹਲਾ : ੫ (ਪੰਨਾ ੨੪੧) (VII)

“ਰੰਗਿ ਸੰਗਿ ਬਿਖਿਆ ਕੇ ਭੋਗਾ ਇਨ ਸੰਗਿ ਅੰਧ ਨ ਜਾਨੀ ॥੧॥

ਦਇਆਲ ਪੁਰਖ ਕਿਰਪਾ ਕਰਹੁ ਨਾਨਕ ਦਾਸ ਦਸਾਨੀ” ॥੧॥੩॥੧੫॥੪੪॥ ਜੁਮਲਾ

ii) **Central Theme :** Man does not realise throughout his life

time, as to where he is heading for. He is always engulfed in worldly falsehood (Maya) and goes on amassing wealth. He is so egoistic that he does not consider anyone else equal to himself in intelligence, greatness and doing noble deeds. In fact, he wastes his life in this ignorance. The worldly falsehood in which he is engrossed throughout his life, appears as a last desire at the end of his life, (at the time of death) and undergoes the cycle of bondage (births and deaths) It is only through the Lord's Grace that our ego could be eliminated.

O Nanak! Pray grant me the boon that I may be a servant to Thy servants (slaves) and ridding myself of my ego, serve Thee, O Lord! (8-3-15-44)

'ik onkar satnam karta purkh gur prasad'

i) Rag Gouri Poorbi Chhant Mahalla - 1 (Page 242)

"Mu'nd rein duhe'lar'ia jiu ne'nd na avai,
Sadhan dublia jiu pir ke ha'vai (1)

Kar jor sadhan karai binti rein din ra's bhinia,
Nanak pir dhan kareh ralia ichh meri punia (4-1)

(Guru Nanak Dev)

ੴ ਸਿਤਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਗੁਰਪ੍ਰਸਾਦਿ ॥

ਰਾਗੁ ਗਉੜੀ ਪੂਰਬੀ ਛੰਤ ਮਹਲਾ : ੧ (ਪੰਨਾ ੨੪੨) (I-b)

“ਪ੍ਰੰਪ ਰੇਣਿ ਦੁਹੇਲੀਆ ਜੀਉ ਨੀਦ ਨ ਆਵੈ ॥ ਸਾਧਨ ਦੁਬਲੀਆ ਜੀਉ ਪਿਰ ਕੇ ਹਾਵੈ ॥

ਨਾਨਕ ਪਿਰੁ ਧਨ ਕਰਹਿ ਰਲੀਆ ਇਛ ਮੇਰੀ ਪੁਨੀਆ” ॥੪॥੧॥

ii) Central Theme : Man has wasted his life in vain just like the woman spending her night in separation, being engulfed in false pretensions and grand show off of her greatness. Man does not get honours and recognition anywhere without the True Name. The persons, who inculcate True Name in their hearts, enjoy bliss and joy just as the Guru-minded persons have united with the True Lord, while the self-Willed faithless persons repent having been separated from the Lord. But when I sang the Lord's praises in the company of the Guru, I enjoyed bliss and peace of mind.

O Nanak! I enjoy the bliss of life, having merged with the

Lord-Spouse now.

i) **Gouri Chhant Mahalla - 1 (Page 243)**

"Su'nn nah Prabhu jiu ekal'ri ban mahai,
kiu dheraigi nah bina prabh vepravahai.

Parakh lekha, nadar sa'chi karam poorai pa'ya,
Nanak Naa'm maha ra's meetha Gur poorai sa'ch pa'ya " (4-2)

(Guru Nanak Dev)

ਗਉੜੀ ਮਹਲਾ : ੧ (ਪੰਨਾ ੨੪੩)

“ਸੁਣਿ ਨਾਹ ਪ੍ਰਭੂ ਜੀਉ ਏਕਲੜੀ ਬਨ ਮਾਹੇ ॥ ਕਿਉ ਧੀਰੇ ਗੀ ਨਾਹ ਬਿਨਾ ਪ੍ਰਭ ਵੇਪਰਵਾਹੇ ॥ ੧ ॥

ਪਰਖਿ ਲੇਖਾ ਨਦਰਿ ਸਾਚੀ ਕਰਮਿ ਪੂਰੇ ਪਾਇਆ ॥
ਨਾਨਕ ਨਾਮੁ ਮਹਾ ਰਸੁ ਮੀਠਾ ਗੁਰਿ ਪੂਰੇ ਸਚੁ ਪਾਇਆ ॥ ੪ ॥ ੨ ॥

ii) **Central Theme :** Man undergoes sufferings, being separated from the Lord-Spouse, like the woman separated from her spouse. It is only through the Guru's Grace that man could unite with the Lord. The lure of worldly falsehood and pleasures has separated Man from the Lord-spouse which cannot be reconciled by bathing at holy places or doing -penance. It is only with the love of the Lord, through "Guru's Word" that he could unite with the Lord.

O Nanak! The Guru-minded persons, through Guru's guidance, have merged with the Lord, by attaining the nectar of True Name, through the Guru's Word. (4-2)

i) **Rag Gouri Poorbi Chhant Mahalla - 3 (Page 243)**

'ik onkar satnam karta purakh, Gur Prasad'

"Sa dhan bino karai jiu har ke' gu'nn sarai
khin pa'l reh na sakai jiu bin har piarai (1)

Kaman rung raati sehjai ma'ati Gur kai sabad vicharai,
Nanak ka'man har var paya Gur kai bhaeai piarai (4-1)

(Guru Amar Das)

ਰਾਗੁ ਗਉੜੀ ਪੂਰਬੀ ਛੰਤ ਮਹਲਾ : ੩ (ਪੰਨਾ ੨੪੩) (I-b)

ੴ ਸਤਿਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਗੁਰਪ੍ਰਸਾਦਿ ॥

“ਸਾਧਨ ਬਿਨਉ ਕਰੇ ਜੀਉ ਹਰਿ ਕੇ ਗੁਣ ਸਾਰੇ ॥ ਖਿਨੁ ਪਲੁ ਰਹਿ ਨ ਸਕੈ ਜੀਉ ਬਿਨੁ ਹਰਿ ਪਿਆਰੇ ॥

ਨਾਨਕ ਕਾਮਣਿ ਹਰਿ ਵਰੁ ਪਾਇਆ ਗੁਰ ਕੇ ਭਾਇ ਪਿਆਰੇ” ॥੪॥੧॥

ii) **Central Theme :** Man, separated from the Lord-spouse is in distress, like the woman separated from her spouse. So man prays to the Lord for His love as without Lord's love he cannot exist for a moment even. But only the Guru-minded person, blessed with the Guru's Grace and helped by the Lord, could unite with Him. The union is possible by serving the Guru, following Guru's teachings and ridding oneself of one's ego. This worldly falsehood (Maya) hath been let loose by the Lord Himself, so that man could be engrossed in false attachments.

O Nanak! Man could be united with the Lord through His Grace and thus attain salvation, if it pleaseth the Lord now. (4-1)

i) **Gouri Mahalla - 3 (Page 244)**

"Pir bin khari nimani jiu, bin pir kiun jivai me'ri mai,
Pir bin neend na avai jiu, kapar ta'n na sohaiee

Nanak kaman sa'da suhagan na pir marai na jai." (4-2)

(Guru Amar Das)

ਗਉੜੀ ਮਹਲਾ : ੩ (ਪੰਨਾ ੨੪੪) (Va)

“ਪਿਰ ਬਿਨੁ ਖਰੀ ਨਿਮਾਣੀ ਜੀਉ ਬਿਨੁ ਪਿਰ ਕਿਉ ਜੀਵੈ ਮੇਰੀ ਮਾਈ ॥
ਪਿਰ ਬਿਨੁ ਨੀਦ ਨ ਆਵੈ ਜੀਉ ਕਾਪੜੁ ਤਨਿ ਨ ਸੁਹਾਈ ॥੧॥

ਨਾਨਕ ਕਾਮਣਿ ਸਦਾ ਸੁਹਾਗਣਿ ਨਾਪਿਰੁ ਮਰੈ ਨ ਜਾਏ” ॥੪॥੨॥

ii) **Central Theme :** This man, without the Lord's remembrance is very poor and humble at heart, so he should unite with the Lord, through the Guru's guidance. This man could win over His Lord's love by singing His Praises. The person, who inculcates the love of the Lord, by removing his ego and dual-mindedness with Guru's guidance, is united with the Lord. The person, taking the support of True Name, meets the Lord in a state of Equipoise. But all this happens as per Lord's Will.

O Nanak! The Lord-Spouse never dies, so man is lucky to enjoy the love of the Lord-Spouse all the life.

O Lord! How could I enjoy peace without Thee? I beseech my Guru for arranging my union with the Lord. (4-2)

i) **Gouri Mahalla - 3 (Page 245)**

"Kaman har ra's beidhi jiu, har kai sahej subhai,
ma'n moham mohai lia jiu, dubidha sahej samai

Sada anand re'hai din ra'ati, andin rahai liv laie',
Nanak sahejai har var pa'ya, sadhan nou nidh paice

(Guru Amar Das)

ਗਉੜੀ ਮਹਲਾ : ੩ (ਪੰਨਾ ੨੪੫) (I-b)

“ਕਾਮਣਿ ਹਰਿ ਰਸਿ ਬੇਧੀ ਜੀਉ ਹਰਿ ਕੈ ਸਹਜਿ ਸੁਭਾਏ ॥
ਮਨੁ ਸੋਹਨਿ ਮੋਹਿ ਲੀਆ ਜੀਉ ਦੁਬਿਧਾ ਸਹਜਿ ਸਮਾਏ ॥

ਸਦਾ ਅਨੰਦਿ ਰਹੈ ਦਿਨ ਰਾਤੀ ਅਨਦਿਨੁ ਰਹੈ ਲਿਵਲਾਇ ॥
ਨਾਨਕ ਸਹਜੈ ਹਰਿ ਵਰੁ ਪਾਇਆ ਸਾਧਨ ਨਉ ਨਿਧਿ ਪਾਈ ॥੪॥੩॥

ii) **Central Theme :** The person, immersed in the love of the Lord, has merged with the Lord effortlessly, by ridding himself of his dual-mindedness like the woman meeting her spouse, and his wanderings have come to an end. The person, who has got over his ego, has won the love of the Lord-Spouse. It is through the Guru's Grace that man realises the Lord and enjoys bliss in the conjugal love of the Lord-Spouse. The self-willed person, engrossed in vices like sexual pleasure, undergoes sufferings in life.

O Nanak! Let us attain the Lord, the fountain-head of the worldly treasures and virtues through the Guru's guidance. (4-3).

i) **Gouri Mahalla - 3 (Page 245)**

"Maya sar sabal vartai jiu, kiun kar dutar taria jaeai,
Ram Naa'm kar bohitha jiu, sabad khevat vich paeai

aapai gu'nn da'ata avgu'n ka'tai, hirdai Naa'm vasai,
Nanak sa'd balhari sachai vitoh, aapai karai kara'cai (4-4)

(Guru Amar Das)

ਗਉੜੀ ਮਹਲਾ : ੩ (ਪੰਨਾ ੨੪੫) (VII)

“ਮਾਇਆ ਸਰੁ ਸਬਲੁ ਵਰਤੈ ਜੀਉ ਕਿਉ ਕਰਿ ਦੁਤਰੁ ਤਰਿਆ ਜਾਇ ॥
ਰਾਮ ਨਾਮ ਕਰਿ ਬੋਹਿਥਾ ਜੀਉ ਸਬਦੁ ਖੇਵਟੁ ਵਿਚਿ ਪਾਇ ॥”

ਆਪੇ ਗੁਣ ਦਾਤਾ ਅਵਗੁਣ ਕਾਟੇ ਹਿਰਦੈ ਨਾਮੁ ਵਸਾਏ ॥
ਨਾਨਕ ਸਦ ਬਲਿਹਾਰੀ ਸਚੇ ਵਿਟਰੁ ਆਪੇ ਕਰੇ ਕਰਾਏ ॥” ॥੪॥੪॥

ii) **Central Theme :** The worldly falsehood (Maya) plays a major role in this world, while we could cross this ocean of life successfully with Guru's guidance and through the Grace of the Guru. Due to his egoism, man remains engrossed in the love of worldly attachments of his family like brother, son and does not understand the importance of the love of Lord's True Name. Infact, apart from the True Name, there is nothing else permanent in this world as everything else is perishable. The Guru-minded person alone, ridding himself of his ego, engages himself in the meditation of Lord's True Name and gains honour through following Guru's Word. The Lord is the Creator and also the performer of all actions Himself as per Lord's Will.

O Nanak! We should offer ourselves as a sacrifice to the Lord, the greatest benefactor of all our virtues.

i) **Gouri Mahalla - 3 (Page 246)**

"Gur ki sewa kar kirpa jiu har Naa'm dhiai,
manjoh du'r na jahe' pira jiu ghar baithian har pai

Nanak Naam rattan jug, laha Gurmukh a'ap bujhai (4-5-7)

(Guru Amar Das)

ਗਉੜੀ ਮਹਲਾ : ੩ (ਪੰਨਾ ੨੪੬) (III)

“ਗੁਰ ਕੀ ਸੇਵਾ ਕਰਿ ਪਿਰਾ ਜੀਉ ਹਰਿ ਨਾਮੁ ਧਿਆਏ ॥
ਮੰਵਹੁ ਦੂਰਿ ਨ ਜਾਹਿ ਪਿਰਾ ਜੀਉ ਘਰਿ ਬੈਠਿਆ ਹਰਿ ਪਾਏ ॥”

ਨਾਨਕ ਨਾਮੁ ਰਤਨੁ ਜਗਿ ਲਾਹਾ ਗੁਰਮੁਖਿ ਆਪਿ ਬੁਝਾਏ ॥” ॥੪॥੫॥੭॥

ii) **Central Theme :** O my mind! Meditate on Lord's True Name, so that you may enjoy the bliss of life. The person, who is blessed with the Lord's Grace, can only serve the Guru, as per the pre-destined Will of the Lord. One could attain greatness also due

to this, so one should inculcate True Name in one's heart and enjoy the nectar of True Name, forgetting worldly pleasures. The True Name helps us to bring to light our virtues, pushing our vices to the back ground. No body has gained real pleasure by dual-mindedness, as the blind person, engrossed in ignorance, does not see the right path.

O Nanak! The Guru-minded person attains the True Name, through Guru's guidance.

i) **Rag Gouri Mahalla - 5 (Page 247)**
'ik onkar satgur prasad'

"Merai ma'n bairag bhaiya jiu, kiu dekhan prabh da'tai,
merai me'et sakha har jiu Gur purakh bidhatai

anhat va'jai vajeh ghar me'h pir sung seij vichhaiee,
Binwant Nanak sahej re'hai har milia kant sukhdaiee." (4-1)

(Guru Arjan Dev)

ਰਾਗੁ ਗਉੜੀ ਛੰਤ ਮੁਹਾਲਾ : ੫ (ਪੰਨਾ ੨੪੭) (I-b)

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

“ਮੇਰੇ ਮਨਿ ਬੇਰਾਗੁ ਭਾਇਆ ਜੀਉ ਕਿਉ ਦੇਖਾ ਪੁਛ ਦਾਤੇ ॥

ਮੇਰੇ ਮੀਤ ਸਖਾ ਹਰਿ ਜੀਉ ਗੁਰ ਪੁਰਖ ਬਿਧਾਤੇ ॥

ਬਿਨ ਵੈਤਿ ਨਾਨਕੁ ਸਹਜਿ ਰਹੈ ਹਰਿ ਮਿਲਿਆ ਕੰਡੁ ਸੁਖਦਾਈ ॥” ੪ ॥ ੧ ॥

ii) **Central Theme** : O Lord! I have been craving and pining for a glimpse of Thy vision. Pray tell me, how to meet and unite with Thee? I always seek Thy blessings so that I may not forget Thy True Name even for a moment. In fact, my heart is completely enthralled and captivated by seeing Thy worldly drama and Thy Nature's secrets. Now my only prayer to Thee is that Thou may make Thy abode in my heart. Once the Guru enabled me to have Thy glimpse and vision within me, I feel my mind has blossomed forth.

O Nanak! Now my Lord-Spouse is present within me and with this realisation I feel fully elated and enjoy the bliss of life. (4-1)

i) **Gouri Mahalla - 5 (Page 248)**

"Mohan terai uchai mandir mahal apa'ra,
Mohan terai sohan doa'r jiu sant dharamsala.

Beant gu'nn terai kathai na jahi satgur purakh murarai,
Binwant Nanak te'k rakhi jit lag taria sansa'rai. (4-2)

(Guru Arjan Dev)

ਗਉੜੀ ਮਹਲਾ : ੫ (ਪੰਨਾ ੨੪੮) (I-c)

“ਮੋਹਨ ਤੇਰੇ ਉਚੇ ਮੰਦਰ ਮਹਲ ਅਪਾਰਾ ॥ ਮੋਹਨ ਤੇਰੇ ਸੋਹਨ ਦੁਆਰ ਜੀਉ ਸੰਤ ਧਰਮਸਾਲਾ ॥

ਬੇਅੰਤਿ ਗੁਣ ਤੇਰੇ ਕਥੇ ਨ ਜਾਹੀ ਸਤਿਗੁਰ ਪੁਰਖ ਮੁਰਾਰੇ ॥
ਬਿਨਵੰਤਿ ਨਾਨਕ ਟੇਕ ਰਾਖੀ ਜਿਤੁ ਲਗਿ ਤਰਿਆ ਸੰਸਾਰੇ ॥” ॥੪॥੨॥

ii) **Central Theme :** (Mohan ji, the son of Guru Amar Das had in his possession the collection of Gurbani (Guru's sayings from Guru Nanak to Guru Ram Das) of all previous Gurus, which was collected by Guru Arjan Dev Himself, after singing the above hymn, sitting in the street down below) The hymn is also directed to the Lord, as Mohan.

O Mohan! O Lord! Thy palace is huge, palatial and beautiful and many saints sing Thy Praises at Thy door. We are yearning for a glimpse of Thine; Thou hast controlled the Lord through the Guru's guidance. All these persons, who meditate on Thee, O Lord, rid themselves of the fear of god of death. All the foolish and mean persons with impure thoughts, get purified with Thy vision or glimpse.

O Nanak! Thou hast bestowed on us Salvation through Thy glance by ridding us of our ego and have saved our honour. (4-2).

i) **Gouri Mahalla - 5 (Page 248)**

"Slok — Patit asankh puneet kar pune'h puneh balihar,
Nanak Ram Naam jaap pavko tin kilbikh dahinhar. (1)

Binwant Nanak ichh puni, japat deen dayala. (4-3)

(Guru Arjan Dev)

ਗਉੜੀ ਮਹਲਾ : ੫ (ਪੰਨਾ ੨੪੮) (III)

“ਸਲੋਕੁ ॥ ਪਤਿਤ ਅਸੰਖ ਪੁਨੀਤ ਕਰਿ ਪੁਨਹ ਪੁਨਹ ਬਲਿਹਾਰ ॥
ਨਾਨਕ ਰਾਮ ਨਾਮੁ ਜਪਿ ਪਾਵਕੋ ਤਿਸ ਕਿਲਬਿਖ ਦਾਹਨ ਹਾਰ ॥ ੧ ॥

ਬਿਨਵੰਤ ਨਾਨਕ ਇਛੁ ਪੁਨੀ ਜਪਤ ਦੀਨ ਦੈਆਲਾ ॥ ੪ ॥ ੩ ॥

ii) **Central Theme :** O my mind! Remember the True Name of the Lord Almighty, so that all your sufferings may end. We should beseech the Lord for bestowing on us the True Name through His benign Grace. He would protect us from this hell of the world when it pleaseth Him, as there is no other hope. We should always serve the Lord and meditate on His True Name, so that we could rid ourselves of all our sufferings, and misgivings.

O Nanak! The person, who has inculcated the Lord in his heart rids himself of his false love, greed and even death and all his desires are fulfilled.

i) **Gouri Mahalla - 5 (Page 249)**

" Su'nn Sakhiai mil udam kare'ha manaeai lehai har kantai.

Var pa'ya prabh antar jammi, Nanak sohag na talia (4-4-2-5-11)

(Guru Arjan Dev)

ਗਉੜੀ ਮਹਲਾ : ੫ (ਪੰਨਾ ੨੪੯) (I-b)

“ਸੁਣਿ ਸਖੀਏ ਮਿਲਿ ਉਦਮੁ ਕਰੇਹਾ ਮਨਾਇਲੈਹਿ ਹਰਿਕੰਠੈ ॥
ਮਾਨੁ ਤਿਆਗਿ ਕਰਿ ਭਗਤਿ ਨਗਉਰੀ ਮੋਹਹ ਸਾਧੂ ਮੰਤੈ ॥

ਵਰ ਪਾਇਆ ਪ੍ਰਭੁ ਅੰਤਰਜਾਮੀ ਨਾਨਕ ਸੋਹਾਗੁ ਨ ਟਲਿਆ ॥ ੪ ॥ ੪ ॥ ੨ ॥ ੫ ॥ ੧੧ ॥

ii) **Central Theme :** O my dear friend! Let us do some remarkable job so as to please and satisfy the Lord-Spouse as once He gets pleased with someone, He never deserts him again. We should always remember the Lord's True Name, so that we could purify ourselves by ridding ourselves of our sufferings and worries. Actually, we could attain the Lord through the company of holy saints only.

O Nanak! The mind gets peace and tranquillity once we unite with the Lord, and then the Lord will never forsake us. (4-4-

2-5-11)

i) **Gouri Bavan akhri Mahalla - 5 (Page 250)**

"Slok — apoh kia karaya apoh karnai jog,
Nanak e'ko rav re'ha doosar ho'a na ho'g (1)

Kar kirpa prabh dean dayala' Terai santan ki ma'n hoi rawala. (Pause)

(Guru Arjan Dev)

ਗੁਰਿੜੀ ਬਾਵਨ ਅਖਰੀ ਮਹਲਾ : ੫ (ਪੰਨਾ ੨੫੦)

“ਆਪਹਿ ਕੀਆ ਕਰਾਇਆ ਆਪਹਿ ਕਰਨੈ ਜੋਗੁ ॥
ਨਾਨਕ ਏਕੋ ਰਵਿ ਰਹਿਆ ਦੂਸਰ ਹੋਆ ਨ ਹੋਗੁ ॥ ੧ ॥

ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭ ਦੀਨ ਦਇਆਲਾ ॥ ਤੇਰੇ ਸੰਤਨ ਕੀ ਮਨੁ ਹੋਇ ਰਵਾਲਾ ॥ ਰਹਾਉ ॥

ii) **Central Theme :** No one could ever explain the drama of this world creation, as the Lord hath transformed Himself into many forms from a single form. At one stage, the Lord was in the state of complete concentration (trance) in one form of "Nothingness", and then created this Universe and performed the duties of both the mother and father.

O Lord! Pray grant us the gift of being the dust of the lotus-feet of Thy holy saints! (Pause)

i) **Gouri Ba'van akhri Mahalla - 5 (Page 250)**

'ik onkar satgur prasad'

"Slok — Gurdev mata Gurdev pita, Gurdev soami permesura

Gurdev satgur parbraham pamesa'r, Gurdev Nanak har namaska'ra.(1)

(Guru Arjan Dev)

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਗੁਰਿੜੀ ਬਾਵਨ ਅਖਰੀ ਮਹਲਾ : ੫ (ਪੰਨਾ ੨੫੦)

“ਗੁਰਦੇਵ ਮਾਤਾ ਗੁਰਦੇਵ ਪਿਤਾ ਗੁਰਦੇਵ ਸੁਆਮੀ ਪਰਮੇਸੁਰਾ ॥
ਗੁਰਦੇਵ ਸਖਾ ਅਗਿਆਨ ਭੰਜਨੁ ਗੁਰਦੇਵ ਬੰਧਿਪ ਸਿਹਦਰਾ ॥

ਗੁਰਦੇਵ ਸਤਿਗੁਰੁ ਪਾਰਬ੍ਰਹਮੁ ਪਰਮੇਸੁਰੁ ॥ ਗੁਰਦੇਵ ਨਾਨਕ ਰਰਿ ਨਮਸਕਰਾ ॥” ॥ ੧ ॥

ii) **Central Theme :** The Guru is our Creator, mother, father,

and brother and also the benefactor of Lord's True Name to us. The Guru's Word is like the precious stone 'Paras', which converts iron into gold by its touch. While the Guru's Word is even higher in value than Paras, in that it converts us into Paras itself. (so that we could further convert iron into gold with a touch.) The Guru is such a holy tank of nectar, that one bath in it would wash away all our sins, and destroy the cycle of births and deaths.

O Nanak! We pray to God to bestow on us the company of the Guru, as He is representing the Lord Himself.

(N.B. This whole composition is in the form of 55 alphabets of sanskrit, calling it as alphabets. The slok represents the theme that follows in the Pouri.)

i) **Gouri Ba'van akhri Mahalla - 5 (Page 250)**
'ik onkar satgur prasad'

" Slok — Nirankar a'kar a'ap nirgu'n sargu'n e'k,
ekaih ek bakhanno, Nanak ek anek (1)

duhu bhant tai a'ap Nirara, Nanak a'nt na Parava'ra. (2)

(Guru Arjan Dev)

ਗੁਰੂੜੀ ਬਾਵਨ ਅਖਰੀ ਮਹਲਾ : ੫ (ਪੰਨਾ ੨੫੦)

“ਨਿਰੰਕਾਰ ਆਕਾਰ ਆਪਿ ਨਿਰਗੁਨ ਸਰਗੁਨ ਏਕ ॥
ਏਕਹਿ ਏਕ ਬਖਾਨਨੋ ਨਾਨਕ ਏਕ ਅਨੇਕ ॥੧॥

ਦੁਹੁ ਭਾਤਿ ਤੇ ਆਪਿ ਨਿਰਾਰਾ ॥ ਨਾਨਕ ਅੰਤੁ ਨ ਪਾਰਾਵਾਰਾ ॥੨॥

ii) **Central Theme:** The Lord hath created this Universe from the single form initially and then was pervading in many varied forms. The Lord came into being from Formless to a physical form in Nature and with one word "Oa'ng", the Lord created this Universe. Then He created the 'Maya' and man's love for worldly pleasures, which resulted in the cycle of births and deaths, though He kept Himself outside this cycle.

O Nanak! The Lord is limitless and none could ever gauge His vastness and Greatness.

i) **Gouri Ba'van akhri Mahalla - 5 (Page 250)**

"Slok — Sayee sah bhagwant se', sach sanpai har ra's
Nanak sach su'ch paiyeeai te'h santan kai pa'as. (1)

So sadhu eh pohchanha'ra, Nanak ta' kai sa'd balha'ra. (3)

(Guru Arjan Dev)

ਗੁਰੂੜੀ ਬਾਵਨ ਅਖਰੀ ਮਹਲਾ : ੫ (ਪੰਨਾ ੨੫੦)

“ਸੇਈ ਸਾਹ ਭਗਵੰਤ ਸੇ ਸਚੁ ਸੰਪੈ ਹਰਿ ਰਾਸਿ ॥ ਨਾਨਕ ਸਚੁ ਸੁਚਿ ਪਾਈਐ ਤਿਹ ਸੰਤਨ ਕੈ ਪਾਸਿ ॥੧॥

ਸੋ ਸਾਧੁ ਇਹ ਪਹੁਚਨਹਾਰਾ ॥ ਨਾਨਕ ਤਾਕੈ ਸਾਦ ਬਲਿਹਾਰਾ ॥੩॥

ii) **Central Theme :** The saints, who possess the treasure of True Name, are the benefactors of Truth and purity. The Lord was True, is True and will forever be True, throughout all the ages. The persons, who are made to follow the path of Truth by the Lord, take the right path by singing the praises of the Lord.

O Nanak! Such saints could only merge with the Lord. (3)

i) **Gouri Ba'van akhri Mahalla - 5 (Page 251)**

"Slok — Dhan Dhan kaha puka'rtai maya mo'h sab koo'r,
Naa'm bihoonai Nanaka hoat jaat sa'b dho'or.

ja kai hiai dioa prabh Naa'm, Nanak sadh pooran bhagwan." (4)

(Guru Arjan Dev)

ਗੁਰੂੜੀ ਬਾਵਨ ਅਖਰੀ ਮਹਲਾ : ੫ (ਪੰਨਾ ੨੫੧)

“ਧਨ ਧਨ ਕਹਾ ਪੁਕਾਰਤੇ ਮਾਇਆ ਮੋਹ ਸਭ ਕੂਰ ॥ ਨਾਮ ਬਿਹੂਨੈ ਨਾਨਕਾ ਹੋਤ ਜਾਤ ਸਭ ਪੂਰ ॥੧॥

ਜਾਕੈ ਹੀਐ ਦੀਓ ਪ੍ਰਭ ਨਾਮ ॥ ਨਾਨਕ ਸਾਧ ਪੂਰਨ ਭਗਵਾਨ ॥੪॥

i) **Central Theme:** O Man! Why are you always running after amassing more wealth? This love of worldly pleasures is all unreal, being temporary. The saints, Guru-minded persons, attain the treasure of True Name and become the dust of Lord's Saints.

O Nanak! They become an embodiment of the Lord Himself, and are always immersed in True Name. (4)

i) Gouri Ba'van akhri Mahalla - 5 (Page 251)

" Slok — Ana'k bhaikh or Gyan dhyan ma'n ha'th milio na koi,
Koh Nanak kirpa bhaiee bhagat Gyani soi

Gyani ta't Gurmukh bicha'ri, Nanak ja ko kirpa dhari. (5)

(Guru Arjan Dev)

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਗਉੜੀ ਬਾਵਨ ਅਖਰੀ ਮਹਲਾ : ੫ (ਪੰਨਾ ੨੫੧)

“ਅਨਿਕ ਭੇਖ ਅਰੁ ਡਿਆਨ ਧਿਆਨ ਮਨਹਠਿ ਮਿਲਿਅਉ ਨ ਕੋਇ ॥
ਕਰੁ ਨਾਨਕ ਕਿਰਪਾ ਭਈ ਭਗਤ ਡਿਆਨੀ ਸੋਇ ॥੧॥

ਨਾਨਕ ਜਾਕਉ ਕਿਰਪਾ ਧਾਰੀ” ॥੫॥

ii) **Central Theme:** O Brother! It is not possible to understand the Lord or His secrets by doing worship, or formal religious rites or by studying shastras. (Hindu books of lore). The persons, who inculcate the True Lord in their hearts, are the truly learned people, who follow the Lord's Will or dictates.

O Nanak! They consider joy and sorrow at the same mental level, but this stage is attained by the persons, who are blessed by the Lord's Grace. (5)

i) Gouri Ba'van akhri Mahalla - 5 (Page 251)

" Slok — ava'n aiye srist me'h, bin bu'jhai pas dho'r,
Nanak Gurmukh so bujhai jakai bhag matho'r. (1)

Dharoh kirpa jisai gusaiee, it ut Nanak tis bisroh nahi. (6)

(Guru Arjan Dev)

ਗਉੜੀ ਬਾਵਨ ਅਖਰੀ ਮਹਲਾ : ੫ (ਪੰਨਾ ੨੫੧)

“ਆਵਨ ਆਏ ਸ੍ਰਿਸਟਿ ਮਹਿ ਬਿਨੁ ਬੁਝੇ ਪੁਸੁ ਢੋਰ ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਸੋ ਬੁਝੇ ਜਾਕੇ ਭਾਗ ਮਥੋਰ ॥੨॥

ਧਾਰਹੁ ਕਿਰਪਾ ਜਿਸਹਿ ਗੁਸਾਈ ॥ ਇਤ ਉਤ ਨਾਨਕ ਤਿਸੁ ਬਿਸਰਹੁ ਨਾਹੀ” ॥੬॥

ii) **Central Theme:** The life of a self-willed person is as useless as that of an animal, who dies without achieving anything or gaining any fruitful thing. Such a person gets engrossed in doubts and dual-mindedness due to worldly falsehood and totally becomes

forgetful of the Lord. Man gets engulfed in Maya (falsehood) by forgetting the Lord, who hath bestowed all the blessings on him.

O Nanak! The person, who is blessed with Lord's Grace, never forgets the Lord. (6)

i) **Gouri Ba'van akhri Mahalla - 5 (Page 251)**

"Slok — a'vat hukam bina's hukam, agya bhin na koi
avan jana te'h mitai, Nanak jeh ma'n soi. (1)

Kar kirpa sat sung milai, Nanak ta' kai nikat na mai." (7)

(Guru Arjan Dev)

ਗਉੜੀ ਬਾਵਨ ਅਖਰੀ ਮਹਲਾ : ੫ (ਪੰਨਾ ੨੫੧) (VI-a)

“ਆਵਤ ਹੁਕਮਿ ਬਿਨਾਸ ਹੁਕਮਿ ਆਗਿਆ ਭਿਨ ਨ ਕੋਇ ॥
ਆਵਨ ਜਾਨਾ ਤਿਹ ਮਿਟੈ ਨਾਨਕ ਜਿਹ ਮਨਿ ਸੋਇ ॥ ੧ ॥

ਕਰਿ ਕਿਰਪਾ ਸਤਸੰਗਿ ਮਿਲਾਏ ॥ ਨਾਨਕ ਤਾਕੈ ਨਿਕਟਿ ਨ ਮਾਏ” ॥੭॥

ii) **Central Theme:** Man, engrossed in worldly pleasures, waste his life, and moves around the cycle of births and deaths. But, if the Lord blesseth him with His Grace, then he is enabled to cross this ocean of life successfully, by freeing him from the bondage of worldly falsehood, in the company of holy saints. Then he rids himself from the cycle of births and deaths. (7)

i) "Slok — Kira't kamavan su'bh asu'bh kin'ai tin prabh a'ap.
pasu' aapan hou hou karai, Nanak bin har kaha kama't (1)

e'ke'h te' sagla bithara, Nanak a'ap swaranha'ra" (8)

(Guru Arjan Dev)

ਗਉੜੀ ਬਾਵਨ ਅਖਰੀ ਮਹਲਾ : ੫ (ਪੰਨਾ ੨੫੧) (I-a)

“ਕਿਰਤ ਕਮਾਵਨ ਸੁਭ ਅਸੁਭ ਕੀਨੇ ਤਿਨਿ ਪ੍ਰਭਿ ਆਪਿ ॥
ਪਸੁ ਆਪਨ ਹਉ ਹਉ ਕਰੈ ਨਾਨਕ ਬਿਨੁ ਹਰਿ ਕਹਾ ਕਮਾਤਿ ॥ ੧ ॥

ਏਕਹਿ ਤੇ ਸਗਲਾ ਬਿਸਥਾਰਾ ॥ ਨਾਨਕ ਆਪਿ ਸਵਾਰਨ ਹਾਰਾ” ॥੮॥

ii) **Central Theme:** The Lord hath created the whole expanse of this Universe Himself while man boasts unnecessarily for doing various things. Even the ideas of sins and virtuous deeds is His

own creation and man adopts and performs those functions only as ordained by the Lord. None knows the extent and Greatness or vastness of the Lord's Creation and Nature.

O Nanak! The Lord is responsible for protection of Mankind and maintaineth His creation, as it pleaseth Him. (8)

i) (Page 251)

"Slok — Raa'ch rahai banta binod, kusum sung bikh soar,
Nanak te'h sarni paro, binas jaeai mai more. (1)

Jisaih bujhai Nanaka, teh gurmukh nirmal badh." (8)

(ਪੰਨਾ ੨੫੧) (VII)

“ਗਾਚਿ ਰਹੇ ਬਨਿਤਾ ਬਿਨੋਦ ਕੁਸਮੁ ਰੰਗ ਬਿਖ ਸੋਰ ॥
ਨਾਨਕ ਤਿਹ ਸਰਨੀ ਪਰਉ ਬਿਨਸਿ ਜਾਇ ਮੋ ਮੋਰ ॥ ੧ ॥

ਜਿਸਹਿ ਬੁਝਾਏ ਨਾਨਕਾ ਤਿਹ ਗੁਰਮੁਖਿ ਨਿਰਮਲ ਬਧਿ ॥ ੮ ॥

ii) **Central Theme:** This world is a bondage of worldly pleasures, while man in pursuit of his joy and pleasures, is always engrossed in worldly falsehood, with an intoxicated mind, due to his ego. So this lover of worldly pleasures is never satiated and freed from these desires. All other activities in life, except the love of the Lord, are responsible for causing sufferings in life.

O Nanak! This fact would be realised by the Guru-minded person only, who is blessed with good sense and clear directions. (9)

i) (Page 252)

"Slok — Tootai bandhan ja'as ke' hoa sadhu sung
jo ra'atai rung e'k kai Nanak goor'a rung (1)

mastak karam likhio dhur jakai,
har sanpai Nanak ghar ta' kai" (10)

(Guru Arjan Dev)

(ਪੰਨਾ ੨੫੨)

“ਟੂਟੇ ਬੇਪਨ ਜਾਸੁ ਕੇ ਹੋਆ ਸਾਧੁ ਸੰਗੁ ॥ ਜੋ ਰਾਤੇ ਰੰਗ ਏਕ ਕੇ ਨਾਨਕ ਗੁੜਾ ਰੰਗੁ ॥ ੧॥

ਮਸਤਕਿ ਕਰਮੁ ਲਿਖਿਓ ਪੁਰਿ ਜਾਕੇ ॥ ਹਰਿ ਸੰਪੇ ਨਾਨਕ ਘਰਿ ਤਾਕੇ” ॥ ੧੦ ॥

ii) **Central Theme:** O Man! Remember the True Name of the Lord in the company of holy saints, by imbibing the true love of the Lord in your heart.

O Nanak! This will credit you with honour in the Lord's Presence, but this blessing is received by those persons, who are pre-destined and are bestowed with the love of the Lord. (10)

i) **Gouri Ba'van akhri Mahalla - 5 (Page 252)**

"Slok — Lalach, jhooth, bikar, moh biapat moo'rai andh
la'g parai durgandh siu, Nanak Ma'ya bandh. (1)

Jit jit lavoh tit tit lagna, Nanak Thakur sada alapna" (11)

(Guru Arjan Dev)

ਗਉੜੀ ਬਾਵਨ ਅਖਰੀ ਮਹਲਾ : ੫ (ਪੰਨਾ ੨੫੨)

“ਲਾਲਚ ਝੂਠ ਬਿਕਾਰ ਮੋਹ ਬਿਆਪਤ ਮੂੜੇ ਅੰਧ ॥ ਲਾਗਿ ਪਰੇ ਦੁਰਗੰਧ ਸਿਉ ਨਾਨਕ ਮਾਇਆ ਬੰਧ ॥ ੧ ॥

ਜਿਤੁ ਜਿਤੁ ਲਾਵਹੁ ਤਿਤੁ ਤਿਤੁ ਲਗਨਾ ॥ ਨਾਨਕ ਠਾਕੁਰ ਸਦਾ ਅਲਿਪਨਾ” ॥ ੧੧ ॥

ii) **Central Theme:** Man is always engrossed in filth and vicious actions, under the spell of Maya. (Worldly falsehood) He considers himself great and wealthy due to his ego, though whatever he gains is as per the Lord's Will. Man gets involved in whatever way Lord willeth for him.

O Nanak! The Lord keepeth aloof from all the worldly beings.

i) **Gouri Bava akhri Mahalla - 5 (Page 252)**

"Slok — "Lal Gopal Gobind prabh, gehar ghambhir athah,
doosar nahi avar ko Nanak baiparwah(1)

Jako dino har ras apna, Nanak Gurmukh har har teh japna." (12)

(Guru Arjan Dev)

ਗਉੜੀ ਬਾਵਨ ਅਖਰੀ ਮਹਲਾ : ੫ (ਪੰਨਾ ੨੫੨) (I-a)

"ਲਾਲ ਗੁਪਾਲ ਗੋਬਿੰਦ ਪ੍ਰਭ ਗਹਿਰ ਰੀਭੀਰ ਅਥਾਹ ॥ ਦੂਸਰ ਨਾਹੀ ਅਵਰ ਕੇ ਨਾਨਕ ਬੇਪਰਵਾਹ ॥ ੧ ॥

ਜਾਕਉ ਦੀਨੋ ਹਰਿ ਗੁਸੁ ਅਪਨਾ ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਹਰਿ ਹਰਿ ਤਿਹ ਜਪਨਾ ॥ ੧੨ ॥

ii) **Central Theme:** There is none else equal to the Lord, Creator of this Universe. The Lord is ever-existent and pervadeth every small or big thing in the world.

O Nanak! The person, who has tasted the nectar of True Name once remains always immersed in the bliss of meditating on True Name. (12)

i) **Gouri Bava akhri Mahalla - 5 (Page 252)**

"Slok — Atam ra's jeh ja'nia har rung sehjai Maa'n.
Nanak dhan dhan dhan jan aiya'e te' parvan (1)

e'kah avan phir jone na aya, Nanak har kai dara's smaya." (13)

(Guru Arjan Dev)

ਗਉੜੀ ਬਾਵਨ ਅਖਰੀ ਮਹਲਾ : ੫ (ਪੰਨਾ ੨੫੨) (I-b)

"ਆਤਮ ਰਸੁ ਜਿਹ ਜਾਨਿਆ ਹਰਿ ਰੰਗ ਸਹਜੇ ਮਾਣੁ ॥
ਨਾਨਕ ਧਨਿ ਧਨਿ ਧਨਿ ਜਨ ਆਏ ਤੇ ਪਰਵਾਣੁ ॥ ੧ ॥

ਨਾਨਕ ਹਰਿ ਕੇ ਦਰਸਿ ਸਮਾਇਆ ॥ ੧੩ ॥

ii) **Central Theme:** The person, who has enjoyed the bliss of Lord's True Name in this world, has really lived a worthwhile life by singing the praises of the Lord with his tongue. Whosoever has been imbued with the love of the Lord, from his very birth, could be considered as leading a successful life in this world.

O Nanak! Such a Guru-minded person does not undergo the cycle of births and deaths as he is immersed in the True Name of the Lord, finally merging with Him. (13)

i) **Gouri Ba'van akhri Mahalla - 5 (Page 252)**

"Slok — Ya's japat ma'n hoi anand binsai dooja bha'u.
dookh dard trisna bujhai Nanak Naa'm samao (1)

Yaya janam na har'iai Gur poorai ki te'k,
Nanak teh sukh pa'ya ja'kai hiarai ek." (14)

(Guru Arjan Dev)

ਗਉੜੀ ਬਾਵਨ ਅਖਰੀ ਮਹਲਾ : ੫ (ਪੰਨਾ ੨੫੨) (III)

“ਯਾਸੁ ਜਪਤ ਮਨਿ ਹੋਇ ਅਨੰਦੁ ਬਿਨਸੈ ਦੂਜਾ ਭਾਉ ॥
ਦੂਖ ਦਰਦ ਤ੍ਰਿਸਨਾ ਬੁਝੈ ਨਾਨਕ ਨਾਮਿ ਸਮਾਉ ॥ ੧ ॥

ਨਾਨਕ ਤਿਹ ਸੁਖੁ ਪਾਇਆ ਜਾਕੈ ਹੀਅਰੈ ਏਕ” ॥ ੧੪ ॥

ii) **Central Theme:** The person, who has sought the support of True Name in the Company of holy saints, rids himself of his dual-mindedness i.e. worldly attachment in preference to Lord's devotion, and enjoys peace and joy. Then such a person, by reciting True Name, swims across this ocean of life successfully. (14)

i) **Gouri Ba'van akhri Mahalla - 5 (Page 253)**

"Slok — Antar ma'n ta'n bas rahe e'et o'ot ke' meet.
Gur poorai updesia Nanak japiai neet. (1)

Sadh sung ka'l kirtan ga'ya Nanak ta'tai bahur na a'ya" (15)

(Guru Arjan Dev)

ਗਉੜੀ ਬਾਵਨ ਅਖਰੀ ਮਹਲਾ : ੫ (ਪੰਨਾ ੨੫੩) (I-a)

“ਅੰਤਰਿ ਮਨ ਤਨ ਬਸਿ ਰਹੇ ਈਤ ਰੂਤ ਕੇ ਮੀਤ ॥ ਗੁਰਿ ਪੂਰੇ ਉਪਦੇਸਿਆ ਨਾਨਕ ਜਪੀਐ ਨੀਤ ॥ ੧ ॥

ਸਾਧ ਸੰਗਿ ਕਲਿ ਕੀਰਤਨੁ ਗਾਇਆ ॥ ਨਾਨਕ ਤੇਤੇ ਬਹੁਰਿ ਨ ਆਇਆ” ॥ ੧੪ ॥

ii) **Central Theme:** We should not while away this human life, being engrossed in the worldly veil of falsehood like the mother, father, son or wife as all these relations are transient and are like a drama of few days only.

O Nanak! We should instead meditate on True Name of the Lord, in the company of holy saints and sing His Praises so that we could save ourselves from the torture of the cycle of births and deaths. (15)

i) **Gouri Ba'van akhri Mahalla - 5 (Page 253)**

"Slok — a't sunder kuleen chatta'r mukh gyani dhanwant,
mirtak kehiai Nanaka jeh preet nahi bhagwant (1)

uaa' te' u'ttam gano chandala, Nanak jeh ma'n baseh Gopala" (16)

(Guru Arjan Dev)

ਗਉੜੀ ਬਾਵਨ ਅਖਰੀ ਮਹਲਾ : ੫ (ਪੰਨਾ ੨੫੨) (I-b)

“ਅਤਿ ਸੁੰਦਰ ਕੁਲੀਨ ਚਤੁਰ ਮੁਖਿ ਛਿਆਨੀ ਧਨਵੰਤੁ ॥
ਮਿਰਤਕ ਕਹੀਐ ਨਾਨਕਾ ਜਿਹ ਪ੍ਰੀਤਿ ਨਹੀ ਭਗਵੰਤੁ ॥ ੧ ॥

ਨਾਨਕ ਜਿਹ ਮਨਿ ਬਸਹਿ ਗੁਪਾਲਾ” ॥੧੬॥

ii) **Central Theme** : If someone practices various religious formalities, studies Vedas and Shastras, and is particular about cleanliness; bathes at holy places but is totally devoid of the Lord's True Name, then he is as worthless as a dead body. Infact, a chandal, a sinner (a person committing crimes) would be preferable to such a religious person, if that sinner remembers the Lord with devotion at heart. (16)

i) **Gouri Ba'van akhri Mahalla - 5 (Page 253)**

" Slok — Kunt chaar dehdis bharmai, karam kirat ki rekh.
Sookh dookh mukat joan Nanak likhio lekh (1)

apan khe'l a'ap hi kino, Jo jo dino so Nanak lino" (17)

(Guru Arjan Dev)

ਗਉੜੀ ਬਾਵਨ ਅਖਰੀ ਮਹਲਾ : ੫ (ਪੰਨਾ ੨੫੩) (I-c)

“ਕੁੰਟ ਚਾਰਿ ਦਹਦਿਸਿ ਭ੍ਰਮੇ ਕਰਮ ਕਿਰਤਿ ਕੀ ਰੇਖ ॥
ਸੁਖ ਦੁਖ ਮੁਕਤਿ ਜੋਨਿ ਨਾਨਕ ਲਿਖਿਓ ਲੇਖੁ ॥ ੧ ॥

ਆਪਨ ਖੇਲੁ ਆਪ ਹੀ ਕੀਨੋ ॥ ਜੋ ਜੋ ਦੀਨੋ ਸੁ ਨਾਨਕ ਲੀਨੋ” ॥੧੭॥

ii) **Central Theme** : The Lord hath created this drama of the world and everyone engages himself in those functions, which the Lord hath prescribed for him, and were pre-destined for him. The Lord, as per His Will, prescribeth the dictates for each individual and there cannot be any mistake in His dictates.

O Nanak! Someone gets engaged in good and virtuous deeds but the individual always gets whatever is ordained and pre-destined for him by the Lord's Will. (17)

i)

Slok (Page 253)

"Slok — Kha't kharchat bilchhat ra'hai toot na jahai bhandar
Har har japat ane'k jan, Nanak nahai suma'r. (1)

Khe'd na dookh na da'an teh ja ko nadar kari.
Nanak jo prabh bhania poori tina pari. " (18)

(Guru Arjan Dev)

(ਪੰਨਾ ੨੫੩) (I-c)

“ਖਾਤ ਖਰਚਤ ਬਿਲਛਤ ਰਹੈ ਟੂਟਿ ਨ ਜਾਹਿ ਭੰਡਾਰ॥
ਹਰਿ ਹਰਿ ਜਪਤ ਅਨੇਕ ਜਨ ਨਾਨਕ ਨਾਹਿ ਸੁਮਾਰ॥੧॥

ਖੇਦੁ ਨ ਦੁਖ ਨ ਡਾਨੁ ਤਿਹ ਜਾਕਉ ਨਦਰਿ ਕਰੀ॥ ਨਾਨਕ ਜੋ ਪ੍ਰਭ ਭਾਣਿਆ ਪੂਰੀ ਤਿਨਾ ਪਰੀ॥੧੮॥

i) **Central Theme** : Man undergoes sufferings or enjoys all the comforts of life, as per Lord's Will as pre-destined for him by the Lord, inspite of all his best efforts. The Lord's treasure of True Name is unlimited and the person, who is blessed with Lord's Grace, gains the bliss of life.

O Nanak! The persons, who are liked and accepted by the Lord, cross this ocean of life successfully and proceed to the Lord's Presence with honour. (18)

i)

Slok (Page 254)

"ga'n min dekho manai mahai sarp ar chalna log.
Aas anit Gurmukh mitai Nanak naam arog. (1)

Gur prasad simrat rahai jahu mastak bha'g.
Nanak aiai saphal te' ja ko prieh suhag." (19)

(Guru Arjan Dev)

ਸਲੋਕੁ॥ (ਪੰਨਾ ੨੫੪) (Va)

“ਗਨਿ ਮਿਨਿ ਦੇਖਹੁ ਮਨੈ ਮਾਹਿ ਸਰਪਰ ਚਲਨੈ ਲੋਗ॥
ਆਸ ਅਨਿਤ ਗੁਰਮੁਖਿ ਮਿਟੈ ਨਾਨਕ ਨਾਮ ਅਰੋਗ॥੧॥

ਗੁਰ ਪ੍ਰਸਾਦਿ ਸਿਮਰਤ ਰਹੈ ਜਾਹੁ ਮਸਤਕਿ ਭਾਗ॥
ਨਾਨਕ ਆਏ ਸਫਲ ਤੇ ਜਾ ਕਉ ਪ੍ਰਿਆਹਿ ਸੁਹਾਗ॥੧੯॥

ii) **Central Theme** : Nobody remains in this world for ever as death always takes its toll; only the time and place is not known to any one. But the Guru-minded persons, who enjoy the bliss of life through meditation of True Name, lead a successful life here. O Nanak! This is possible for those persons, who are fortunate and predestined by Lord's Will, that they cross this ocean of life successfully by meditating on True Name, through Guru's Grace.

i) **Slok (Page 254)**

"Ghokhai Shastra Baid sab aan na kathto koi.
Aa'd jugadi hu'n hovat Nanak ekai soi. (1)

Gho'l maharas amrit te'h pia, Nanak har gur ja ko deea'." (20)

(Guru Arjan Dev)

ਸਲੋਕੁ ॥ (ਪੰਨਾ ੨੫੪) (III)

“ਘੋਖੇ ਸਾਸਤ੍ਰ ਬੇਦ ਸਭ ਆਨ ਨ ਕਥਤਉ ਕੋਇ ॥
ਆਦਿ ਜੁਗਾਦੀ ਹੁਣਿ ਹੋਵਤ ਨਾਨਕ ਏਕੈ ਸੋਇ ॥ ੧ ॥

ਘੋਲਿ ਮਹਾਰਸੁ ਅੰਮ੍ਰਿਤ ਤਿਹ ਪੀਆ ॥ ਨਾਨਕ ਹਰਿ ਗੁਰਿ ਜਾਕਉ ਦੀਆ ॥ ੨੦ ॥

ii) **Central Theme** : There is no other power except the Lord, in this world; this would be confirmed even if you were to study all the great books of learning like Vedas and Shastras. The only factor which could rid Man of the bondage of Maya is the True Name of the Lord. But this nectar of True Name is partaken by the fortunate person, blessed with Guru's Grace. O Nanak ! He attains peace and bliss with this, thus finally merging with the Lord.

i) **Slok (Page 254)**

"Shar'n gha'lai sabh divas saas, neh badhan ghatan til saar.
Jiwan loreh bharm moh Nanak taioo gava'r. (1)

So jivat jeh jivat japia, pargat bhaie Nanak neh chhapia." (21-3)

ਸਲੋਕੁ ॥ (ਪੰਨਾ ੨੫੪) (Va)

“ਸ੍ਰਣਿ ਘਾਲੇ ਸਭ ਦਿਵਸ ਸਾਸ ਨਹ ਬਢਨ ਘਟਨ ਤਿਲਸਾਰ ॥
ਜੀਵਨ ਲੋਰਹਿ ਭਰਮ ਮੋਹ ਨਾਨਕ ਤੇਉ ਗਵਾਰ ॥ ੧ ॥

ਸੋ ਜੀਵਤ ਜਿਹ ਜੀਵਤ ਜਪਿਆ ॥ ਪ੍ਰਗਟ ਭਏ ਨਾਨਕ ਨਹ ਛਪਿਆ ॥ ॥ ੨੧ ॥ ੩ ॥

ii) **Central Theme :** The persons, who remember the Lord and meditate on True Name, live forever in this world, and the whole world acclaims them with pride. It is no use longing for a long life, more over everyone's life span is indicated clearly by Lord's Will. O Nanak ! Those who have not understood the Lord, undergo the torture of rebirths etc. and no one could escape the clutches of death through cleverness.

i) **Gouri Ba'van Akhri Mahalla - 5 (Page 254)**

"Slok - chit chitvou' charna'r bind oo'dh kaawal bigsant.
Pargat bhaeai a'apaih Gobind Nanak sant matan't. (1)

Chint bisari e'k driste'ta, Nanak gyan anjan jeh Netra." (22)

(Guru Arjan Dev)

ਸਲੋਕੁ ॥ (ਪੰਨਾ ੨੫੪)

“ਚਿਤਿ ਚਿਤਵਉ ਚਰਣਾਰ ਬਿੰਦ ਉਧ ਕੰਵਲ ਬਿਗਸਾਂਤ ॥
ਪ੍ਰਗਟ ਭਏ ਆਪਹਿ ਗੋਬਿੰਦ ਨਾਨਕ ਸੰਤ ਮਤਾਂਤ ॥

ਨਾਨਕ ਗਿਆਨੁ ਅੰਜਨੁ ਜਿਹ ਨੇਤ੍ਰਾ” ॥ ੨੨ ॥

ii) **Central Theme :** This human being has sought refuge at the Guru's lotus-feet after wandering in confusion all over the world without success. The day, when he was enabled to meet the Lord, was really lucky for him; and with Guru's Grace he got a glimpse of the True Lord, when his heart like an upside down lotus flower blossomed forth again. Now all his worries and sufferings have disappeared. O Nanak ! With the use of knowledge his eyes have become radiant with the light of wisdom and real achievement. (22)

i) **Slok (Page 254)**

"C hha'ti seetal ma'n sukhi chhant Gobind gu'nn gaeai.
Aisi kirpa karoh prabh Nanak da's dasa-eai. (1)

Chha'r ki putri param ga't paiee, Nanak jako sant, sahaiee. (23)

(Guru Arjan Dev)

ਸਲੋਕੁ ॥ (ਪੰਨਾ ੨੫੪) (V a)

“ਛਾਤੀ ਸੀਤਲ ਮਨੁ ਸੁਖੀ ਛੈਤ ਗੋਬਿੰਦ ਗੁਨ ਗਾਇ ॥
ਐਸੀ ਕਿਰਪਾ ਕਰਹੁ ਪ੍ਰਭ ਨਾਨਕ ਦਾਸ ਦਸਾਇ ॥੧॥

ਛਾਰੂ ਕੀ ਪੁਤਰੀ ਪਰਮ ਗਤਿ ਪਾਈ ॥ ਨਾਨਕ ਜਾ ਕਉ ਸੈਤ ਸਹਾਈ ॥ ੨੩ ॥

ii) **Central Theme :** O Lord ! We are Thy Servants and beg for the dust of the lotus feet of Thy holy saints'. Now we have sought refuge at Thy saints feet, having rid ourselves of all cleverness and ego. Whosoever has sought the support of the holy saints, have attained salvation. So we would pray to the Lord for granting us the position of the slaves of His (Slaves) Servants; so that we may be able to serve the Lord.

i) **Slok (Page 255)**

"Jor julam phu'leh ghano ka'chi de'h bikar.
Ahangbu'dh bandhan parai Nanak na'am chhutar. (1)

Sadh sung jeh homain ma'ri, Nanak ta' ko milai murari." (24)

(Guru Arjan Dev)

ਸਲੋਕੁ ॥ (ਪੰਨਾ ੨੫੫) (Va)

“ਜੋਰ ਜੁਲਮ ਫੁਲਹਿ ਘਨੋ ਕਾਚੀ ਦੇਹ ਬਿਕਾਰ ॥ ਅਹੰਬੁਧਿ ਬੰਧਨ ਪਰੇ ਨਾਨਕ ਨਾਮ ਛੁਟਾਰ ॥੧॥

ਸਾਧ ਸੰਗਿ ਜਿਹ ਹਉਮੈ ਮਾਰੀ ॥ ਨਾਨਕ ਤਾ ਕਉ ਮਿਲੇ ਮੁਰਾਰੀ ” ॥ ੨੪ ॥

ii) **Central Theme :** Man, engrossed in his ego, feels that everything is being shaped with his intelligence and he has gained a position of great eminence. But he fails to realise that he is engulfed in the bondage of falsehood (Maya), like the parrot, caught in the catching device (laid by the shikari). If someone feels proud because of his knowledge or prayers, then it is no use. One could unite with the Lord with the help of saints only. (24)

i) **Slok (Page 255)**

"Jha'la'gai u'th Naam jap nis basur ara'dh,
Ka'ra tujhai na biapee Nanak mitai upa'dh. (1)

Jhareh kam karodh drustie, Nanak jako kirpa Gusai." (25)

(Guru Arjan Dev)

ਸਲੋਕੁ ॥ (ਪੰਨਾ ੨੫੫) (III)

“ਭਾਲਾਘੇ ਉਠਿ ਨਾਮੁ ਜਪਿ ਨਿਸਿ ਬਾਸਰੁ ਆਰਾਧਿ ॥
ਕਾਰਾ ਤੁਝੈ ਨ ਬਿਆਪਈ ਨਾਨਕ ਮਿਟੈ ਉਪਾਧਿ ॥੧॥

ਭਰਹਿ ਕਾਮ ਕ੍ਰੋਧ ਦੁਸ਼ਟਾਈ ॥ ਨਾਨਕ ਜਾ ਕਉ ਕ੍ਰਿਪਾ ਗੁਸਾਈ ॥” ॥੨੫॥

ii) **Central Theme :** Man has got only one main task and thought in life that he should get up in the early hours (ambrosial hours) of the morning and meditate on True Name of the Lord. If one gets engrossed in Maya, then one could only hope to get dual-mindedness resulting in desperation. So we should always sing the Lord's praises in the Company of holy saints. O Nanak ! It is only with the Lord's Grace that one could rid oneself of all sins and vices. (25)

i)

Slok (Page 255)

"Jatan karo'h tu'm anik bidh rahen na pa'voh meet.
Jivat raho har har bhajoh Nanak Naam preet.

Janke' ha'th samrath te karan karnai jog.
Nanak te'h u'stat karo Vaho kiou sanjog." (26)

(Guru Arjan Dev)

ਸਲੋਕੁ ॥ (ਪੰਨਾ ੨੫੫) (III)

“ਜਤਨ ਕਰਹੁ ਤੁਮ ਅਨਿਕ ਬਿਧਿ ਰਹਨੁ ਨ ਪਾਵਹੁ ਮੀਤ ॥
ਜੀਵਤ ਰਹਹੁ ਹਰਿ ਹਰਿ ਭਜਹੁ ਨਾਨਕ ਨਾਮ ਪਰੀਤਿ ॥੧॥

ਨਾਨਕ ਤਿਹ ਉਸਤਤਿ ਕਰਉ ਵਾਹੁ ਕੀਚੈ ਸੰਜੋਗ” ॥੨੬॥

ii) **Central Theme :** O Brother ! Whatever is perceivable in this world, is perishable, so we should not develop too much intimacy and friendship with anyone. It is only for a saint to realise and accept that the love of worldly pleasures is temporary and false being unreal. The person, with whom the Lord is pleased, swims across this ocean of life successfully. We should therefore always sing the praises of the Lord, so that we may be united with the Lord.

O Nanak ! Let us remember the Lord, who is controlling everything happening in this world and is the cause of all action. (26)

i) **Slok (Page 255)**

"Tootai bandhan janam maran sadh seve sukh pai.
Nanak manoh na bisrai gu'nn nidh Gobind rai. (1)

Baa'r bar ja'o Sant sadkai, Nanak paap binasai kadmakai." (27)

(Guru Arjan Dev)

ਸਲੋਕੁ ॥ (ਪੰਨਾ ੨੫੫)

“ਟੂਟੇ ਬੰਧਨ ਜਨਮ ਮਰਨ ਸਾਧ ਸੇਵ ਸੁਖ ਪਾਇ ॥ ਨਾਨਕ ਮਨਹੁ ਨ ਬੀਸਰੈ ਗੁਣ ਨਿਧਿ ਗੋਬਿੰਦ ਰਾਇ ॥ ੧ ॥

ਬਾਰਿ ਬਾਰਿ ਜਾਉ ਸੈਤ ਸਦਕੇ ॥ ਨਾਨਕ ਪਾਪ ਬਿਨਾਸੈ ਕਦਿਕੇ ॥ ੨੭ ॥

ii) **Central Theme :** It is through the service of the Guru that man attains a higher state of mind and a higher status in life. But this service is possible for an individual, who is blessed with Guru's Grace and who rids himself of the fear of Yama (god of death) in the company of holy saints.

O Nanak ! All our sins are, washed away with Guru's guidance. (27)

i) **Slok (Page 256)**

"Tha'ak na hoti tinoh da'r, jeh hovoh so parsan.
Jo jan prabh apnai karai, Nanak te' dha'n dhan. (1)

Thakur apnai jo jan bhaiya, Nanak oua' ka' ma'n seetla'ya." (28)

(Guru Arjan Dev)

ਸਲੋਕੁ (ਪੰਨਾ ੨੫੬) (Va)

“ਠਾਕਿ ਨ ਹੋਤੀ ਤਿਨਹੁ ਦਰਿ ਜਿਹ ਹੋਵਹੁ ਸੁ ਪੁਸੈਨ ॥
ਜੋ ਜਨ ਪ੍ਰਭਿ ਅਪੁਨੈ ਕਰੈ ਨਾਨਕ ਤੇ ਧਨਿ ਧੰਨਿ ॥ ੧ ॥

ਠਾਕੁਰ ਅਪੁਨੈ ਜੋ ਜਨੁ ਭਾਇਆ ॥ ਨਾਨਕ ਉਆ ਕਾ ਮਨੁ ਸੀਤਲਾਇਆ ॥ ੨੮ ॥

ii) **Central Theme :** The persons, with whom the Lord hath been pleased, are imbued with the love of the Lord, and their body and mind are satiated. Whereas the self-willed persons, engrossed in worldly pleasures and completely devoid of Lord's True Name, undergo sufferings in life.

O Nanak ! It is the fortunate follower only, who partakes the nectar of True Name, and enjoys the bliss of life and gets peace and tranquillity. (28)

i) **Slok (Page 256)**

"Dandot bandan anik ba'r sarab kala samrath.
Dola'n te' ra'khoh prabhu Nanak de kar hath. (1)

Dera nehchal sach sadh sung paya, nanak te' jan neh dolaya." (29)

(Guru Arjan Dev)

ਸਲੋਕੁ ॥ (ਪੰਨਾ ੨੫੬) (VII)

“ਡੰਡਉਤਿ ਬੰਦਨ ਅਨਿਕ ਬਾਰ ਸਰਬ ਕਲਾ ਸਮਰਥੁ ॥
ਡੋਲਨ ਤੇ ਰਾਖਹੁ ਪ੍ਰਭੂ ਨਾਨਕ ਦੇ ਕਰਿ ਹਥ ॥੧॥

ਡੇਰਾ ਨਿਹਚਲੁ ਸਚੁ ਸਾਧ ਸੰਗਿ ਪਾਇਆ ॥ ਨਾਨਕ ਤੇ ਜਨ ਨਹ ਡੋਲਾਇਆ ॥ ੨੯ ॥”

ii) **Central Theme :** O Man ! Why do you not realise that your attachment to this world is false and all the pleasures and joys are transient and temporary, lasting hardly for a few days? It is only the Lord, who could protect us with His shield of protection. However, those persons, who become deserving of Lord's Grace, in the company of holy saints, are never dislodged from their position.

O Nanak ! Whosoever has attained this unity with the Lord, never loses faith in Him."

i) **Slok (Page 256)**

"Dha'hin la'gai Dharam Rai kine'h na ghalio bandh.
Nanak ubrai jap hari sadh sung sanbandh. (1)

Dukh ke pha'hai katia Nanak lieai samaie." (30)

(Guru Arjan Dev)

ਸਲੋਕੁ ॥ (ਪੰਨਾ ੨੫੬) (VIa)

“ਢਾਹਨ ਲਾਗੇ ਧਰਮ ਰਾਇ ਕਿਨਹਿ ਨ ਘਾਲਿਓ ਬੰਧ ॥
ਨਾਨਕ ਉਬਰੇ ਜਪਿ ਹਰੀ ਸਾਧ ਸੰਗਿ ਸਨਬੰਧ ॥੧॥

ਦੁਖ ਤੇ ਢਾਹੇ ਕਾਟਿਆ ਨਾਨਕ ਲੀਏ ਸਮਾਇ ॥
ਦੁਖ ਕੇ ਢਾਹੇ ਕਾਟਿਆ ਨਾਨਕ ਲੀਏ ਸਮਾਇ ॥ ੩੦ ॥

ii) **Central Theme:** The Lord resideth within our minds only, and the only mode of approaching the Lord is through the Company of holy congregations. So we should enjoy comforts and joy by ridding ourselves of our ego, else we will have to wander through the cycle of births and deaths.

O Nanak ! Finally the Lord arrangeth for the merger of the Guru-minded persons with Himself, who have sought the support of holy saints. (30)

i) **Slok (Page 256)**

"Je'h sadhu Gobind bhajan, Kirtan Nanak neet.
Na' hu'n na' tu ne'h chhute'h nika't na ja'ioh doot. (2)

rein sagal eha ma'n karai euo karam kamai,
hukamai boojhai sa'da sukh Nanak likhia paeai." (31)

(Guru Arjan Dev)

ਸਲੋਕੁ ॥ (ਪੰਨਾ ੨੫੬) (Va)

“ਜਹ ਸਾਧੂ ਗੋਬਿੰਦ ਭਜਨੁ ਕੀਰਤਨੁ ਨਾਨਕ ਨੀਤ ॥
ਨਾ ਹਉ ਨਾ ਤੂੰ ਨਹ ਛੁਟਹਿ ਨਿਕਟਿ ਨ ਜਾਈਅਹੁ ਦੂਤ ॥ ੧ ॥

ਰੇਣ ਸਗਲ ਇਆ ਮਨੁ ਕਰੇ ਏਉ ਕਰਮ ਕਮਾਇ ॥
ਹੁਕਮੇ ਬੁਝੈ ਸਦਾ ਸੁਖ ਨਾਨਕ ਲਿਖਿਆ ਪਾਇ ॥” ੩੧ ॥

ii) **Central Theme :** O Brother ! The god of justice (Dharam Raj) has forbidden his menials and servants Yamas, not to go anywhere near the holy saints.

If anyone rids himself of ego, through Guru's guidance, he is treated with honour in this world and is received with honour hereafter. O Nanak ! Such Guru-minded persons become so humble, being the dust of the lotus feet of holy saints, and follow the Lord's dictates as per Lord's pre-ordained Will, that they enjoy peace and tranquillity in this world. (31)

i) **Slok (Page 256)**

"Ta'n ma'n dhan ar'op tisai prabhu milavai mo'hai.
Nanak brahm bhoh ka'tiai chookai jam ki joh. (1)

Pritpalai Nanak haamaih apaih maiee ba'ap." (32)

(Guru Arjan Dev)

ਸਲੋਕੁ ॥ (ਪੰਨਾ ੨੫੬) (Va)

“ਤਨੁ ਮਨੁ ਧਨੁ ਅਰਪਉ ਤਿਸੈ ਪੁਤ੍ਰੁ ਮਿਲਾਵੈ ਮੋਹਿ ॥ ਨਾਨਕ ਭ੍ਰਮ ਭਉ ਕਾਟੀਐ ਚੂਕੇ ਜਮ ਕੀ ਜੋਹ ॥੧॥

ਤਾਤਾ ਕਛੁ ਨ ਹੋਈ ਹੋਜਉ ਤਪ ਨਿਵਾਰੇਆਪ ॥ ਪ੍ਰਤਿਪਾਲੈ ਨਾਨਕ ਹਮਿ ਆਪਹਿ ਮਾਈ ਬਾਪੁ ॥੩੨॥”

ii) **Central Theme:** O Brother ! Have faith in the Lord ! Why are you so much worried? Remember the Lord who will rid you of all worries and sufferings. The real aim of this human life is to meditate on True Lord, in the company of holy saints, so why do you worry about any thing ?

O Nanak ! We should sacrifice everything over the Lord and merge with Him, as He looketh after our welfare like a mother or even father. (32)

i) **Slok (Page 257)**

"Tha'kai bo'h bidh gha'ltai tripat sanch sanch sa'kat na trisna la'ath.
mooai Nanak ma'ya na saath. (1)

Ka'ran karan kravno sab bidh e'kai ha'th,
jit jit lavo'h tit lageh Nanak ja'nt anath." (33)

(Guru Arjan)

ਸਲੋਕੁ ॥ (ਪੰਨਾ ੨੫੭) (Va)

“ਥਾਕੇ ਬਹੁ ਬਿਧਿ ਘਾਲਤੇ ਤ੍ਰਿਪਤ ਨ ਤ੍ਰਿਸਨਾ ਲਾਥ ॥
ਸੰਚਿ ਸੰਚਿ ਸਾਕਤ ਮੁਏ ਨਾਨਕ ਮਾਇਆ ਨ ਸਾਥ ॥੧॥

ਜਿਤੁ ਜਿਤੁ ਲਾਵਹੁ ਤਿਤੁ ਤਿਤੁ ਲਗਹਿ ਨਾਨਕ ਜੇਤ ਅਨਾਥ ॥” ੩੩ ॥

ii) **Central Theme:** O Man ! Bear this in mind that all the wealth which you try to amass during your life time, will not accompany you and will desert you; then why are you wasting your life in its chase ? You should remember the Lord, with love and devotion instead, which will be useful at the end of your life. All your cleverness will be of no avail; as whatever we do, is as per the dictates of Lord's Will, or as it pleaseth Him. (33)

i) **Gour'i Bhavan Akhri Mahalla-5 (Page 257)**

"Daseh e'k niharia sabh kachh devan ha'ar.
Sa'as sa'as simrat rahai Nanak daras adhar. (1)

Da'rd nivaraih jake' aapai, Nanak te'tai Gurmukh dhrapai." (34)

(Guru Arjan dev)

ਸਲੋਕੁ ॥ (ਪੰਨਾ ੧੫੭)

“ਦਾਸਹ ਏਕੁ ਨਿਹਾਰਿਆ ਸਭੁ ਕਛੁ ਦੇਵਨ ਹਾਰ ॥
ਸਾਸਿ ਸਾਸਿ ਸਿਮਰਤ ਰਹਹਿ ਨਾਨਕ ਦਰਸ ਅਧਾਰ ॥ ੧ ॥

ਦਰਦ ਨਿਵਾਰਹਿ ਜਾਕੇ ਆਪੇ ॥ ਨਾਨਕ ਤੇਤੇ ਗੁਰਮੁਖਿ ਧਾਪੇ ॥” ੩੪ ॥

ii) **Central Theme:** We should always remember such a Lord, who bestoweth on us all sorts of blessings and benedictions. O foolish mind ! Why have you forgotten such a Lord ? The persons, whose sufferings and ills have been cast away by the Lord, are satiated with the bliss of life. (34)

i) **Gour'i Bavan Akhri Mahalla - 5 (Page 257)**

"Dha'r jiarai ek te'k tu lahai bidani aas.
Nanak na'am dhiayei kkaraj avai raas. (1)

Gurmukh jeh gha't rahai samaiee, Nanak teh jan mili vadai." (35)

(Guru Arjan Dev)

ਸਲੋਕੁ ॥ (ਪੰਨਾ ੨੫੭) (III)

“ਧਰ ਜੀਅਰੇ ਇਕ ਟੇਕ ਤੁ ਲਾਹਿ ਬਿਡਾਨੀ ਆਸ ॥ ਨਾਨਕ ਨਾਮੁ ਧਿਆਈਐ ਕਾਰਜੁ ਆਵੈ ਰਾਸਿ ॥ ੧ ॥

ਗੁਰਮੁਖਿ ਜਿਹ ਘਟਿ ਰਹੇ ਸਮਾਈ ॥ ਨਾਨਕ ਤਿਹ ਜਨ ਮਿਲੀ ਵਡਾਈ ॥” ੩੫ ॥

ii) **Central Theme:** O Man !! Take the support of the Lord alone, leaving all other help. O Nanak ! Remember the Lord, so that all your hopes and desires are fulfilled.

The Guru-minded persons, who have attained the treasure of True Name, have led this life successfully. They remember the True Name in the Company of holy congregations and remain busy in this job throughout, and are received with honour in the Lord's Presence.

i) **Gour'i Bavan Akhri Mahalla - 9 (Page 258)**

"Nanak Na'am Na'am jap japia antar bahir rung.
Gur purai updesia narak nahai sadh sung. (1)

Nidh nidhan har amrit poorai, teh bajai Nanak anhad toorai." (36)

(Guru Arjan Dev)

ਸਲੋਕੁ ॥ (ਪੰਨਾ ੨੫੮) (III)

“ਨਾਨਕ ਨਾਮੁ ਨਾਮੁ ਜਪੁ ਜਪਿਆ ਅੰਤਰਿ ਬਾਹਰਿ ਰੰਗਿ ॥
ਗੁਰਿ ਪੂਰੇ ਉਪਦੇਸਿਆ ਨਰਕੁ ਨਾਹਿ ਸਾਧ ਸੰਗਿ ॥ ੧ ॥

ਨਿਧਿ ਨਿਧਾਨ ਗਰਿ ਅੰਮ੍ਰਿਤ ਪੂਰੇ ॥ ਤਰ ਬਾਜੇ ਨਾਨਕ ਅਨਹਦ ਤੂਰੇ ॥” ੩੬ ॥

ii) **Central Theme:** The persons, who take the support of Lord's True Name, and repeat Lord's Name only, with their tongue, always hear the unstrung music of the Nature. Such Guru-minded persons, do not forget the Lord, being never engrossed in Maya (worldly falsehood), as a result of which they acquire whatever they desire.

O Nanak ! It is through Guru's guidance only that one acquires the gift of True Name.

i) **Slok (Page 258)**

"Pa't rakhi Gur Parbrahm ta'j parpanch mo'h bikar.
Nanak souoo ara'dhiaai a'nt na pa'rawar. (1)

Patsah chhatar sir souoo,
Nanak doosa'r ava'r na kouoo." (37)

(Guru Arjan)

ਸਲੋਕੁ ॥ (ਪੰਨਾ ੨੫੮) (I-a)

“ਪਤਿ ਰਾਖੀ ਗੁਰਿ ਪਾਰਬ੍ਰਹਮ ਤਜਿ ਪਰਪੰਚ ਮੋਹ ਬਿਕਾਰ ॥
ਨਾਨਕ ਸੋਊ ਆਰਾਧੀਐ ਅੰਤੁ ਨ ਪਾਰਾਵਾਰ ॥ ੧ ॥

ਪਾਤਿਸਾਰੁ ਛੜ੍ਹ ਸਿਰ ਸੋਊ ॥ ਨਾਨਕ ਦੂਸਰ ਅਵਰੁ ਨ ਕੋਊ ॥” ੩੭ ॥

ii) **Central Theme:** The Lord is vast and limitless and a King of kings. No body has been able to gauge the depth and Greatness of the Lord and the sinners get purified by reciting His True Name. But only those persons, who are blessed by the Lord's Grace, receive this nectar of True Name and they are saved by the Lord from this tortuous ocean of life. O Lord ! Such persons meditate on Thy True Name in the company of holy saints and the Lord protecteth them through His Grace.

i) **Slok (Page 258)**

"Phahai ka'atai mitai gavan phateh bheaiyee ma'n jeet.
Nanak Guru te thit paiee phiran mitai nit neet. (1)

Karoh kirpa prabh karnai harai, mail leho Nanak becha'rai." (38)

(Guru Arjan Dev)

ਸਲੋਕੁ ॥ (ਪੰਨਾ ੨੫੮) (V a)

“ਫਾਹੇ ਕਾਟੇ ਮਿਟੇ ਗਵਨ ਫਤਹਿ ਭਈ ਮਨਿ ਜੀਤ ॥
ਨਾਨਕ ਗੁਰ ਤੇ ਥਿਤ ਪਾਈ ਫਿਰਨ ਮਿਟੇ ਨਿਤ ਨੀਤ ॥ ੧ ॥

ਕਰਹੁ ਕ੍ਰਿਪਾ ਪ੍ਰਭ ਕਰਨੈ ਹਾਰੇ ॥ ਮੇਲਿ ਲੇਹੁ ਨਾਨਕ ਬੇਚਾਰੇ ॥ ੩੮ ॥

ii) **Central Theme:** O Man ! This human form has been bestowed upon you by the Lord's Grace, after passing through the cycle of births and deaths for long periods, so you should remove these shackles by meditating on True Name. You will not get this opportunity again.

O Nanak ! May God, through His munificence, bestow His Grace on us and unite us with Himself !

i) **Slok (Page 258)**

"Bino'h su'noh tu'm parabrahm deen dayal Gopal.
Su'kh sanpai boh bhog ra's, Nanak sadh raval. (1)

Baat cheet sabh rahi sianap, jisai janavoh so ja'nai Nanak." (39)

(Guru Arjan Dev)

ਸਲੋਕੁ ॥ (ਪੰਨਾ ੨੫੭)

“ਬਿਨਵੁ ਸੁਨਹੁ ਤੁਮ ਪਾਰਬ੍ਰਹਮ ਦੀਨ ਦਇਆਲ ਗੁਪਾਲ ॥
ਸੁਖ ਸੰਪੈ ਬਹੁ ਭੋਗ ਰਸ ਨਾਨਕ ਸਾਧ ਰਵਾਲ ॥ ੧ ॥

ਬਾਤ ਚੀਤ ਸਭ ਰਹੀ ਸਿਆਨਪ ॥ ਜਿਸਹਿ ਜਨਾਵਹੁ ਸੋ ਜਾਨੈ ਨਾਨਕ ॥ ੩੯ ॥

ii) **Central Theme:** O Lord ! My earnest prayer to Thee is to bestow on me the dust of the holy feet of the saints, so that I may attain all the joy and bliss of life through it. But man, proud and drunken with ego, considers others responsible for all his ills. A true brahmin or vaishnav is one, who practices true religion and

does not entertain enmity and illwill against others.

O Nanak ! The person, blessed with Lord's Grace, realises this basic truth. (39)

i) **Slok (Page 258)**

"Bhai bhanjan agh dookh na'as, mane'h ar'adh harai.

Nanak te'h param sukh paya." (40)

(Guru Arjan Dev)

ਸਲੋਕੁ ॥ (ਪੰਨਾ ੨੫੮)

“ਭੈ ਭੰਜਨ ਅਘ ਦੁਖ ਨਾਸ ਮਨਹਿ ਅਰਾਧਿ ਹਰੇ ॥
ਸੈਤ ਸੰਗ ਜਿਹ ਰਿਦ ਬਸਿਓ ਨਾਨਕ ਤੇ ਨ ਭੁਮੇ ॥ ੧ ॥

ਗੁਰਮੁਖਿ ਭੁਮ ਭੈ ਮੋਹ ਮਿਟਾਇਆ ॥ ਨਾਨਕ ਤੇਹ ਪਰਮ ਸੁਖ ਪਾਇਆ ॥ ੪੦ ॥

ii) **Central Theme:** O Brother ! This world is like a dream and man is enamoured by the charm of worldly pleasures, even great Yogis, Sadhus and gods like Brahma were lost in enjoying these activities.

O Nanak ! It is only the Guru-minded persons who have escaped from the worldly falsehood and the fear of the cycle of births and deaths. Thus they have enjoyed perfect bliss of life. (40)

i) **Slok (Page 258)**

"Ma'ya dolai boh bidhi ma'n laptio te'h sung.
Mangan te jeh tum rakhoh so Nanak na'maih rung. (1)

Ma'ngan mang te eke'h ma'ng, Nanak ja'te' pre'h pra'g." (41)

(Guru Arjan Dev)

ਸਲੋਕੁ (ਪੰਨਾ ੨੫੮)

“ਮਾਇਆ ਡੋਲੈ ਬਹੁ ਬਿਧੀ ਮਨੁ ਲਪਟਿਓ ਤਿਹ ਸੰਗ ॥
ਮਾਗਨ ਤੇ ਜਿਹ ਤੁਮ ਰਖਹੁ ਸੁ ਨਾਨਕ ਨਾਮਹਿ ਰੰਗ ॥ ੧ ॥

ਮਾਗਨਿ ਮਾਗ ਤ ਏਕਹਿ ਮਾਗ ॥ ਨਾਨਕ ਜਾਤੇ ਪਰਹਿ ਪਰਾਗ ॥ ੪੧ ॥

ii) **Central Theme:** O foolish Mind ! If you want to cross this ocean of life successfully then you should get rid of the desire for more worldly possessions, which lead you to dual-mindedness

and never gives any joy or peace. O Nanak ! Let us ask for True Name, but we could develop love of True Name only by forsaking the desire for worldly pleasures ! (Maya)

i) **Slok (Page 259)**

"Ma't poorai pradhan te' Gur poorai ma'n mant.
Jeh janio prabh a'apna, Nanak te bhagwant. (1)

Nanak lipat nahi teh maya. (42)

(Guru Arjan Dev)

ਸਲੋਕੁ ॥ (ਪੰਨਾ ੨੫੯)

“ਮਤਿ ਪੂਰੀ ਪਰਧਾਨ ਤੇ ਗੁਰ ਪੂਰੇ ਮਨ ਮੰਤ ॥ ਜਿਹ ਜਾਨਿਓ ਪ੍ਰਭੁ ਆਪੁਨਾ ਨਾਨਕ ਤੇ ਭਗਵੰਤ ॥ ੧ ॥

ਉਆਰਸ ਮਹਿ ਉਆਹੁ ਸੁਖੁ ਪਾਇਆ ॥ ਨਾਨਕ ਲਿਪਤ ਨਹੀ ਤਿਹ ਮਾਇਆ ॥ ੪੨ ॥”

ii) **Central Theme:** The persons, who have inculcated Guru's teachings in their minds, have understood the Lord's reality and merged with Him. Such Guru-minded persons, being relieved of the worldly falsehood get rid of their sorrows and joys and are finally free from the cycle of births and deaths.

O Nanak ! Such persons do not waste their lives in the bondage of worldly falsehood (Maya). (42)

i) **Slok (259)**

"Yar meet su'nn sajnoh bin har chhutan nahai.
Nanak teh bandhan katai Gur ki charni pahai. (1)

Man bach karm jeh a'ap janaiee, Nanak teh ma't pragti aiee." (43)

(Guru Arjan Dev)

॥ (ਪੰਨਾ ੨੫੯) (III)

“ਯਾਰ ਮੀਤ ਸੁਨਿ ਸਾਜਨਹੁ ਬਿਨੁ ਹਰਿ ਛੁਟਨੁ ਨਾਹਿ ॥
ਨਾਨਕ ਤਿਹ ਬੰਧਨ ਕਟੇ ਗੁਰ ਕੀ ਚਰਨੀ ਪਾਹਿ ॥ ੧ ॥

ਮਨ ਬਚ ਕ੍ਰਮ ਜਿਹ ਆਪਿ ਜਨਾਈ ॥ ਨਾਨਕ ਤਿਹ ਮਤਿ ਪ੍ਰਗਟੀ ਆਈ ॥”੪੩ ॥

ii) **Central Theme:** O dear friend ! Let it be clearly understood that none has been able to cross this ocean successfully without

meditating on True Name ! This knowledge is gained through the Guru's guidance in the company of holy saints, so that by remembering Lord's True Name, one gets emancipation from this worldly ocean of miseries.

i) **Slok (Page 259)**

"Roas na kahu sung ka'roh aapan a'ap bichar.
Hoi nimana ja'g rahoh Nanak nadri pa'ar. (1)

Ratai rung Na'am ra's matai, Nanak har Gur kini datai." (44)

(Guru Arjan Dev)

ਸਲੋਕੁ ॥ (ਪੰਨਾ ੨੫੯) (III)

“ਰੋਸੁ ਨ ਕਾਹੁ ਸੰਗ ਕਰਹੁ ਆਪਨ ਆਪੁ ਬੀਚਾਰਿ ॥ ਹੋਇ ਨਿਮਾਨਾ ਜਗਿ ਰਹਹੁ ਨਾਨਕ ਨਦਰੀ ਪਾਰਿ ॥੧॥

ਰਾਤੇ ਰੰਗ ਨਾਮ ਰਸ ਮਾਤੇ ॥ ਨਾਨਕ ਹਰਿ ਗੁਰਿ ਕੀਨੀ ਦਾਤੇ ॥੪੪॥

ii) **Central Theme:** O brother ! If you were to become so humble as to be the dust of the holy feet of others, you will be able to rid yourself of the enemies like ego and sexual desires. The Guru's Word is invaluable through which we have received the gift of True Name; The persons, who have attained the bliss of True Name along with its love and devotion, are really fortunate in getting the perfect bliss of life.

O Nanak ! The gift of True Name, has been bestowed by the Guru, and the persons imbued with the love of True Name, are completely immersed in the Lord. (44)

i) **Slok (Page 259)**

"La'lach jhooth bikhai biadh ehaa dehi meh ba'as.
Har Har amrit Gurmukh pia Nanak Sookh Niwas. (1)

Gur poorai sanjam kar dia, Nanak tan phir dookh na thia." (45)

(Guru Arjan Dev)

ਸਲੋਕੁ ॥ (ਪੰਨਾ ੨੫੯) (III)

“ਲਾਲਚ ਝੂਠ ਬਿਖੈ ਬਿਆਧਿ ਈਆ ਦੇਹੀ ਮਹਿਬਾਸ ॥
ਹਰਿ ਹਰਿ ਅੰਮ੍ਰਿਤ ਗੁਰਮੁਖਿ ਪੀਆ ਨਾਨਕ ਸੁਖਿ ਨਿਵਾਸ ॥੧॥

ਗੁਰਿ ਪੂਰੇ ਸੰਜਮੁ ਕਰਿ ਦੀਆ ॥ ਨਾਨਕ ਤਉ ਫਿਰਿ ਦੁਖ ਨ ਥੀਆ ॥੪੫॥

ii) **Central Theme :** Though this body is replete with vices like greed, falsehood the Guru-minded persons, by partaking of the nectar of True Name, enjoy peace and joy.

O Nanak ! It is only the Lord's True Name, which could dispel all our sufferings. But all this mode of help and guidance could come from the True Guru alone, resulting in freedom from suffering.

i) **Slok (Page 259)**

"Vasdev sarbatar mein o'on na kathun thai,
antar bahir sung hai Nanak ka'ie' durai. (1)

Varan chehan sagleh te rehta, Nanak har Gurmukh jo karta." (46)

ਸਲੋਕੁ ॥ (ਪੰਨਾ ੨੫੯)

“ਵਾਸੁਦੇਵ ਸਰਬਤ੍ ਮੇ ਉਨ ਨ ਕਤਹੁ ਠਾਇ ॥ ਅੰਤਰਿ ਬਾਹਰਿ ਸੰਗਿ ਹੋ ਨਾਨਕ ਕਾਇ ਦੁਰਾਇ ॥ ੧ ॥

ਵਰਨ ਚਿਰਨ ਸਮਲਹ ਤੇ ਰਹਤਾ ॥ ਨਾਨਕ ਹਰਿ ਗੁਰਮੁਖਿ ਜੋ ਕਰਤਾ ॥ ੪੬ ॥

ii) **Central Theme:** O Man ! The Lord pervadeth everywhere in equal measure and nothing is hidden from Him. We should not brook enmity against anybody as the Lord abideth in all beings and everywhere. The Guru-minded persons, who are immersed in True Name, are saved from enmity or bitterness against others by singing the Lord's Praises always. (46)

i) **Slok (Page 260)**

"Houn houn ka'rat bihania sa'kat mugad ajan.
rara'k moiai jion trikhavant Nanak kira't kaman.

Nimakh mahain Nanak samjha'iee. (47)

(Guru Arjan Dev)

ਸਲੋਕੁ ॥ (ਪੰਨਾ ੨੬੦)

“ਹਉ ਹਉ ਕਰਤ ਬਿਹਾਨੀਆ ਸਾਕਤ ਮੁਗਧ ਅਜਾਨ ॥
ਰੜਕਿ ਮੁਏ ਜਿਉ ਤ੍ਰਿਖਾਵੰਤ ਨਾਨਕ ਕਿਰਤਿ ਕਮਾਨ ॥ ੧ ॥

ੜਾੜਾ ਗੁਰਮੁਖਿ ਝਾੜਿ ਮਿਟਾਈ ॥ ਨਿਮਖ ਮਾਹਿ ਨਾਨਕ ਸਮਝਾਈ ॥ ੪੭ ॥

ii) **Central Theme :** O Brother ! All the formal functions and rituals are included in remembering Lord's True Name; so you should cast away all doubts and bickerings of your mind by ridding yourself of ego in the company of holy saints. The self-willed person, engaged in the love of worldly falsehood (Maya) is always busy in such bickerings. O Nanak ! The Guru-minded person realises in no time the means of uniting with the Lord, i.e. by meditating on True Name. (47)

i) **Slok (Page 260)**

"Sadhu ki man o't goh ukat sianap tiag,
Gur deekhia jeh ma'n basai Nanak mastak bha'g. (1)

Saran parai ki ra'kh diala, Nanak tumrai ba'l gopala." (48)

(Guru Arjan Dev)

ਸਲੋਕੁ ॥ (ਪੰਨਾ ੨੬੦) (III)

“ਸਾਧੂ ਕੀ ਮਨ ਓਟ ਗੁਹ ਉਕਤਿ ਸਿਆਨਪ ਤਿਆਗੁ ॥
ਗੁਰ ਦੀਖਿਆ ਜਿਹਮਨਿ ਬਸੈ ਨਾਨਕ ਮਸਤਕਿ ਭਾਗੁ ॥੧॥

ਸਰਨਿ ਪਰੇ ਕੀ ਰਾਖੁ ਦਇਆਲਾ ॥ ਨਾਨਕ ਤੁਮਰੇ ਬਾਲ ਗੁਪਾਲਾ ॥੪੮॥

ii) **Central Theme :** O my mind ! Remember the Lord so that you could unite with Him ridding yourself of all your cleverness and intelligent moves. All the books of learning like Vedas, Shastras impart only one message that there is no other way of freeing oneself of worldly bondage except through meditation of True Name. O Lord ! We have sought Thy support, so pray protect us from Maya's effects !

i) **Slok (Page 260)**

"Khu'di miti tab sukh bhiyayi ma'n ta'n bhaiya aro'g.
Nanak drishti a'ya ustat karnai jo'g. (1)

asankh khatai khin basan ha'ra,
Nanak sahib sada dayara. (49)

(Guru Arjan Dev)

ਸਲੋਕੁ ॥ (ਪੰਨਾ ੨੬੦) (I-C)

“ਖੁਦੀ ਮਿਟੀ ਤਬ ਸੁਖ ਭਏ ਮਨ ਤਨ ਭਏ ਅਰੋਗ ॥ ਨਾਨਕ ਦ੍ਰਿਸ਼ਟੀ ਆਇਆ ਉਸਤਤਿ ਕਰਨੇ
ਜੋਗੁ ॥੧॥

ਅਸੀਖ ਖਤੇ ਖਿਨ ਬਸਨ ਹਾਰਾ ॥ ਨਾਨਕ ਸਾਹਿਬ ਸਦਾ ਦਇਆਰਾ” ॥੪੯॥

ii) **Central Theme :** Once we gave up our egoistic tendency, we became mentally and bodily peaceful and felt comfortable without any ailments. Whosoever sings the Lord's praises with humility, enjoys bliss by placating the Lord finally. The blessings are bestowed by the Lord on us in a moment by overlooking all our vices. (49)

i) **Slok (Page 260)**

"Sat kahon su'nn ma'n merai saran paroh har rai.
Ukat sianap sagal tiag Nanak laiyai smaeai. (1)

Sadh seva lavai jeh aapai, Nanak ta ko dookh na biapai." (50)

(Guru Arjan Dev)

ਸਲੋਕੁ ॥ (ਪੰਨਾ ੨੬੦) (I-c)

“ਸਤਿ ਕਹਉ ਸੁਨਿ ਮਨ ਮੇਰੇ ਸਰਨਿ ਪਰਹੁ ਹਰਿ ਰਾਇ ॥
ਉਕਤਿ ਸਿਆਨਪ ਸਗਲ ਤਿਆਗਿ ਨਾਨਕ ਲਏ ਸਮਾਇ ॥

ਸਾਧ ਸੇਵਾ ਲਾਵੈ ਜਿਹ ਆਪੇ ॥ ਨਾਨਕ ਤਾਕਉ ਦੁਖੁ ਨ ਥਿਆਪੇ ॥” ੫੦ ॥

ii) **Central Theme :** O my mind ! The Lord would unite you with Himself provided you give up your clever and intelligent moves. All your abilities and cleverness will be left in this world only, and the only thing, to accompany you to the next world, would be Lord's True Name.

O Nanak ! In fact, it is the Lord alone, who enableth us to rid ourselves of all our ills by serving the holy saints. (50)

i) **Slok (Page 260)**

"Har har mukh te' bolna ma'n voothai sukh hoi.
Nanak sabh meh rav re'ha thaana thaunanter soi. (1)

Orai Kachhu na kinhu kia, Nanak sabh kuchh prabh te' hooa. (51)

(Guru Arjan Dev)

ਸਲੋਕੁ ॥ (ਪੰਨਾ ੨੬੦) (I-a)

“ਹਰਿ ਹਰਿ ਮੁਖ ਤੇ ਬੋਲਨਾ ਮਨਿ ਵੂਠੈ ਸੁਖ ਹੋਇ ॥
ਨਾਨਕ ਸਭ ਮਹਿ ਰਵਿ ਰਹਿਆ ਬਾਨ ਬਨੰਤਰਿ ਸੋਇ ॥੧॥

ਉਰੇ ਕਛੁ ਨ ਕਿਨਹੁ ਕੀਆ ॥ ਨਾਨਕ ਸਭੁ ਕਛੁ ਪ੍ਰਭ ਤੇ ਚੁਆ ॥੫੧॥”

ii) **Central Theme :** O my mind ! Remember the Lord, who is pervading everywhere, being present within all beings, so that we may enjoy the bliss. When one gets rid of one's ego, then the Lord appeareth within oneself, resulting in permanent bliss and joy.

O Nanak ! This whole Creation has been the work of the Lord Himself. (51)

i) **Slok (Page 261)**

"Lekhai Kate'h na chhutiai khin khin bhoolan ha'ar.
Bakhsan har bakhas laesai Nanak pa'ar uta'r. (1)

Tu'd bhavai ta' bakhas laih khotai sung kharai.
Nanak bhavai parbrahm pa'han neer tarai." (52)

(Guru Arjan Dev)

ਸਲੋਕੁ ॥ (ਪੰਨਾ ੨੬੧) (I-c)

“ਲੇਖੇ ਕਤਹਿ ਨ ਛੁਟੀਐ ਖਿਨੁ ਖਿਨੁ ਭੁਲਨਹਾਰ ॥
ਬਖਸਨ ਹਾਰ ਬਖਸਿ ਲੈ ਨਾਨਕ ਪਾਰਿ ਉਤਾਰ ॥੧॥

ਨਾਨਕ ਭਾਵੈ ਪਾਰਬ੍ਰਹਮ ਪਾਹਨ ਨੀਰਿ ਤਰੇ” ॥੫੨॥

ii) **Central Theme:** The Lord is ever so kind and benevolent that He pardoneth the sinners like us, who are always forgetful of the Lord. Man is always engrossed in the chase for worldly possessions (Maya) and pleasures; and never develops love of the Lord, which is the true aim and ideal of life to be attained. Man spends his whole life in vices or vicious thoughts.

O Nanak ! The Lord may enable the sinners also to swim across this ocean of life successfully, if it pleaseth the Lord. (52)

i) **Gour'i Bavan Akhri Mohalla-5 (Page 261)**

Kha't pe'et khela't hasat, bharmain janam ane'k.
Bha'vjal te' kado'h prabhu Nanak te'ri te'k. (1)

Nanak souoo sarahiai je gha't gha't re'ha biap." (53)

(Guru Arjan Dev)

ਸਲੋਕੁ ॥ (ਪੰਨਾ ੨੬੧)

“ਖਾਤ ਪੀਤ ਖੇਲਤ ਹਸਤ ਭਰਮੇ ਜਨਮ ਅਨੇਕ ॥ ਭਵਜਲ ਤੇ ਕਾਢਗੁ ਪ੍ਰਭੂ ਨਾਨਕ ਤੇਰੀ ਟੇਕ ॥ ੧ ॥

ਨਾਨਕ ਸੋਊ ਸਰਾਹੀਐ ਜਿ ਘਟਿ ਘਟਿ ਰਹਿਆ ਬਿਆਪਿ” ॥ ੫੩ ॥

ii) **Central Theme:** Man gained the human body after passing through the cycle of transmigration in many forms. Now man has developed many qualities like forgiveness, Control of anger, truthfulness, and True Name, through Guru's guidance, so that he may be able to cross this ocean of life successfully. Man has attained peace and tranquillity and merged with the Lord, with these qualities.

O Nanak ! Now let us always sing the Lord's praises. (53)

i) **Slok (Page 261)**

"Ayae prabh sarnagati kirpa nidh dayal,
e'k akhar har ma'n basa't Nanak hoat nihai. (1)

Drist ma'n akhar hai je'ta, Nanak parbrahm nirle'pa." (54)

(Guru Arjan Dev)

ਸਲੋਕੁ ॥ (ਪੰਨਾ ੨੬੧) (I-a)

“ਆਏ ਪ੍ਰਭ ਸਰਨਾਗਤੀ ਕਿਰਪਾ ਨਿਧਿ ਦਇਆਲ ॥ ਏਕ ਅਖਰੁ ਹਰਿ ਮਨਿ ਬਸਤ ਨਾਨਕ ਹੋਤ ਨਿਹਾਲ ॥ ੧ ॥

ਦ੍ਰਿਸਟਿਮਾਨ ਅਖਰ ਹੇ ਜੇਤਾ ॥ ਨਾਨਕ ਪਾਰਬ੍ਰਹਮ ਨਿਰਲੇਪਾ” ॥ ੫੪ ॥

ii) **Central Theme:** The whole universe could be expressed only with the help of words, even all the knowledge and books are expressed in words; whereas the Lord is above all this, and cannot be bound by words even.

O Nanak ! The person, who inculcates Lord in his heart, gets thrilled by the experience. (54)

i) **Slok (Page 261)**

"Hath Ka'lam a'gam mastik likhavati,
urjh re'ho sab sung anup rupa'vati.

Hai Thakur hoan dasro, mein nirgu'n gu'nn nahi koi.
Nanak deejai Naam daan rakho hiai proai." (55)

ਸਲੋਕੁ ॥ (ਪੰਨਾ ੨੬੧) (I-c)

“ਹਥਿ ਕਲੰਮ ਅਗਮ ਮਸਤਕਿ ਲਿਖਾਵਤੀ ॥ ਉਰਜਿ ਰਹਿਓ ਸਭ ਸੰਗਿ ਅਨੁਪ ਰੂਪਾਵਤੀ ॥

ਰੋ ਠਾਕੁਰ ਹਉ ਦਾਸਰੋ ਮੈ ਨਿਰਗੁਨ ਗੁਨੁ ਨਹੀ ਕੋਇ ॥
ਨਾਨਕ ਦੀਜੈ ਨਾਮ ਦਾਨੁ ਰਾਖਉ ਹੀਐ ਪਰੋਇ” ॥ ੫੫ ॥

ii) **Central Theme:** O Lord ! Thou careth for and sustaineth all the beings of the universe and casteth away their sufferings, with the enlightenment of knowledge and Thy support. O True Master ! May I be favoured with the boon of Thy True Name, so that I may also enjoy the bliss of a glimpse of Thy vision ! O Lord - Benefactor of the Universe ! Thou art ever-existent and limitless. Thou art the companion and supporter of Thy holy saints and all other helpless people. (55)

i) **Gour'i Sukhmani Mahalla - 5 (Page 262)**

"Ik onkar satgur prasad"

"Aa'd gurai nameh juga'd gurai nameh, satgurai nameh,
Sri Gurdevai nameh. (1)

Kar kirpa jis a'ap bujha'iya,
Nanak Gurmukh har simran tin pa'ya." (8-1)

(Guru Arjan Dev)

ਗੁਰਿਕੀ ਸੁਖਮਨੀ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੧੬੨) (III)

“ਆਦਿ ਗੁਰ ਏ ਨਮਹ ॥ ਜੁਗਾਦਿ ਗਰਏ ਨਮਹ ॥
ਸਤਿਗੁਰ ਏ ਨਮਹ ॥ ਸ੍ਰੀ ਗੁਰਦੇਵ ਏ ਨਮਹ ॥

ਕਰਿ ਕਿਰਪਾ ਜਿਸੁ ਆਪਿ ਬੁਝਾਇਆ ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਹਰਿ ਸਿਮਰਨੁ ਤਿਨਿ ਪਾਇਆ” ॥ ੮ ॥ ੧ ॥

ii) **Central Theme:** O Brother ! We should always meditate on Lord's True Name, as one gets all the treasures of the World through it. By meditation, one attains the nectar of True Name, which is the solace of the minds of saints. The meditation rids you of all worries, ills, sufferings, fear of the god of death, and one gets peace of mind. The True Name is the highest attainment of life, which dispels dual-mindedness and results in receiving the true bliss who is ever-existent.

O Nanak ! I salute such a wonderful Lord. But this mediation is attained by those persons, who are fortunate and blessed by the Lord's Grace. (8-1)

i) **Gouri Mahalla - 5 (Page 264)**

"Deen dard dukh bhanjana gha't gha't nath anath.
Saran tumari a'yo Nanak ke prabh sath. (1)

Na'am tul kachh avar na hoi,
Nanak gurmukh naam pavai jan koi." (8-2)

(Guru Arjan Dev)

ਸਲੋਕੁ ॥ (ਪੰਨਾ ੨੬੪) (III)

“ਦੀਨ ਦਰਦ ਦੁਖ ਭੰਜਨਾ ਘਟਿ ਘਟਿ ਨਾਥ ਅਨਾਥ ॥
ਸਰਣਿ ਤੁਮਾਰੀ ਆਇਓ ਨਾਨਕ ਕੇ ਪ੍ਰਭ ਸਾਥ ॥੧॥

ਨਾਮ ਤੁਲਿ ਕਛੁ ਅਵਰੁ ਨ ਹੋਇ ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਨਾਮੁ ਪਾਵੈ ਜਨੁ ਕੋਇ ॥੮॥੨॥

ii) **Central Theme:** The Lord's True Name is the only treasure which could fulfil all our desires like the Kala'p - tree or 'Kamdhe'n' cow. All the comforts of life will be enjoyed by us by ridding ourselves of all our ills and afflictions. This True Name will only accompany us to the next world, at the time of death. Man enjoys the bliss of life by meditating on True Name by eliminating all his sufferings, so let us inculcate True Name in our hearts.

O Nanak ! The person, who is imbued with the love of Lord's True Name, is worshipped and honoured by the gods themselves. It is only with great fortune that one gets the company of holy saints, and with the service of such saints alone, one could meditate on True Name. (8-2)

i) **Gour'i Sukhmani Mahalla - 5 (Page 265)**

"Bo'h Shashtra bo'h smriti, paekhai sarb dhandol.
Poojas nahi har harai, Nanak Na'am amol. (1)

Sagal tha'an te' oh ootam thaan,
Nanak jeh ghat vasai har Na'am." (8-3)

(Guru Arjan Dev)

ਸਲੋਕੁ ॥ (ਪੰਨਾ ੧੬੫) (III)

“ਬਹੁ ਸਾਸਤ੍ਰੁ ਬਹੁ ਸਿਮ੍ਰਿਤੀ ਪੇਖੇ ਸਰਬ ਢਢੋਲਿ ॥ ਪੂਜਸਿ ਨਾਹੀ ਹਰਿ ਹਰੇ ਨਾਨਕ ਨਾਮ ਅਮੋਲ ॥ ੧ ॥

ਸਗਲ ਥਾਨ ਤੇ ਓਹੁ ਉਤਮ ਥਾਨੁ ॥ ਨਾਨਕ ਜਿਹ ਘਟਿ ਵਸੈ ਹਰਿ ਨਾਮੁ” ॥ ੮ ॥ ੩ ॥

ii) **Central Theme:** Nothing could be considered equivalent to meditation of True Name, let it be worship, prayers, penance or any other type of formal religious functions or practices. Even knowledge of Vedas, Shastras or performing religious observances like giving alms, bathing at holy places have no meaning in spiritual advancement, as they can never come upto the level of recitation of True Name. The Guru-minded persons always seek salvation through meditation of True Name. Whatever one wishes to achieve in life, could be attained through recitation of True Name. Let us always meditate on True Name in the company of holy saints.

O Nanak ! None else other than one blessed with True Name knows about the greatness of the Lord. (8-3)

i) **Gouri Sukhmani Mahalla - 5 (Page 266)**

"Nirgu'niar iania so prabh sada small,
Jin kia tis cheet rakh Nanak nibhi na'al. (1)

Tumri gat mit tu'mhi ja'ni, Nanak da'as sada Ku'rbani." (8-4)

(Guru Arjan Dev)

ਸਲੋਕੁ ॥ (ਪੰਨਾ ੨੬੬) (I-c)

“ਨਿਰਗੁਨੀਆਰ ਇਆਨਿਆ ਸੋ ਪ੍ਰਭੁ ਸਦਾ ਸਮਾਲਿ ॥
ਜਿਨਿ ਕੀਆ ਤਿਸੁ ਚੀਤਿ ਰਖੁ ਨਾਨਕ ਨਿਬਹੀ ਨਾਲਿ ॥ ੧ ॥

ਤੁਮਰੀ ਗਤਿ ਮਿਤਿ ਤੁਮਹੀ ਜਾਨੀ ॥ ਨਾਨਕ ਦਾਸ ਸਦਾ ਕੁਰਬਾਨੀ” ॥ ੮ ॥ ੪ ॥

ii) **Central Theme:** O Man ! Why do you not remember the

Lord, who after creating you, looketh after your sustenance and is always beside you for help. The foolish man always imagines the Lord, who is close by, as a distant power. So it is for the Lord alone, to save and protect this man by supporting him till the end. This human being, engrossed in worldly falsehood (Maya) is always involved in vices and sinful actions, but he could be saved, if it pleaseth the Lord.

O Nanak ! The Lord is Great and beyond our comprehension and knoweth His Greatness Himself only; so we offer ourselves as a sacrifice to such a Lord. (8-4)

i) **Gouri Sukhmani M-5 (Page 268)**

"Dainha'r prabh chho'd kai lagai aa'n sawai.
Nanak kahu na sijiee bin na'vai pa't jai.

So sewak jis kirpa kari, Nimakh Nimakh jap Nanak Hari. (8-5)

(Guru Arjan Dev)

ਸਲੋਕੁ ॥ (ਪੰਨਾ ੨੬੮) (IVa)

“ਦੇਨਹਾਰੁ ਪ੍ਰਭ ਛੋਡਿ ਕੈ ਲਾਗਹਿ ਆਨ ਸੁਆਇ ॥
ਨਾਨਕ ਕਹੁ ਨ ਸੀਝਹੀ ਬਿਨੁ ਨਾਵੈ ਪਤਿ ਜਾਇ ॥੧॥

ਸੋ ਸੇਵਕੁ ਜਿਸੁ ਕਿਰਪਾ ਕਰੀ ॥ ਨਿਮਖ ਨਿਮਖ ਜਪਿ ਨਾਨਕ ਹਰੀ ॥੧॥੫॥

ii) **Central Theme** :Man is always a thankless person and gets annoyed with the Lord for not being granted a particular wish. In case He takes away the other ten gifts, already given to him, what can this foolish man do? The Lord is happy with the person, who accepts Lord's will without a murmur. But the love of the Lord is bestowed on a person, who is blessed with His Grace. Such a Guru-minded person remembers the Lord by serving Him always. O Brother ! Let us seek the blessings of the omni-scient Lord, who knoweth His Creation and helpeth His Saints, crediting their efforts. Some Guru-minded persons perceive the Lord closely while others feel His distant power. O Nanak ! I seek, the dust of the holy feet of the Saints. (5-5)

i) **Gour'i Sukhmani M-5 (Page 269)**

"Ka'am karod or lobh mo'h binas jaeai ahangmev.
Nanak prabh sarnagti kar parsad Gurdev. (1)

~Jit Jit laveh tit lageh har nath, Nanak inkai kachhu na ha'ath." (8-6)
(Guru Arjan Dev)

ਸਲੋਕੁ ॥ (ਪੰਨਾ ੨੬੯) (I-c)

“ਕਾਮ ਕ੍ਰੋਧ ਅਰੁ ਲੋਭ ਮੋਹ ਬਿਨਸਿ ਜਾਇ ਅਹੰਮੇਵ ॥
ਨਾਨਕ ਪ੍ਰਭ ਸਰਣਾਗਤੀ ਕਰਿ ਪ੍ਰਸਾਦਿ ਗੁਰਦੇਵ ॥੧॥

ਜਿਤੁ ਜਿਤੁ ਲਾਵਹਿ ਤਿਤੁ ਲਗਹਿ ਹਰਿ ਨਾਥ ॥ ਨਾਨਕ ਇਨਕੈ ਕਛੁ ਨ ਹਾਥ ॥੮॥੬॥

ii) **Central Theme :** O Man! You should remember the Lord, who hath bestowed all His Grace and blessings on you, so that you are enjoying all the worldly possessions and bliss of life. Your beautiful body is created with His Grace, and you are performing various chores in this world through His Grace alone. You should remember such a benevolent Lord every moment of Your life, so that all your vices like sexual desires, anger are destroyed and you may attain Truth.

O Nanak ! All our functions and actions would be successful in life, if the Lord's Grace is showered on us.

i) **Gouri Sukhmani M- 3 (Page 271)**

"Aga'm aga'dh parbrahm soiai, jo jo kahai so mukta hoiai.
Su'nn meeta Nanak binwanta, saadh jana ki achraj katha.

Sadh ki sobha sadh ban aiee,
Nanak saadh prabh bhe'd na bha'iee." (8-7)

(Guru Amar Das)

ਸਲੋਕੁ ॥ (ਪੰਨਾ ੨੭੧) (VI-a)

“ਅਗਮ ਅਗਾਧਿ ਪਾਰਬ੍ਰਹਮੁ ਸੋਇ ॥ ਜੋ ਜੋ ਕਹੈ ਸੁ ਮੁਕਤਾ ਹੋਇ ॥
ਸੁਨਿ ਮੀਤਾ ਨਾਨਕੁ ਬਿਨਵੰਤਾ ॥ ਸਾਧ ਜਨਾ ਕੀ ਅਚਰਜ ਕਥਾ ॥੧॥

ਸਾਧ ਕੀ ਸੋਭਾ ਸਾਧ ਬਨਿਆਈ ॥ ਨਾਨਕ ਸਾਧ ਪ੍ਰਭ ਭੇਦੁ ਨ ਭਾਈ ॥੮॥੭॥

ii) **Central Theme :** It is only the saint who could realise the

Greatness of a holy saint and express it as the praises of a holy saint, which are really grand and of the purest form. In fact, there is hardly any difference between the saint and the Lord Himself. All those persons, in the Company of holy saints, acquire all the qualities of a high order and finally attain the Lord. The greatness of holy saints is beyond the three-pronged activity (viz. lust for power, peace and greed) as the praises of the holy saints are being sung throughout the Universe.

O Nanak ! there is no distinction between the saints and the Lord. (8-7)

i) **Gouri Sukhmani M- 5 (Page 272)**

"Ma'n sa'cha mukh sa'acha soi, avar na paikhai e'kas bin koi.
Nanak eh lac'hhan brahm gyain hoi.

Nanak brahm gyani sarab ka dhani." (8-8)

ਸਲੋਕੁ ॥ (ਪੰਨਾ ੨੭੨) (V a)

“ਮਨਿ ਸਾਚਾ ਮੁਖਿ ਸਾਚਾ ਸੋਇ ॥ ਅਵਰੁ ਨ ਪੈਖੈ ਏਕਸੁ ਬਿਨੁ ਕੋਇ ॥
ਨਾਨਕ ਇਹ ਲਛਣ ਬ੍ਰਹਮ ਗਿਆਨੀ ਹੋਇ ॥੧॥

ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੀ ਸੋਭਾ ਬ੍ਰਹਮ ਗਿਆਨੀ ਬਨੀ ॥ ਨਾਨਕ ਬ੍ਰਹਮ ਗਿਆਨੀ ਸਰਬ ਕਾ ਧਨੀ ॥੮॥੮॥

ii) **Central Theme :** The real aim of human life is to become a part and parcel of the Lord, so that Man does not perceive anything else except the Lord. Such a person is called Brahm Gyani. The Lord is the benefactor of all joy and comforts, as the light of the Lord illumines his mind, being the dust- of all persons. His eyes are radiant and emitting the nectar of life; his food is only knowledge, and his mind is always concentrated on the Lord. One meets such a lover of Lord's knowledge, Brahm Gyani, with great fortune and none knows his secrets as he himself is a personification of the Lord. Our salutations to such a person (brahm Gyani) as he is immortal. It is only a lover of knowledge (brahm gyani) who could evaluate and praise a brahm gyani" (lover of Lord)

O Nanak ! The Brahm Gyani is the bestower of all wealth and worldly powers, in fact, he is the Lord Incarnate. (8-8)

i) **Gouri Sukhmani M- 5 (Page 274)**

"Urdha'rai jo an'tar na'am, sarab mein paikhai bhagwan.
Nimakh nimakh thakur namaskarai, Nanak oh upra's sagal nista'rai.

Sa'da sa'da sa'da dayal, simar simar Nanak bha'yai nihal." (8-9)

(Guru Arjan)

ਸਲੋਕੁ ॥ (ਪੰਨਾ ੨੭੪)

“ਉਰਿਧਾਰੈ ਜੋ ਅੰਤਰਿ ਨਾਮੁ ॥ ਸਰਬ ਮੇ ਪੇਖੈ ਭਗਵਾਨੁ ॥
ਨਿਮਖ ਨਿਮਖ ਠਾਕੁਰ ਨਮਸਕਾਰੈ ॥ ਨਾਨਕ ਓਹ ਅਪਰਸੁ ਸਗਲ ਨਿਸਤਾਰੈ ॥੧॥

ਸਦਾ ਸਦਾ ਸਦਾ ਦਇਆਲ ॥ ਸਿਮਰਿ ਸਿਮਰਿ ਨਾਨਕ ਭਏ ਨਿਹਾਲ ॥੮॥੯॥

ii) **Central Theme** : The person, who perceives the Lord in every thing, in every speck, realise the secrets of Nature, and finally crosses this ocean of life successfully. It is through the company of holy saints that we could attain True Name. The person, who remembers the Lord and helps others to do the same is a true Vaishnav, as the true disciple is always imbued with the Love of the Lord.

We salute the Pandit who perceives Lord's spirit in every form of life in the Universe but this knowledge is gained through the Grace of the Lord only. O Nanak ! We get perfect joy and bliss by remembering such a wonderful Lord. (8-9)

i) **Gouri Sukhmani M- 5 (Page 275)**

"Ustat kare'h ane'k jan a'nt na pa'ravar.
Nanak rachna prabh rachi bo'h bidh anak parkar. (1)

Apne' jan ko sa'as sa'as samarai,
Nanak ouiai pamesa'r ke' piarai." (8-10)

(Guru Arjan Das)

ਸਲੋਕੁ ॥ (ਪੰਨਾ ੨੭੫) (I-a)

“ਉਸਤਤਿ ਕਰਹਿ ਅਨੇਕ ਜਨ ਅੰਤੁ ਨ ਪਾਰਾਵਾਰ ॥
ਨਾਨਕ ਰਚਨਾ ਪ੍ਰਭਿ ਰਚੀ ਬਹੁ ਬਿਧਿ ਅਨਿਕ ਪ੍ਰਕਾਰ ॥੧॥

ਅਪੁਨੇ ਜਨ ਕਉ ਸਾਸਿ ਸਾਸਿ ਸਮਾਰੈ ॥ ਨਾਨਕ ਓਇ ਪਰਮੇਸੁਰ ਕੇ ਪਿਆਰੈ ॥੮॥੧੦॥

ii) **Central Theme :** No one has ever been able to gauge the vastness or depth of (limits of) Lord's creation as the Lord hath created this Universe in multi-farious forms and by various means. Millions of people worship Him and Crores of them are engaged in His meditation, while crores of others are busy in vicious acts for worldly pleasures. The Lord alone knoweth His vast creation; crores of human beings, animals, trees and other plantations have been created by Him, and then they are all bound and governed in a particular system by His Will. There are crores of people in search of the Lord and His secrets, who serve the Master in different ways. There are yet crores of other Guru-minded persons, immersed in True Name, who drink this nectar of True Name and merge with the Lord automatically and without effort. (8-10)

i) **Gour'i Sukhmani M-5 (Page 277)**

"Karan ka'ran prabh e'k hai doosar nahi koiai.
Nanak tis balharnai ja'l tha'l mahial soiai. (1)

mit gayai ga'van paeai bisra'm,
Nanak prabh kai sa'd kur'ban." (8-11)

(Guru Arjan Dev)

ਸਲੋਕੁ ॥ (ਪੰਨਾ ੨੭੭) (I-c)

“ਕਰਣ ਕਾਰਣ ਪ੍ਰਭੁ ਏਕੁ ਹੈ ਦੂਸਰ ਨਾਹੀ ਕੋਇ ॥
ਨਾਨਕ ਤਿਸੁ ਬਲਿਹਾਰਣੈ ਜਲਿ ਬਲਿ ਮਹੀਅਲਿ ਸੋਇ ॥ ੧ ॥

ਮਿਟਿ ਗਏ ਗਵਨ ਪਾਏ ਬਿਸ੍ਰਾਮ ॥ ਨਾਨਕ ਪ੍ਰਭ ਕੈ ਸਦੁ ਕੁਰਬਾਨ ॥ ੮ ॥ ੧੧ ॥

ii) **Central Theme :** The Lord is controlling everything and is the cause, and even performer of each and every action, as all the power rests with Him. This Universe has sprung up from the Lord and finally merges with Him. But whatever happens here, is at the pleasure of the Lord, and is managed by Him. Man is sometimes made a king while at another time he is made a beggar as dictated by the Will of God; yet another time he is taken through the cycle of animal life (world), and being given the life of a worm even. It is all a drama of the Lord, as nothing is in the hands of Man and whatever He wisheth, comes to pass.

O Nanak ! Finally, if the Guru's Grace is bestowed on us, then the human soul could merge with the Prime - soul, the Lord itself. (8-11)

i) **Gouri Sukhmani M - 5 (Page 278)**

"Sukhi basai Maskeenia a'ap niva'r talai,
ba'de ba'de hunkaria Nanak garb galai. (1)

Pavitar pavitar pavirtar pun'eet,
Na'am japai Nanak ma'n preet." (8-12)

(Guru Arjan Dev)

ਸਲੋਕੁ ॥ (ਪੰਨਾ ੨੭੮) (VII)

“ਸੁਖੀ ਬਸੈ ਮਸਕੀਨੀਆ ਆਪੁ ਨਿਵਾਰਿ ਤਲੇ ॥ ਬਡੇ ਬਡੇ ਅਹੰਕਾਰੀਆ ਨਾਨਕ ਗਰਬਿ ਗਲੇ ॥ ੧ ॥

ਪਵਿਤ੍ਰੁ ਪਵਿਤ੍ਰੁ ਪਵਿਤ੍ਰੁ ਪੁਨੀਤੁ ॥ ਨਾਮੁ ਜਪੈ ਨਾਨਕ ਮਨਿ ਪ੍ਰੀਤਿ ॥ ੮ ॥ ੧੨ ॥

ii) **Central Theme** : Whosoever feels proud of his achievements in this world, undergoes lot of sufferings; infact, the person, who is full of ego, is foolish and devoid of real knowledge. Whereas, whosoever is humble and poor at heart, is really praiseworthy. We should not feel proud of anything, as this is not acceptable to the Lord. The ego can be got rid of by Guru's Grace only. The Lord is the controlling force behind all our actions and He Himself causes these acts to be committed, as man has no control over anything.

O Nanak ! This secret is known and understood by few Guru-minded persons only. (8-12)

i) **Gour'i Sukhmani M-5 (Page 279)**

"Sant Saran jo jan parai, so jan udhran ha'r.
Sant ki ninda Nanaka ba'hur ba'hur avtar. (1)

Jisno kirpa karai tis a'pan Naam dai,
vadbhagi Nanak jan sai." (8-13)

(Guru Arjan Dev)

ਸਲੋਕੁ ॥ (ਪੰਨਾ ੨੭੯) (VI a)

“ਸੰਤ ਸਰਨਿ ਜੋ ਜਨੁ ਪਰੇ ਸੋ ਜਨੁ ਉਧਰਨ ਹਾਰ ॥
ਸੰਤ ਕੀ ਨਿੰਦਾ ਨਾਨਕਾ ਬਹੁਰਿ ਬਹੁਰਿ ਅਵਤਾਰ ॥ ੧ ॥

ਜਿਸਨੋ ਕ੍ਰਿਪਾ ਕਰੈ ਤਿਸੁ ਆਪਨ ਨਾਮੁ ਦੇਇ ॥ ਬਡਭਾਗੀ ਨਾਨਕ ਜਨ ਸੇਇ ॥ ੯ ॥ ੧੩ ॥

ii) **Central Theme :** The persons, who seek refuge at the feet of the saints, do finally attain salvation; while those persons who spread slander and blasphemy against the holy saints, undergo the torture of the cycle of births and deaths. The person, who ill treats the saints, talks ill about them, is to be considered the greatest sinner. But if it pleaseth the saints, they could even pardon such persons, and enable them to cross this ocean of life successfully. O Nanak ! Let us always sing the praises of the Lord and be eligible for His Grace, as everything is controlled by the Lord's Will. (8-13)

i) **Gour'i Sukhmani M-5 (Page 281)**

"Tajoh sianap surjanoh simroh har har rai.
ek a'as har ma'n rakho Nanak do'okh bharam bhoa jaeai. (1)

Apas ko a'ap dino ma'n, Nanak prabh jan eko ja'an." (8-14)

(Guru Arjan Dev)

ਸਲੋਕੁ ॥* (ਪੰਨਾ ੨੮੧) (III)

“ਤਜਹੁ ਸਿਆਨਪ ਸੁਰਿਜਨਹੁ ਸਿਮਰਹੁ ਹਰਿ ਹਰਿ ਰਾਇ ॥
ਏਕ ਆਸ ਹਰਿ ਮਨਿ ਰਖਹੁ ਨਾਨਕ ਦੁਖੁ ਭਰਮੁ ਭਉ ਜਾਇ ॥ ੧ ॥

ਆਪਸ ਕਉ ਆਪਿ ਦੀਨੋ ਮਾਨੁ ॥ ਨਾਨਕ ਪ੍ਰਭ ਜਨੁ ਏਕੋ ਜਾਨੁ ॥ ੯ ॥ ੧੪ ॥

ii) **Central Theme :** We should always remember the Lord, so as to rid ourselves of sufferings, doubts and fear complex. We should inculcate the Lord's True Name in our hearts all the time, in the company of holy saints, so that we get cleared of all our sins. But it is only the fortunate ones, pre-destined by the Lord's Will who could meditate on the True Name. The person, who attains self-realisation through the Guru's Grace, gets rid of his worldly desires and attains salvation. But this is possible only, if the Lord Almighty ordaineth, and is pleased with us so as to bestow His

blessings on us. The holy saints are immersed in the love and devotion of the Lord, and whatever they do is with His pleasure. They accept everything with calmness, and pleasure whatever He bestoweth on them, and realise the Lord. (8-14)

i) **Gour'i Sukhmani M-5 (Page 282)**

"Sarab kala bharpur prabh birtha ja'ninha'r,
ja'ke simran udhriai Nanak tis balhar. (1)

Parbrahm jin sach kar ja'ta, Nanak so jan sach samata." (8-15)

(Guru Arjan Dev)

ਸਲੋਕੁ ॥ (ਪੰਨਾ ੨੮੨) (I-a)

“ਸਰਬ ਕਲਾ ਭਰਪੁਰ ਪ੍ਰਭ ਬਿਰਥਾ ਜਾਨਨਹਾਰ ॥
ਜਾਕੇ ਸਿਮਰਨਿ ਉਧਰੀਐ ਨਾਨਕ ਤਿਸੁ ਬਲਿਹਾਰ ॥੧॥

ਪਾਰਬ੍ਰਹਮ ਜਿਨਿ ਸਚੁ ਕਰਿ ਜਾਤਾ ॥ ਨਾਨਕ ਸੋ ਜਨੁ ਸਚਿ ਸਮਾਤਾ ॥” ੮ ॥੧੫॥

ii) **Central Theme :** We offer ourselves as a sacrifice to the Lord, by whose remembrance we could attain salvation. We should always inculcate the love of such a Lord in our hearts, who is illuminating and pervading every where and every being as there is no place without Lord's Presence. The beauty of any individual even reflects the light of the Lord. We could rid ourselves of our ego with Guru's Grace, and the heart gets overjoyed with the vision of the Lord. We should always seek the dust of the lotus-feet of the saints, who could bless us with the nectar of True Name. The aim of man's life could only be achieved in the company of holy saints, who would deliver the goods for which man is struggling.

O Nanak ! Whosoever has realised the True Lord, merges finally with the True Lord. (8-15)

i) **Gour'i Sukhmani M-5 (Page 283)**

"Roop na re'kh na rung kichh tre'h gu'nn te' prabh bhin.
Tiseh bujhai Nanaka jis hovai so panson'. (1)

Gu'nn gobind kirtan jan ga'vai, Gur prasad Nanak phal pavai.
(8-16)

(Guru Arjan Dev)

ਸਲੋਕੁ ॥ (ਪੰਨਾ ੨੮੩) (I-a)

“ਰੂਪ ਨ ਰੇਖ ਨ ਰੰਗੁ ਕਿਛੁ ਤਿਹੁ ਗੁਣ ਤੇ ਪ੍ਰਭ ਭਿਨ ॥ ਤਿਸਹਿ ਬੁਝਾਏ ਨਾਨਕ ਜਿਸੁ ਹੋਵੈ ਸੁ ਪ੍ਰਸੰਨ ॥ ੧ ॥

ਗੁਨ ਗੋਬਿਦੁ ਕੀਰਤਨੁ ਜਨੁ ਗਾਵੈ ॥ ਗੁਰਪ੍ਰਸਾਦਿ ਨਾਨਕ ਫਲੁ ਪਾਵੈ” ॥ ੮ ॥ ੧੬ ॥

ii) **Central Theme :** The Lord hath no form, no colour or symbol as He is above the three-pronged Maya based Universe, based on lust, power and peace. But the Lord bestoweth this realisation to the person, He is pleased with. We should always seek refuge at His lotus-feet as He Himself is an embodiment of bliss and joy, and there is always joy at His abode. We will experience this joy only in His Company. No one had been able to gauge His limits or His vastness and depth. It all rests with Him alone; as He desireth, we perceive Him the same way. The Lord's True Name is the only support on which the whole Universe hinges and functions; but this Name is acquired by few Guru-minded persons only. It is through Guru's guidance alone that we may develop faith and conviction in the efficacy of True Name.

O Nanak ! The Lord alone knoweth His Secrets and system's organisation Himself, and whosoever has gained access to Lord's secrets has been wonderstruck to the state of such a bliss, that he becomes dumbfounded to say anything about His Greatness and Manifestation. (8-16)

i) **Gour'i Sukhmani M-5 (Page 285)**

"A'ad sa'ch juga'd sa'ch haibhi sa'ch Nanak hosi bhi sa'ch.

Ava'n ja'n na hovi ter'a Nanak tis jan kai poojah sa'd pa'ira."(8-17)

(Guru Arjan Dev)

ਸਲੋਕੁ ॥ (ਪੰਨਾ ੨੮੫) (I-a)

“ਆਦਿ ਸਚੁ ਜੁਗਾਦਿ ਸਚੁ ॥ ਹੋ ਭਿ ਸਚੁ ਨਾਨਕ ਹੋਸੀ ਭਿ ਸਚੁ ॥ ੧ ॥

ਆਵਨੁ ਜਾਨੁ ਨ ਹੋਵੀ ਤੇਰਾ ॥ ਨਾਨਕ ਤਿਸੁ ਜਨ ਕੇ ਪੁਜਹੁ ਸਦ ਪੈਰਾ” ॥ ੮ ॥ ੧੭ ॥

ii) **Central Theme :** The Lord hath been an embodiment of Truth since ages; He is True now and shall forever be True in the future as well. Even His Created Universe is equally True. Whosoever has visualised this Truth in his heart has gained the

real knowledge about Lord's secrets. In fact, the Lord always hath been protecting and sustaining His disciples who serve him sincerely. The Guru-minded persons, who have enjoyed the nectar of True Name, meditate on True Name always, and finally cross this ocean of life successfully. We should also seek the blessings of such Guru-minded persons, who are our benefactors for bestowing all virtues on us.

O Nanak ! Let us worship the lotus-feet of such a Guru-minded person so that we could get rid of the cycle of births and deaths. (8-17)

i) **Gour'i Sukhmani M-5 (Page 236)**

"Satpurakh jin jania, Satgur tis ka nao.
Tis kai sung sikh udhrai, Nanak har gu'nn gao. (1)

Rach Rachna apni kal dhari, Anak ba'ar Nanak balhari." (8-18)

(Guru Arjan Dev)

ਸਲੋਕੁ (ਪੰਨਾ ੨੮੬) (II)

“ਸਤਿ ਪੁਰਖੁ ਜਿਨਿ ਜਾਨਿਆ ਸਤਿਗੁਰੁ ਤਿਸਕਾ ਨਾਉ ॥
ਤਿਸਕੈ ਸੰਗਿ ਸਿਖੁ ਉਧਰੈ ਨਾਨਕ ਹਰਿ ਗੁਨ ਗਾਉ ॥੧॥

ਰਚਿ ਰਚਨਾ ਅਪਨੀ ਕਲ ਧਾਰੀ ॥ ਅਨਿਕ ਬਾਰ ਨਾਨਕ ਬਲਿਹਾਰੀ ॥੮॥੧੮॥

ii) **Central Theme** : We would offer ourselves as a sacrifice to the True Guru, who has realised the Lord and in whose Company the sikh (disciple) also attains salvation by singing Lord's Praises. The Guru always helps His disciple (Sikh) by uniting him with the Lord, deviating him from sinful actions, and making his life worthwhile both in this world and hereafter. The sikh, in turn, should obey the Guru's dictates in toto and sacrifice every thing of his to the Guru's cause. The True Guru is always immersed in Lord's cause and is always immersed in Lord's True Name, and only few fortunate Guru-minded persons meet such a Guru. One attains True Name in the Company of such a Guru, leading to a union with the Lord.

O Nanak ! We cannot truly evaluate the qualities of the Lord but by meditating on His True Name, we could rid ourselves

of the cycle of births and deaths. (8-18)

i) **Gour'i Sukhmani M-5 (Page 281)**

"Saath na chalai bin bhajan, bikhia sagli chha'r.
Har har Naam Kamavna, Nanak eh dhan sa'ar. (1)

Ma'n ta'n antar ek prabh ra'ta, Gurprasad Nanak ik ja'ata." (8-19)

(Guru Arjan Dev)

ਸਲੋਕੁ ॥ (ਪੰਨਾ ੨੮੧) (III)

"ਸਾਥਿ ਨ ਚਾਲੈ ਬਿਨੁ ਭਜਨ ਬਿਖਿਆ ਸਗਲੀ ਛਾਰੁ ॥
ਹਰਿ ਹਰਿ ਨਾਮੁ ਕਮਾਵਨਾ ਨਾਨਕ ਇਹੁ ਧਨੁ ਸਾਰੁ ॥ ੧ ॥

ਮਨ ਤਨ ਅੰਤਰਿ ਏਕੁ ਪ੍ਰਭੁ ਰਾਤਾ ॥ ਗੁਰ ਪ੍ਰਸਾਦਿ ਨਾਨਕ ਇਕੁ ਜਾਤਾ ॥ ੮ ॥ ੧੯ ॥"

ii) **Central Theme :** There is only one valuable and rare thing in this world i.e. Lord's True Name, which one should adopt as the main aim of life, but very few fortunate persons only can make it. The peace of mind, for which man wanders around on all sides and makes all efforts to achieve, is readily available through love and devotion of the Lord in the Company of holy saints, and the worldly pleasures and comforts follow automatically. It is through meditation of True Name alone, that one could be accepted in the Lord's Presence, and get rid of the cycle of births and deaths. The worldly relations, and all other activities with great achievements are all transient and false, so one should take the support of True Name alone. However, it is only with Guru's Grace that one could attain merger with the Lord, through meditation of True Name. (8-19)

i) **Gour'i Sukhmani M-5 (Page 289)**

"Phir'at phir'at prabh a'ya par'ya tou sarnai,
Nanak ki prabh be'nati apni bhagti laeai. (1)

Sadh sung prabh deo nivaṣ, Sarab sookh Nanak parga's." (8-20)

(Guru Arjan Dev)

ਸਲੋਕੁ ॥ (ਪੰਨਾ ੨੮੯)

“ਫਿਰਤ ਫਿਰਤ ਪ੍ਰਭ ਆਇਆ ਪਰਿਆ ਤਉ ਸਰਨਾਇ ॥
ਨਾਨਕ ਕੀ ਪ੍ਰਭ ਬੇਨਤੀ ਅਪਨੀ ਭਗਤੀ ਲਾਇ ॥ ੧ ॥

ਸਾਧ ਸੰਗਿ ਪ੍ਰਭ ਦੇਹੁ ਨਿਵਾਸ ॥ ਸਰਬ ਸੁਖ ਨਾਨਕ ਪਰਗਾਸ ॥” ੮ ॥ ੨੦ ॥

ii) **Central Theme :** O Lord ! Pray grant me the boon of Thy worship and prayer, as I have sought refuge at Thy holy-feet now, having wandered all over the world in vain. My only prayer to Thee is that I may be given a place at Thy lotus-feet, through Thy True Name. The persons, who have been blessed with the help of True Name in the Company of holy saints, have their minds illumined with the light of knowledge. Such persons have then purified their hearts with Guru's guidance, and their desires have been fulfilled. How and why should we forget the Lord, who hath blessed us with the gift of this human life ?

O Nanak ! Let us therefore, pray to the Lord, for the gift of True Name, so that finally we could merge with Him. (8-20)

i) **Gour'i Sukhmani M-5 (Page 290)**

"Sargu'n nirgu'n Nirankar su'nn samadhi a'ap,
Apa'n kia Nanaka a'pai hi phir ja'ap. (1)

Besu'mar athah ag'ant atolai,
jiu bulavoh tiu Nanak daas bolai." (8-21)

(Guru Arjan Dev)

ਸਲੋਕੁ ॥ (ਪੰਨਾ ੨੯੦) (I-a)

“ਸਰਗੁਨ ਨਿਰਗੁਨ ਨਿਰੰਕਾਰ ਸੁੰਨ ਸਮਾਧੀ ਆਪਿ ॥
ਆਪਨ ਕੀਆ ਨਾਨਕਾ ਆਪੇ ਹੀ ਫਿਰਿ ਜਾਪਿ ॥ ੧ ॥

ਬੇਸੁਮਾਰ ਅਥਾਰ ਅਗਨਤ ਅਤੋਲੈ ॥ ਜਿਉ ਬੁਲਾਵਹੁ ਤਿਉ ਨਾਨਕ ਦਾਸ ਬੋਲੈ ॥ ੮ ॥ ੨੧ ॥”

ii) **Central Theme:** The Lord pervadeth the Universe Himself, both in the physical form and formless as well and then maintaineth His Creation Himself. Initially when the Lord was absorbed and wrapped in Himself in a posture of 'No action', in deep meditation, there was no sin or virtue, heaven or hell, no love or hate or fear complex. Neither was there any salvation from this world, nor any

bondage of Maya, leading to the cycle of births and deaths. The Lord is Great, beyond description and our reach, limitless, maintaining no account of our actions, except the drama of Creation, which was enacted by the Lord later. We can only wonder and marvel at the wonderful drama enacted by Him. He only understandeth the meaning of all this drama of creation. He Himself is the Lord, the saint and the man enjoying all pleasures of the World. The person blessed by Him with His Grace only gets an inkling of the secret behind all this wonderful drama. (8-21)

i) **Gour'i Sukhmani M-5 (Page 292)**

"Jia jant ke' Thaku'ra aapai vartan ha'ar,
Nanak e'ko pasria dooja ke'h dristar'. (1)

Amar bha'yai amraped pa'ya,
sadh sung Nanak har dhia'ya." (8-22)

(Guru Arjan Dev)

ਸਲੋਕੁ ॥ (ਪੰਨਾ ੧੯੨) (I-a)

“ਜੀਅ ਜੰਤ ਕੇ ਠਾਕੁਰਾ ਆਪੇ ਵਰਤਣ ਹਾਰ ॥
ਨਾਨਕ ਏਕੋ ਪਸਰਿਆ ਦੂਜਾ ਕਹ ਦ੍ਰਿਸਟਾਰ ॥ ੧ ॥

ਅਮਰ ਭਏ ਅਮਰਾ ਪਦੁ ਪਾਇਆ ॥ ਸਾਧ ਸੰਗਿ ਨਾਨਕ ਹਰਿ ਧਿਆਇਆ ॥ ੮ ॥ ੨੨ ॥

ii) **Central Theme:** The Lord pervadeth everywhere. How could we see another power, when there is none else, other than the Lord ? No one could ever imagine, how the Lord is controlling the whole Universe as per His Will, and maintaining it according to some set principles. The Lord could merge anyone with Himself, whom He wisheth. The persons, who are engaged in remembering the Lord, always enjoy the bliss of life both in this world and hereafter. The person, whose protector is the Lord Himself, gets rid of all his sufferings, worries or ills and enjoys perfect bliss and joy, thus freeing himself from the cycle of births and deaths or the torture of yama (god of death) and becomes immortal in the company of holy saints. O Nanak ! Even death dreads such persons, from going anywhere near them, as they are united with the Lord Almighty. (8-22)

i)

Slok (Page 293)

"Gian anjan Gur dia agya'n andhe'r bina's,
Har kirpa te' sant bhetia Nanak ma'n praga's. (1)

Aap muka't muka't karai sansar,
Nanak tis jan ko sa'da namaskar." (8-23)

(Guru Arjan dev)

ਸਲੋਕੁ ॥ (ਪੰਨਾ ੨੯੩) (I-b)

“ਗਿਆਨ ਅੰਜਨ ਗੁਰਿ ਦੀਆ ਅਗਿਆਨ ਅੰਧੋਰ ਬਿਨਾਸੁ ॥
ਹਰਿ ਕਿਰਪਾ ਤੇ ਸੰਤ ਭੇਟਿਆ ਨਾਨਕ ਮਨਿ ਪਰਗਾਸੁ ॥੧॥

ਆਪਿ ਮੁਕਤੁ ਮੁਕਤੁ ਕਰੇ ਸੰਸਾਰ ॥ ਨਾਨਕ ਤਿਸੁ ਜਨ ਕਉ ਸਦਾ ਨਮਸਕਾਰ ॥੮॥੨੩॥

ii) **Central Theme:** If the Lord showereth His blessings and bestoweth His Grace, then we are enabled to meet such a holy saint, who could enlighten us with the true knowledge of the Lord. The treasure of Lord's knowledge and True Name is such a wealth which could only be gained in the Company of holy saints. Then one gets full realisation of Lord's secrets but this state of mind cannot be described, and one begins to perceive the Lord within oneself. One could see and experience the Lord's drama everywhere, whether on land, sea or skies as the Lord's enlightenment is visualised on all sides. The holy saints only have realised the real Truth about Lord's Greatness and experienced it. It is only through Lord's pleasure that one gets merged with Him or removed far away from Him as it pleaseth Him. Infact, the Lord is omni-present and the person, with an insight of His Greatness, attains salvation in this life itself.

O Nanak ! Such a person is called wealthy and worthy of honour in this world even and is helpful in making others attain salvation as well. (8-23)

i)

Gour'i Sukhmani Mahalla- 5 (Page 295)

"Poora prabh a'radhia poora jaka nao,
Nanak poora pa'ya poorai ke' gu'nn gao. (1)

Sabh te' u'ch ta' ki sobha bani, Nanak e'h gu'nn Na'am sukhmani."
(8-24) *(Guru Arjan Dev)*

ਸਲੋਕੁ ॥ (ਪੰਨਾ ੨੯੫) (Va)

“ਪੁਰਾ ਪ੍ਰਭੁ ਆਰਾਧਿਆ ਪੁਰਾ ਜਾਕਾ ਨਾਉ ॥ ਨਾਨਕ ਪੁਰਾ ਪਾਇਆ ਪੁਰੇ ਕੇ ਗੁਨ ਗਾਉ ॥ ੧ ॥

ਸਭ ਤੇ ਉਚ ਤਾਕੀ ਸੋਭਾ ਬਨੀ ॥ ਨਾਨਕ ਇਹ ਗੁਣਿ ਨਾਮੁ ਸੁਖਮਨੀ” ੮ ॥ ੨੪ ॥

ii) **Central Theme:** By worshipping the perfect Lord, one gets united with the Lord. We should remember the Lord, ridding ourselves of our ego, and seeking the company of holy saints, and the dust of their feet, so that we could cross this ocean of life successfully. Man gains salvation by partaking the nectar of True-Name. This Sukhmani (composition of) is replete with all the worldly comforts, so if anyone recites it with devotion and love he will rank amongst the highest of the high in honour, and the Lord uniteth him with Himself, ridding him of his fear, doubts and misgivings. Then in the company of holy saints, he gets rid of his sins and escapes the cycle of births and deaths. So we could cross this ocean of life successfully by gaining the wealth of True Name through the grace of the Guru (with the help of Sukhmani).

O Nanak ! Whosoever listens to the words of Sukhmani with devotion, becomes the master of all virtues. (8-24)

i) **Thiti Gour'i Mahalla-5 (Page 296)**

"Ik Onkar Satgur Prasad"

"Jal tha'l mahial pooria soami sirjan haar,
anik bha'nt hoi pasria Nanak ekankar. (1)

Gobind jas gaiecai har neet,
mil bhajiai sadh sung mer'ai meet. (Pause-1)

(Guru Arjan Dev)

ਬਿਤੀ ਗਉੜੀ ਮਹਲਾ ੫ ਸਲੋਕੁ ॥ (ਪੰਨਾ ੨੯੬) (I-a)

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

“ਜਲਿ ਬਲਿ ਮਹੀਅਲਿ ਪੁਰਿਆ ਸੁਆਮੀ ਸਿਰਜਨ ਹਾਰੁ ॥
ਅਨਿਕ ਭਾਂਤਿ ਹੋਇ ਪਸਰਿਆ ਨਾਨਕ ਏਕੰਕਾਰੁ ॥ ੧ ॥

ਗੋਬਿੰਦ ਜਸੁ ਗਾਈਐ ਹਰਿ ਨੀਤ ॥ ਮਿਲਿ ਭਜੀਐ ਸਾਧ ਸੰਗਿ ਮੇਰੇ ਮੀਤ ॥ ੧ ॥ ਰਹਾਉ ॥

ii) **Central Theme:** The Lord's might pervadeth the whole universe in various forms. We should salute such a Lord, and sing

His Praises as there is no other Power on Earth. Thus Man could fulfil all his desires through the Lord's support alone.

O Nanak ! Let us, therefore, remember the Lord in the company of holy saints. (Pause-1)

i) **Thiti Gour'i Mahalla - 5 (Page 296)**

"Karo bandna anik va'r saran paro har Rai.
Bharam kati ai Nanak sadh sung dutia bhau mitaie'. (2)

Nanak du'rmat chhut gaiee, parbraham basai che'et. (2)

(Guru Arjan Dev)

ਸਲੋਕੁ ॥ (ਪੰਨਾ ੨੯੬)

“ਕਰਉ ਬੰਦਨਾ ਅਨਿਕ ਵਾਰ ਸਰਨਿ ਪਰਉ ਹਰਿ ਰਾਇ ॥
ਭ੍ਰਮੁ ਕਟੀਐ ਨਾਨਕ ਸਾਧ ਸੰਗਿ ਦੁਤੀਆ ਭਾਉ ਮਿਟਾਇ ॥੨॥

ਨਾਨਕ ਦੁਰਮਤਿ ਛੁਟਿ ਗਈ ਪਾਰਬ੍ਰਹਮ ਬਸੇ ਚੀਤਿ” ॥੨॥

ii) **Central Theme :** We should bow and salute the Lord, so that we may get rid of our dual mindedness in the company of holy saints and learn to live a new life by remembering and worshipping the Lord. We will develop love and devotion of the Lord by ridding ourselves of ego, and meditating on True Name of the Lord. So we should always remember and recite the Lord's True Name only, whether in sitting or standing postures, in the Company of holy saints. We will thus inculcate Lord's True Name in our hearts, when good sense will prevail with the recitation of True Name, shedding our crude sense away . (2)

i) **Thiti Gour'i Mahalla - 5 (Page 297)**

"Teen biap eh jagat ko, turia pa'vai koiai.
Nanak sant nirmal bhayai jin ma'n vasia soiai. (3)

Kar kirpa prabh ra'kh leho Nanak te'ri a'as. (3)

(Guru Arjan Dev)

ਸਲੋਕੁ ॥ (ਪੰਨਾ ੨੯੭) (VII)

“ਤੀਨਿ ਬਿਆਪਹਿ ਜਗਤ ਕਉ ਤੁਰੀਆ ਪਾਵੈ ਕੋਇ ॥ ਨਾਨਕ ਸੰਤ ਨਿਰਮਲ ਭਏ ਜਿਨ ਮਨਿ ਵਸਿਆ ਸੋਇ ॥੩॥

ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭ ਰਾਖਿ ਲੇਹੁ ਨਾਨਕ ਤੇਰੀ ਆਸ” ॥੩॥

ii) **Central Theme :** The whole world is engaged in the three-pronged activity, of lust for power, greed and peace and wastes this life in misgivings and dual-mindedness. It is only when one attains the fourth stage of 'Equipoise' that one gets purified in the company of holy saints. The whole life is wasted in egoism, without realising the Lord, and man is engrossed in worldly pleasures, finally landing up in hell.

O Nanak ! We should instead pin our hopes on the Lord, who would enable us to attain self-realisation and save our honour.

i) **Thiti Gour'i Mahalla - 5 (Page 297)**

"Chatur siana sughar' soi jin tajia abhiman,
Char padarath ast sidh bhaj Nanak har Naam. (4)

Ma'n nirmal mukh uja'la hoi Nanak sadh rawal." (4)

(Guru Arjan Dev)

ਸਲੋਕੁ ॥ (ਪੰਨਾ ੨੯੬)

“ਚਤੁਰ ਸਿਆਣਾ ਸੁਖੜੁ ਸੋਇ ਜਿਨਿ ਤਜਿਆ ਅਭਿਮਾਨੁ ॥
ਚਾਰ ਪਦਾਰਥ ਅਸਟ ਸਿਧਿ ਭਜੁ ਨਾਨਕ ਹਰਿ ਨਾਮੁ ॥੪॥

ਸੁਰਿ ਨਰ ਮੁਨਿ ਜਨ ਖੋਜਤੇ ਸੁਖ ਸਾਗਰ ਗੋਪਾਲ ॥ ਮਨੁ
ਨਿਰਮਲੁ ਮੁਖੁ ਉਜਲਾ ਹੋਇ ਨਾਨਕ ਸਾਧ ਰਵਾਲ ॥੪॥

ii) **Central Theme :** The person, who is immersed in the True Name of the Lord, is to be considered very clever and intelligent. By studying all the books of lore, one point becomes very clear that True Name is the fountain-head of all joy and bliss, which can shed all our sufferings away and we could escape the torture of hell.

O Nanak ! The whole world including saints and gods, all are in search of this ocean of joy, the True Lord; so we should attain this nectar of True Name in the Company of holy saints, by taking the dust of their lotus feet. (4)

i) **Thiti Gour'i Mahalla - 5 (Page 297)**

"Panch bikar ma'n meh basai ra'chai ma'ya sung.
Sadh sung hoai nirmala Nanak prabh kai rung. (5)

Nanak birlai paiecai jo na rache'h pa'rpanch." (5)

(Guru Arjan Dev)

ਸਲੋਕੁ ॥ (ਪੰਨਾ ੨੯੭) (VII)

“ਪੰਚ ਬਿਕਾਰ ਮਨ ਮਹਿ ਬਸੈ ਰਾਚੇ ਮਾਇਆ ਸੰਗਿ ॥
ਸਾਧ ਸੰਗਿ ਹੋਇ ਨਿਰਮਲਾ ਨਾਨਕ ਪ੍ਰਭ ਕੈ ਰੰਗਿ ॥੫॥

ਨਾਨਕ ਬਿਰਲੇ ਪਾਈਅਹਿ ਜੋ ਰਚਹਿ ਪਰਪੰਚ” ॥੫॥

ii) **Central Theme :** Very few people think about the transient nature and unreal position of this world or its true worth as the worldly falsehood (Maya) is prevalent everywhere. Man spends his whole life engrossed in the worldly pleasures, leading him through the wanderings of the cycle of births and deaths. While those persons, engaged in the love and worship of the Lord, are above the effects of Maya, thus uniting with the Lord finally.

O Nanak ! Some persons are really great, who have realised the secrets of Nature or the Lord finally. (5)

i) **Thiti Gour'i Mahalla - 5 (Page 297)**

"Sant mandal har jas kathe'h bole'h sat subhai.
Nanak ma'n santokhiai eka's siun liv lae'ai. (7)

Nanak tis balharnai har har Na'am japaecai." (7)

ਸਲੋਕੁ ॥ (ਪੰਨਾ ੨੯੭) (I-b)

“ਸੰਤ ਮੰਡਲ ਹਰਿ ਜਸੁ ਕਥਹਿ ਬੋਲਹਿ ਸਤਿ ਸੁਭਾਇ ॥
ਨਾਨਕ ਮਨੁ ਸੰਤੋਖੀਐ ਏਕਸੁ ਸਿਉ ਲਿਵ ਲਾਇ ॥੭॥

ਨਾਨਕ ਤਿਸੁ ਬਲਿਹਾਰਣੈ ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਪੋਇ ” ॥੭॥

ii) **Central Theme :** The Lord alone pervadeth everywhere who could be attained through the company of holy saints. Then the love of the Lord and His devotion alongwith the meditation of True Name, could help us to cross this ocean of life successfully.

The person, who rids himself of his ego by remembering the Lord, and speaks the sweet language of love, is accepted with honour in the court of the Lord.

O Nanak ! I offer myself as a sacrifice to such a person who remembers the Lord through body and mind, finally uniting with Him. (7)

i) **Thiti Gour'i Mahalla - 5 (Page 298)**

"A'ath pehar gu'nn gaiyeeai tajiai avar janjal.
Ja'm kankar johai na sakiee Nanak prabh Dayal. (8)

Jap tariai Nanak Na'am har rung." (8)

(Guru Arjan Dev)

ਸਲੋਕੁ ॥ (ਪੰਨਾ ੨੯੮) (III)

“ਆਠ ਪਹਰ ਗੁਨ ਗਾਈਅਹਿ ਤਜੀਅਹਿ ਅਵਰਿ ਜੰਜਾਲ ॥
ਜਮ ਕੰਕਰੁ ਜੋਹਿ ਨ ਸਕਈ ਨਾਨਕ ਪ੍ਰਭੁ ਦਇਆਲ ॥੮॥

ਜਪਿ ਤਰੀਐ ਨਾਨਕ ਨਾਮ ਹਰਿ ਰੰਗਿ” ॥੮॥

ii) **Central Theme :** When we remember the Lord's True Name in the Company of holy saints and congregations, we shall attain all the things of the world like salvation, pious religion and reward of bathing at holy places. O Nanak ! Then our mind becomes purified with the noblest of ideas, and finally we are enabled to cross this ocean of life successfully by meditating on True Name in the Company of Guru-minded persons. (8)

i) **Thiti Gour'i Mahalla - 5 (Page 298)**

"Narain neh simrio mo'hio swa'd bikar,
Nanak Na'am bisariai narak surag avtar. (9)

Nanak prabh bisrat mar jameh abha'gai." (9)

(Guru Arjan Dev)

ਸਲੋਕੁ ॥ (ਪੰਨਾ ੨੯੮) (VII)

“ਨਾਰਾਇਣੁ ਨਹ ਸਿਮਰਿਓ ਮੋਹਿਓ ਸੁਆਦ ਬਿਕਾਰ ॥ ਨਾਨਕ ਨਾਮਿ ਬਿਸਾਰਿਐ ਨਰਕ ਸੁਰਗ ਅਵਤਾਰ ॥੯॥

ਨਾਨਕ ਪ੍ਰਭੁ ਬਿਸਰਤ ਮਰਿ ਜਮਹਿ ਅਭਾਰੋ” ॥੯॥

ii) **Central Theme :** The person, who remains engrossed in worldly pleasures and vices, forgetful of the Lord, surely goes through the torture of the cycle of births and deaths. The human body remains impure, if it runs after amassing wealth or enjoying woman's company and sexual pleasures, forgetting the Lord. If he goes on deprecating the saints, avoiding Lord's True Name, he must undergo the cycle of births and deaths without achieving anything in life. (9)

i) **Thiti Gour'i Mahalla - 5 (Page 299)**

"Das dis khojat mein phirio ja't dekho ta't soi.
Ma'n ba's avai Nanaka je' pooran kirpa hoi. (10)

Dasmi das doa'r ba's kinai.

Nanak eh sanjam prabh kirpa paiyeeai. (10

(Guru Arjan Dev)

ਜਲੋਕੁ ॥ (ਪੰਨਾ ੨੯੯) (V a)

“ਦਸ ਦਿਸ ਖੋਜਤ ਮੇ ਫਿਰਿਓ ਜਤ ਦੇਖਉ ਤਤ ਸੋਇ ॥
ਮਨੁ ਬਸਿ ਆਵੈ ਨਾਨਕਾ ਜੇ ਪੂਰਨ ਕਿਰਪਾ ਹੋਇ ॥ ੧੦ ॥

ਨਾਨਕ ਇਹੁ ਸੰਜਮ ਪ੍ਰਭ ਕਿਰਪਾ ਪਾਈਐ” ॥ ੧੦ ॥

ii) **Central Theme :** One could control one's mind provided the Lord's Grace is bestowed on him. I have wandered along all the four corners of the world and have tried my best in my fruitless sojourns but have finally realised that one could control one's mind only through the Grace of the Lord. One should meditate on True Name through His Grace; recite the True Name with the tongue; listen to the Lord's Name with ears and perceive the saints with his eyes. Then one should sing the Lord's praises with the tongue and serve the holy saints with the hands, but all this would be possible only through the Grace of the Lord. (10)

i) **Thiti Gour'i Mahalla - 5 (Page 299)**

"Eko eko bakhaniai birla ja'nai swad,
Gu'nn Gobind na janiai Nanak sabh bismad. (11)

Nanak har kirtan kar atal eh dharam." (11)

ਸਲੋਕੁ ॥ (ਪੰਨਾ ੨੯੯) (Va)

“ਏਕੇ ਏਕੁ ਬਖਾਨੀਐ ਬਿਰਲਾ ਜਾਣੈ ਸਵਾਦੁ ॥
ਗੁਣ ਗੋਬਿੰਦ ਨ ਜਾਣੀਐ ਨਾਨਕ ਸਭ ਬਿਸਮਾਦ ॥ ੧੧ ॥

ਨਾਨਕ ਹਰਿ ਕੀਰਤਨੁ ਕਰਿ ਅਟਲ ਏਹੁ ਧਰਮ” ॥ ੧੧ ॥

ii) **Central Theme :** The real taste of perceiving Lord's vision could be enjoyed only by viewing Him as close to us as possible, and listening to the Lord's True Name by controlling all the senses of the body. Let us have contentment at heart, and show kindness and benevolence to all the beings. the fast of ekadashi (New Moon day) could consist of controlling the wandering mind and meditating on True Name with body and mind (with full concentration) thus perceiving the all-pervading Lord.

O Nanak ! Let us make singing of Lord's praises as our true religion and should never swerve from this path. (11)

i) **Thiti Gour'i Mahalla - 5 (Page 299)**

"Durmat hari seva kari bhe'tai sadh kirpal.
Nanak prabh siun mil rehai binsai sagal janjal. (12)

Nanak Ram ramat phir jon na ayaeai." (12)

ਸਲੋਕੁ ॥ (ਪੰਨਾ ੨੯੯) (III)

“ਦੁਰਮਤਿ ਹਰੀ ਸੇਵਾ ਕਰੀ ਭੇਟੇ ਸਾਧ ਕ੍ਰਿਪਾਲ ॥
ਨਾਨਕ ਪ੍ਰਭ ਸਿਉ ਮਿਲਿ ਰਹੇ ਬਿਨਸੈ ਸਗਲ ਜੰਜਾਲ ॥ ੧੨ ॥

ਨਾਨਕ ਰਾਮ ਰਮਤ ਫਿਰਿ ਜੋਨਿ ਨ ਆਈਐ” ॥ ੧੨ ॥

ii) **Central Theme :** Let us meditate on Lord's True Name in the company of holy saints. All our problems, and worries will be solved with the Grace of the benevolent Lord. We should rid ourselves of our ego and engage ourselves in meditation of Name, alms giving, and bathing at holy places by partaking the nectar of True Name alone, as the mind gets satiated with True Name alone. We could thus rid ourselves of the cycle of births and deaths.

O Nanak ! Let us mingle with the Lord by immersing in the Lord's True Name.

i) **Thiti Gour'i Mahalla - 5 (Page 296)**

"Teen gun'na meih biapia pooran hoat na kaam.
Patit udharan ma'n basai Nanak chhootai Na'am. (13)

Saran Nanak prabh purakh dayal. (13)

(Guru Arjan Dev)

ਸਲੋਕੁ ॥ (ਪੰਨਾ ੨੯੬) (VII)

“ਤੀਨਿ ਗੁਣਾ ਮਹਿ ਬਿਆਪਿਆ ਪੂਰਨ ਹੋਤ ਨ ਕਾਮ ॥
ਪਤਿਤ ਉਧਾਰਣੁ ਮਨਿ ਬਸੈ ਨਾਨਕ ਛੁਟੇ ਨਾਮ ॥ ੧੩ ॥

ਸਰਨਿ ਨਾਨਕ ਪ੍ਰਭ ਪੁਰਖ ਦਇਆਲ” ॥ ੧੩ ॥

ii) **Central Theme :** Man forgets the Lord, being engrossed in the three-pronged Worldly falsehood (Maya) i.e. lust for power, greed and peace, and goes through the cycle of births and deaths, being under the influence of the three sins. He does not unite or mingle with the Lord, even for a moment, the ocean of all virtues. In fact, man runs after worldly pleasures and possessions throughout his life. If someone were to seek the Lord's support, he could attain salvation.

O Nanak ! Let us seek refuge at the Lord's lotus feet, so that all our miseries may vanish. (13)

i) **Thiti Gour'i Mahalla - 5 (Page 300)**

"Cha'r ku'nt chodeh bhavan. sagal biapat Ram.
Nanak oon na aakhiai pooran ta' kai kaam. (14)

Nanak Gurmukh braham pachhaa'n." (14)

(Guru Arjan Dev)

ਸਲੋਕੁ ॥ (ਪੰਨਾ ੩੦੦) (I-a)

“ਚਾਰਿ ਕੁੰਟ ਚਉਦਹ ਭਵਨ ਸਗਲ ਬਿਆਪਤ ਰਾਮ ॥
ਨਾਨਕ ਉਨ ਨ ਦੇਖੀਐ ਪੂਰਨ ਤਾਕੇ ਕਾਮ ॥ ੧੪ ॥

ਨਾਨਕ ਗੁਰਮੁਖਿ ਬ੍ਰਹਮ ਪਛਾਨ” ॥ ੧੪ ॥

ii) **Central Theme:** The person, who perceives the perfect Lord, in all directions, at every place and in everything as physically

present, gets all his desires fulfilled by the Lord. The Lord pervadeth everywhere, on the land, oceans, skies all around but one could attain and realise such a Lord only through the Grace of the Lord and the Guru's guidance. (14)

i) **Thiti Gour'i Mahalla - 5 (Page 300)**

"Atam jita Gurmati hgu'nn gaiyai Gobind,
Sant prasadi bhai mitai Nanak binsi chind.

Gur purai te paya Nanak sukh bisram." (15)

(Guru Arjan Dev)

ਸਲੋਕੁ ॥ (ਪੰਨਾ ੩੦੦) (III)

“ਆਤਮੁ ਜੀਤਾ ਗੁਰਮਤੀ ਗੁਣ ਗਾਏ ਗੋਬਿੰਦ ॥ ਸੰਤ ਪ੍ਰਸਾਦੀ ਭੈ ਮਿਟੇ ਨਾਨਕ ਬਿਨਸੀ ਚਿੰਦ ॥ ੧੫ ॥

ਗੁਰ ਪੂਰੇ ਤੇ ਪਾਇਆ ਨਾਨਕ ਸੁਖ ਬਿਸ੍ਰਾਮੁ” ॥ ੧੫ ॥

ii) **Central Theme :** Whosoever has remembered the Lord with Guru's guidance, crosses this ocean of life successfully; and then have attained peace of mind by serving the Lord. By ridding oneself of one's ego, one escapes the cycle of births and deaths; attaining the treasure of True Name, harbinger of peace and tranquillity.

O Nanak ! Thus the true follower has attained the blissful life and the treasure of True Name through the guidance of the perfect Guru. (15)

i) **Thiti Gour'i Mahalla - 5 (Page 300)**

"Pooran kabhoo na dolta, poo'ra kia prabh aa'p.
Din din char'ai swaiya Nanak hoat na ghat. (16)

Patit udharin ana'th nath Nanak prabh ki saran." (16)

(Guru Arjan Dev)

ਸਲੋਕੁ ॥ (ਪੰਨਾ ੩੦੦) (I-a)

“ਪੂਰਨ ਕਬਹੂ ਨ ਡੋਲਤਾ ਪੂਰਾ ਕੀਆ ਪ੍ਰਭ ਆਪਿ ॥
ਦਿਨੁ ਦਿਨੁ ਚੜੈ ਸਵਾਇਆ ਨਾਨਕ ਗੋਤਿ ਨ ਘਾਟਿ ॥ ੧੬ ॥

ਪਤਿਤ ਉਧਾਰਨ ਅਨਾਥ ਨਾਥ ਨਾਨਕ ਪ੍ਰਭ ਕੀ ਸਰਨ” ॥ ੧੬ ॥

ii) **Central Theme:** We should take refuge at the lotus feet of the Lord who is omni-present and who is our benefactor and is kind to us, who is omni-scient knowing our inner feelings even. The True Lord alone could give us support and salvation by His help, as everything is happening as per His Will. (16)

i) **Thiti Gour'i Mahalla - 5 (Page 300)**

"Dukh binsai sehसा geho saran gahi har Rai.
Ma'n chindai phal paya Nanak har gu'nn gaeai. (1)

Jin janio prabh a'pna Nanak tiseh rawa'l. (17)

(Guru Arjan Dev)

ਸਲੋਕੁ ॥ (ਪੰਨਾ ੩੦੦)

“ਦੁਖ ਬਿਨਸੈ ਸਹਸਾ ਗਇਓ ਸਰਨਿ ਗਹੀ ਹਰਿ ਰਾਇ ॥
ਮਨਿ ਚਿੰਦੈ ਫਲ ਪਾਇਆ ਨਾਨਕ ਹਰਿ ਗੁਨ ਗਾਇ ॥ ੧ ॥

ਜਿਨਿ ਜਾਨਿਓ ਪ੍ਰਭੁ ਆਪਨਾ ਨਾਨਕ ਤਿਸਹਿ ਰਵਾਲ” ॥ ੧੭ ॥

ii) **Central Theme:** The person, who has sought refuge at the lotus feet of the Lord, gets all his maladies and misfortunes removed and finally attains salvation. Whosoever, whether a khatari, Brahmin or even a God forsaken (Chandal) remembers the Lord, finally unites with the Lord, ridding himself of all his sins through the Guru's guidance. We seek the dust of the feet of such a Guru-minded person, so that we may also unite with the Lord. The person, who remembers the Lord and meditates on True Name, will be purified by shedding away his sins and will not be swayed away by worldly pleasures etc. He will be honoured in this world and hereafter. (17)

i) **Gour'i Ki Va'ar Mahalla - 4 (Page 300)**

"Ik Onkar Satgur Prasad" Slok Mahalla - 4

"Satgur purakh dayal hai jisno sama't sabh koi,
ik drist kar dekhda ma'n bhavni te sidh hoi.

Vade' merai sahiba va'di te'ri vadiaiee." (1)

(Guru Ram Das)

ਗਉੜੀ ਕੀ ਵਾਰ ਮਹਲਾ ੪ ॥ (ਪੰਨਾ ੩੦੦) (I-a)

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥ ਸਲੋਕ ਮ: ੪ ॥

“ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਦਇਆਲੁ ਹੈ ਜਿਸਨੋ ਸਮਤੁ ਸਭ ਕੋਇ ॥
ਏਕ ਦ੍ਰਿਸਟਿ ਕਰਿ ਦੇਖਦਾ ਮਨ ਭਾਵਨੀ ਤੇ ਸਿਧਿ ਹੋਏ ॥

ਵਡੇ ਮੇਰੇ ਸਾਹਿਬਾ ਵਡੀ ਤੇਰੀ ਵਡਿਆਈ” ੧ ॥

ii) **Central Theme:** The Guru-minded persons, who have been blessed with Lord's Grace, have attained the nectar of True Name, through Guru's guidance, and Guru's Word, thus merging with the Lord. But rarely any Guru-minded person, through Guru's Grace, attains this True Name, ridding himself of his ego and uniting with the Lord. The Lord's Greatness is pure and of the highest order; whosoever has remembered Him, has attained salvation. By singing the praises of the Lord, they have finally merged with Him. O Lord! Whosoever has sung Thy praises, has been enabled to cross this ocean of life successfully. (1)

i) **Slok Mahalla - 4 (Page 301)**

"Vin na'avai hore' salahna sab bolan phika sa'ad.
Manmukh ahankar salahadai homain mamta va'd.

Tu'd je' wad da'ata tu hain niranjana tuhai merai ma'n bha'ya.
Sa'chai me'rai sahiba sachai sach naiya. (2)

(Guru Ram Das)

ਸਲੋਕੁ ਮ: ੪ ॥ (ਪੰਨਾ ੩੦੧) (III)

“ਵਿਣੁ ਨਾਵੈ ਹੋਰੁ ਸਲਾਹਣਾ ਸਭੁ ਬੋਲਣੁ ਫਿਕਾ ਸਾਦੁ ॥
ਮਨਮੁਖ ਅਹੰਕਾਰ ਸਲਾਹਦੇ ਹਉਮੈ ਮਮਤਾ ਵਾਦੁ ॥

ਤੂਧੁ ਜੇਵਡੁ ਦਾਤਾ ਤੂਹੈ ਨਿਰੰਜਨਾ ਤੂ ਹੈ ਸਚੁ ਮੇਰੈ ਮਨਿ ਭਾਇਆ ॥
ਸਚੇ ਮੇਰੇ ਸਾਹਿਬਾ ਸਚੇ ਸਚੁ ਨਾਇਆ” ॥੨॥

ii) **Central Theme:** The Guru-minded persons have attained salvation by singing the praises of the Lord, whereas the self-willed persons praise only ego and egoistic people. Infact, apart from the praises of the Lord, the rest is all worthless and tasteless in the World. Whosoever has remembered the Lord with love, devotion and faith, has shed away all his worries and sufferings. O Lord ! Thou art great and True but Thy True Name is greater still. Thou art

my greatest benefactor without any equal.

O Nanak ! I may be able to get rid of all my miseries by reciting Lord's True Name, as it is very true and precious. (2)

i) **Slok M-4 (Page 301)**

"Ma'n a'ntar homain ro'ge hai bharam bhoelai manmukh durjana.
Nanak ro'ge gavai mil satgur sadhu sajna. (1)

Tu Kare'h so sache hoisee ta ka'et ka'riai." (3)

(Guru Ram Das)

ਸਲੋਕੁ ਮ : ੪ ॥ (ਪੰਨਾ ੩੦੧) (VI-b)

“ਮਨ ਅੰਤਰਿ ਹਉਮੈ ਰੋਗੁ ਹੈ ਭ੍ਰਮਿ ਭੁਲੇ ਮਨਮੁਖ ਦੁਰਜਨਾ ॥
ਨਾਨਕ ਰੋਗੁ ਗਵਾਇ ਮਿਲਿ ਸਤਿਗੁਰ ਸਾਧੁ ਸਜਨਾ ॥ ੧ ॥

ਤੂ ਕਰਹਿ ਸੁ ਸਚੇ ਹੋਇਸੀ ਤਾ ਕਾਇਤ੍ ਕੜੀਐ” ॥ ੩ ॥

ii) **Central Theme:** O Man ! Get rid of your doubts and dual-mindedness in the Company of holy saints, instead of wandering around with ego, and suffering in separation. The Guru-minded persons, who have sought refuge at the lotus-feet of the Lord, have been united with the Lord, through Guru's guidance and deserve our approbation. O Lord ! Thou pervadeth every human form in equal measure and art the greatest, purest and highest power on earth. Whatever pleaseth Thee comes to pass however, and should be accepted by us with a smile.

i) **Slok Mahalla - 4 (Page 301)**

"Mein ma'n ta'n prem prim ka athai pehar lagan.
Jan Nanak kirpa dha'r prabh satgur sukh vasan. (1)

Sab jia terai tu sabasda tu sab chhadahi. (4)

(Guru Ram Das)

ਸਲੋਕੁ ਮ: ੪ ॥ (ਪੰਨਾ ੩੦੧) (I-a)

“ਮੈ ਮਨਿ ਤਨਿ ਪ੍ਰੇਮੁ ਪਿਰਮ ਕਾ ਅਠੈ ਪਹਰ ਲਗੀਨਿ ॥
ਜਨ ਨਾਨਕ ਕਿਰਪਾ ਧਾਰਿ ਪ੍ਰਭ ਸਤਿਗੁਰ ਸੁਖਿ ਵਸੀਨਿ ॥ ੧ ॥

ਸਭਿ ਜੀਅ ਤੇਰੇ ਤੂੰ ਸਭਸਦਾ ਤੂੰ ਸਭ ਛਡਾਹੀ” ॥ ੪ ॥

ii) **Central Theme:** O Lord ! Thou art the Master of the whole Universe, who sustaineth Thy Creation but art beyond our comprehension. Pray bestow Thy Grace on us so that we may also enjoy the bliss of meditating on Thy True Name, through the Guru's guidance ! But very few Guru-minded persons have realised that whatever Thou doth is for our benefit and Thou canst commit any mistake. Infact, Thou alone could save us at the time of death, as the whole creation is under Thy care.

O Nanak ! The Lord alone knoweth His mysteries, and He alone hath inculcated this love in us.

i) **Slok Mahalla - 4 (Page 302)**

"Su'nn sajan prem sandesara akhi ta'r lagan.
Gur tuthai sajan mailia Jan Nanak sukh savan. (1)

Nanak sa'cha sach hai bujh sach samani." (5)

(Guru Ram Das)

ਸਲੋਕੁ ਮ: ੪ ॥ (ਪੰਨਾ ੩੦੨) (II)

“ਸੁਣਿ ਸਾਜਨ ਪ੍ਰੇਮ ਸੰਦੇਸਰਾ ਅਖੀ ਤਾਰ ਲਰੀਨਿ ॥ ਗੁਰਿ ਤੁਠੈ ਸਜਣੁ ਮੇਲਿਆ ਜਨ ਨਾਨਕ ਸੁਖਿ ਸਵੈਨਿ ॥੧॥

ਨਾਨਕ ਸਚਾ ਸਚੁ ਹੋ ਬੁਝਿ ਸਚਿ ਸਮਾਣੀ” ॥੫॥

ii) **Central Theme:** The True Guru has always been showering His Grace on us as He perceives the same spirit of the Lord prevailing in all beings. When the Guru bestows His Grace on us, we get united with the Lord. Infact, one gets the same type of reward as the faith one pins on the Guru; moreover there is nothing hidden from the Lord as He is omni-Scient. Whosoever unites with the Lord, becomes happy by attaining peace of mind and all other virtues.

O Nanak ! The True Guru is really virtuous and pious and enables us to merge with the Lord by developing faith in Him.

i) **Slok M-4 (Page 302)**

"Har sat niranjan amar hai nirbhau nirvair nirankar.
Jan japia ik ma'n ik chit, tin latha homain bha'r.

Mo'h kalai koor'iaria koo'riar koor'o hoi ja'vai." (6)

(Guru Ram Das)

ਸਲੋਕੁ ਮ: ੪॥ (ਪੰਨਾ ੩੦੨) (I-c)

“ਹਰਿ ਸਤਿ ਨਿਰੰਜਨ ਅਮਰੁ ਹੈ ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਨਿਰੰਕਾਰੁ ॥
ਜਿਨ ਜਪਿਆ ਇਕ ਮਨਿ ਇਕ ਚਿਤਿ ਤਿਨ ਲਥਾ ਹਉਮੈ ਭਾਰੁ ॥

ਮੁਹ ਕਾਲੇ ਕੁੜਿਆਰੀਆ ਕੁੜਿਆਰ ਕੂੜੇ ਹੋਇ ਜਾਵੈ” ॥ ੬ ॥

ii) **Central Theme:** The Guru-minded persons, who have worshipped the Lord with devotion and single mindedness, have got rid of their ego and finally merged with the Lord. They are honoured and praised in the world also. We should always remain immersed in the True Name of the Lord, who first created this Universe and then sustained it. The Guru-minded persons, who sing the praises of the Lord, are received with honour in the Lord's Presence while the faithless liars are discarded outright.

O Nanak ! We should always meditate on True Name so as to get rid of our sins. I offer myself as a sacrifice to those persons, who have meditated on the Lord.

i) **Slok Mahalla -4 (Page 302/303)**

"Satgur dharti dharam hai tis which jeha ko beejai teha pha'l pai.
Gursikhi amrit beejia tin amrit pha'l har pai.

Balhari Gur apne' jin augu'nn me't gu'nn pra'gti a'iai.
Vadi vadiaice va'de'ki gurmukh ala'ie." (7)

(Guru Ram Das)

ਸਲੋਕੁ ਮ: ੪॥ (ਪੰਨਾ ੩੦੨/੩੦੩)

“ਸਤਿਗੁਰੁ ਧਰਤੀ ਧਰਮੁ ਹੈ ਤਿਸੁ ਵਿਚਿ ਜੇਹਾ ਕੋ ਬੀਜੇ ਤੇਹਾ ਫਲੁ ਪਾਏ ॥
ਗੁਰਸਿਖੀ ਅੰਮ੍ਰਿਤੁ ਬੀਜਿਆ ਤਿਨ ਅੰਮ੍ਰਿਤੁ ਫਲੁ ਹਰਿ ਪਾਏ ॥

ਬਲਿਹਾਰੀ ਗੁਰੁ ਆਪਣੇ ਜਿਨਿ ਅਉਗਣ ਮੇਟਿ ਗੁਣੁ ਪਰਗਟੀ ਆਏ ॥
ਵਡੀ ਵਡਿਆਈ ਵਡੇ ਕੀ ਗੁਰਮੁਖਿ ਆਲਾਏ” ॥ ੭ ॥

ii) **Central Theme:** The way we serve the Guru, we get the reward in the same way, based on our faith and the attitude; just as the earth produces whatever seeds we sow. So the Guru-minded persons enjoy peace and respect in both the worlds, as they have sown the seeds of the nectar of True Name, whereas the faithless persons undergo sufferings only, as with a perverted mind they perform some mean functions. The Lord controlleth both the sides Himself; as nothing could be achieved by sheer talking and the

truth comes to light soon. So we should pray for attaining virtues in the Company of holy saints. The Guru-minded persons always sing the praises of the True Lord.

i) **Slok Mahalla 4 (Page 303)**

"Satgur vitch va'di vadiaiee jo andin har har Na'am dhiavai.
Har har Naam ramat su'ch sanjam har na'amai hi triptavai.

Je' bin satgur sevai a'ap ganiende' tin ander koor' phit phit moh phikai.
Oui bo'lai kisai na bharm mo'h kalai satgur te chukai." (8)

(Guru Ram Das)

ਸਲੋਕ ਮਹਲਾ ੪ ॥ (ਪੰਨਾ ੩੦੩)

“ਸਤਿਗੁਰ ਵਿਚਿ ਵਡੀ ਵਡਿਆਈ ਜੋ ਅਨਦਿਨੁ ਹਰਿ ਹਰਿ ਨਾਮ ਧਿਆਵੈ ॥
ਹਰਿ ਹਰਿ ਨਾਮੁ ਰਮਤ ਸੁਚ ਸੰਜਮ ਹਰਿ ਨਾਮੇ ਹੀ ਤ੍ਰਿਪਤਾਵੈ ॥

ਜਿ ਬਿਨੁ ਸਤਿਗੁਰ ਸੇਵੈ ਆਪੁ ਗਣਾਇਏ ਤਿਨ ਅੰਦਰਿ ਕੂੜੁ ਫਿਟੁ ਫਿਟੁ ਮੁਹ ਫਿਕੇ ॥
ਓਇ ਬੋਲੈ ਕਿਸੈ ਨ ਭਾਵਨੀ ਮੁਹ ਕਾਲੇ ਸਤਿਗੁਰ ਤੇ ਚੁਕੇ ॥ ੮ ॥”

ii) **Central Theme:** The persons, who worships the perfect Guru with a devoted mind, gets the reward as desired by him, and remains immersed in the Lord's True Name. While the self-willed person, who vilifies the Guru, and reaps the reward of whatever he has sown. Even if he were to seek refuge at Guru's feet, then he would also be pardoned by the Guru. The Guru-minded persons praise the perfect Guru, whereas the self-willed persons is busy in contacting untrue persons and developing false attachments like the deserted woman. The Guru-minded person, who is helped by the Guru through His guidance, attains the True Lord while the self-willed person, forgetful of the Guru, gets dishonoured in the world and is not liked by anyone, rather gets discarded from all sides.

i) **Slok M-4 (Page 304)**

"Har prabh ka sab khet hai, har aap kirsani lay'a.
Gurmukh bakhas kamaieen manmukh mool gavaiya.

Satgur ki risa'i hore kach pitch boldai se koor'iar' koor'ai jhar' pariai.
Ona ander hore mukh hore hai bikh maya nu jhakh mardai kar'iai."(9)

(Guru Ram Das)

ਸਲੋਕ ਮ: ੪ ॥ (ਪੰਨਾ ੩੦੪)

“ਹੀਰ ਪ੍ਰਭ ਕਾ ਸਭੁ ਖੇਤੁ ਹੈ ਹਰਿ ਆਪਿ ਕਿਰਸਾਣੀ ਲਾਇਆ ॥
ਗੁਰਮੁਖਿ ਬਖਸਿ ਕਮਾਈਅਨੁ ਮਨਮੁਖੀ ਮੂਲੁ ਗਵਾਇਆ ॥

ਸਤਿਗੁਰ ਕੀ ਰੀਸੈ ਹੋਰਿ ਕਚੁ ਪਿਚੁ ਬੋਲਦੇ ਸੇ ਕੁੜਿਆਰ ਕੁੜੇ ਝੜਿ ਪੜੀਐ ॥
ਓਨਾ ਅੰਦਰਿ ਹੋਰੁ ਮੁਖਿ ਹੋਰੁ ਹੈ ਬਿਖੁ ਮਾਇਆ ਨੂੰ ਝਖਿ ਮਰਦੇ ਕੜੀਐ” ॥੯॥

ii) **Central Theme:** This world is like the farm field where all of us are farmers and will reap whatever we sow and will depend on our labour also. So the Guru-minded persons, with Lord's Grace, produce a good crop and get satiated with the nectar of True Name. The self-willed, faithless persons, however, do not follow the dictates of the Lord and are mostly guided by the will of their spouses, so they forget (True Name) the True Lord and follow their own mind. The True Lord and follow their own mind. They get engulfed in worldly falsehood and its greed thus getting involved in the cycle of births and deaths. But all this drama is of the Lord's own Creation, so we should spend this life according to the Will of the Lord with full ease and comfort, and be thankful to the Lord. We should further spend this life in remembrance of the Lord by meditating on the nectar of True Name. (9)

i) **Slok M-4 (Page 304)**

"Satgur ki seva nirmali nirmal jan hoiai so seva ghale'.
Jin ander kapat vikar jhooth o'ai aapai sachai vakh kadhai jajmalai.

Jo bin sachai horat chit laiendai se' koo'riar koor'a tin ma'na.
Nanak sach dhiai tu bin sachai pach pach moiai ajana." (10)

(Guru Arjan Dev)

ਸਲੋਕੁ ਮਹਲਾ ੪ ॥ (ਪੰਨਾ ੩੦੪)

“ਸਤਿਗੁਰ ਕੀ ਸੇਵਾ ਨਿਰਮਲੀ ਨਿਰਮਲ ਜਨੁ ਹੋਇ ਸੁ ਸੇਵਾ ਘਾਲੇ ॥

ਨਾਨਕ ਸਚੁ ਧਿਆਇ ਤੁ ਬਿਨੁ ਸਚੇ ਪਚਿ ਪਚਿ ਮੁਏ ਅਜਾਣਾ ॥੧੦॥”

ii) **Central Theme:** O Brother ! The Lord hath segregated Himself those faithless persons, who are engrossed in falsehood, and vicious actions whereas those pure Guru-minded persons are busy in serving the Lord. How long could we tolerate the faithless persons devoid of Lord's love and devotion ? Thus such self-

willed persons are not to be seen in the Company of the Guru while the Guru-minded persons are busy serving the Guru.

O Nanak ! The Lord bestoweth bliss and joy on some Guru-minded persons whereas the cycophants are thrown out as unacceptable. The persons, blessed with the wealth of True Name have all their jobs completed successfully as the Lord abideth within themselves, and the whole world worships such saints. This is the Greatness of the Guru that we could gain eternal bliss in the service of the Lord in His Company.

O Nanak ! I enjoy singing the praises of the Lord, whereas the faithless persons get destroyed in avoiding the service of the Guru. O Lord ! Thou art the Greatest power on earth and I only worship Thee with devotion. The rest of family members are all perishable as such their love and attachment is all false.

O Nanak ! Let us always remember the Lord as apart from the Lord, rest is all perishable. (10)

i) **Slok M-4 (Page 305)**

"Ago'n de sat bhau na diche' pichhon de akhia kam no a'vai.
Adh vich phirai manmukh vaichara ga'li kin sukh pawai.

Oniai ha'jar mitha boldai bahir vis kadeh mukh ghole.
Ma'n kho'tai dein vichhorai." (11)

(Guru Ram Das)

ਸਲੋਕੁ ਮ: ੪ ॥ (ਪੰਨਾ ੩੦੫)

“ਅਗੋਂ ਦੇ ਸਤ ਭਾਉ ਨ ਢਿਚੈ ਪਿਛੋਂ ਦੇ ਆਖਿਆ ਕੰਮਿ ਨ ਆਵੈ ॥
ਅਧ ਵਿਚਿ ਢਿਰੈ ਮਨਮੁਖ ਵੇਚਾਰਾ ਗਲੀ ਕਿਉ ਸੁਖ ਪਾਵੈ ॥

ੳਇ ਹਾਜਰੁ ਮਿਠਾ ਬੋਲਦੇ ਬਾਹਰਿ ਵਿਸੁ ਕਢਰਿ ਮੁਖਿ ਘੋਲੇ ॥
ਮਨਿ ਖੋਟੇ ਦਯਿ ਵਿਛੋੜੇ” ॥ ੧੧ ॥

ii) **Central Theme :** The person, who has not developed love for the Guru, is like the untrue persons of this false world, and leaves this world after achieving false hopes and attachments. As compared to this, a Guru's sikh gets up early in the ambrosial hours of the morning (pre-dawn) takes a bath and then meditates on the Lord and makes others also follow suit. Thus he rids himself of all

his sins and sufferings and meditates on Lord's True Name all the time. In fact, this blessing of True Name is showered on those Guru-minded persons only who are bestowed with Lord's Grace. O Lord! Though there are many more people who try to remember Thee but only those people are acceptable in Thy Presence, whom Thou art pleased with. The rest is all God-forsaken being full of vile and falsehood.

i) **Slok M-4 (Page 306)**

"Ma'l jee bharia neela kala khidolar'a tin vaimukh
vaimukhai nu pa'ya.
Paas na daee koiee behan jagat meh gooh pa'r
sagvi mal laie ma'nmukh aya.

Jo jo sant sarapia se phire'h bhavande',
pe'd mu'ndhahu katia tis da'al sukande'." (12)

ਸਲੋਕੁ ਮ: ੪ ॥ (ਪੰਨਾ ੩੦੬)

“ਮਲੁ ਜੁਈ ਭਰਿਆ ਨੀਲਾ ਕਾਲਾ ਖਿਧੋਲੜਾ ਓਨਿ ਵੇਮੁਖਿ ਵੇਮੁਖੇ ਨੋ ਪਾਇਆ ॥
ਪਾਸਿ ਨ ਦੇਈ ਕੋਈ ਬਹਣਿ ਜਗਤ ਮਹਿ ਗੁਹ ਪੜਿ ਸਗਵੀ
ਮਲੁ ਲਾਇ ਮਨਮੁਖੁ ਆਇਆ ॥

ਜੋ ਜੋ ਸੰਤਿ ਸਰਾਪਿਆ ਸੇ ਫਿਰਹਿ ਭਵੰਦੇ ॥
ਪੇਢ ਮੁੰਦਾਰੁ ਕਟਿਆ ਤਿਸੁ ਡਾਲ ਸੁਕੰਦੇ ॥ ੧੨ ॥

ii) **Central Theme:** The persons, who backbite or slander the name of holy saints, never have peace of mind. The Lord's justice is always correct and true and if anyone tries to slander the name of the Guru, just as the tapa sadhu (mendicant) did against Guru Amar Das, he will never have peace as the Lord will definitely inflict His punishment on him. Infact, with the Guru's glimpse, the god of justice, Dharam Raj, even foregoes checking their accounts of worldly deeds and has no authority to challenge the holy saints. But there are some fools who instead of serving the holy saints, try to equal their status and undergo sufferings in the bargain. So the foolish persons, whom the Lord discredits, suffer due to their ego. (12)

i) **Slok M - 4 (Page 307)**

"A'ntar har guru dhianda va'di vadiaiee.
tu's diti poorai satguru ghatai nahi ik til kisai di ghata'iee.

Se' bhagat jini Gurmukh salahia' sach sabad nisa'an.
Sach je sachai tin va'ri sa'd kurban." (13)

(Guru Ram Das)

ਸਲੋਕੁ ਮ: ੪ ॥ (ਪੰਨਾ ੩੦੭) (II)

“ਅੰਤਰਿ ਹਰਿ ਗੁਰੁ ਧਿਆਇਦਾ ਵਡੀ ਵਡਿਆਈ ॥
ਤੁਸਿ ਦਿਤੀ ਪੂਰੈ ਸਤਿਗੁਰੁ ਘਟੈ ਨਾਹੀ ਇਕੁ ਤਿਲੁ ਕਿਸੈ ਦੀ ਘਟਾਈ ॥

ਸੇ ਭਗਤਿ ਜਿਨੀ ਗੁਰਮੁਖਿ ਸਾਲਾਹਿਆ ਸਚੁ ਸਬਦੁ ਨੀਸਾਣੁ ॥
ਸਚੁ ਜਿ ਸਚੇ ਸੇਵਦੇ ਤਿਨ ਵਾਹੀ ਸਦ ਕੁਰਬਾਣੁ” ॥੧੩॥

ii) **Central Theme :** This hymn describes the great holy life style of Guru Amar Das stating that He has earned praise and honour all around for meditating on the True Lord, and the Lord hath discredited His slanderers. So the whole world has fallen at the lotus-feet of the Guru; and whosoever has talked ill about the Guru gets dishonoured and behaves like a mad dog. He does not find any peace either here or hereafter. However if they seek Guru's pardon and support, they are pardoned and engaged in the recitation of True Name. We offer ourselves as a sacrifice to such persons, who remember the True Lord and depend on the Guru's strength for protection, as they are received with honour even in the Lord's Presence." (13)

i) **Slok M - 4 (Page 307)**

"Dhu'r marai poorai Satguru soiee hu'nn Satguru ma'rai.
Je mela'n nu' bahuta lochiai na daiee milan kartarai.

Sevak bhaie' se jan milai Gur sabad savarai,
tu sacha sahib ala'kh hai Gur Sabad lakharai." (14)

(Guru Ram Das)

ਸਲੋਕ ਮ: ੪॥ (ਪੰਨਾ ੩੦੭) (II)

“ਧਰਿਮਾਰੇ ਪੂਰੇ ਸਤਿਗੁਰੁ ਸੇਈ ਹੁਣਿ ਸਤਿਗੁਰਿ ਮਾਰੇ॥
ਜੇ ਮੇਲਣ ਨੋ ਬਹੁਤੇਰਾ ਲੋਚੀਐ ਨ ਦੇਈ ਮਿਲਣ ਕਰਤਾਰੇ॥

ਸੇਵਕ ਭਾਇ ਸੇ ਜਨ ਮਿਲੇ ਗੁਰ ਸਬਦਿ ਸਵਾਰੇ॥
ਤੁ ਸਚਾ ਸਾਹਿਬੁ ਅਲਖੁ ਹੈ ਗੁਰ ਸਬਦਿ ਲਖਾਰੇ” ॥੧੪॥

ii) **Central Theme :** The faithless self-willed persons, who were discarded by Guru Nanak, were again dishonoured by Guru Angad Dev also and were proved to be untruthful and false. But later Guru Amar Das gave a thought to this problem and observed that these fellows were not be blamed and as such they were pardoned and enabled to cross this ocean of life successfully. This means that if someone were really to serve the Guru, all his chores will be done by the Lord, and all his desires are fulfilled. But it is only the Guru-minded persons, who are fortunate ones, and are pre-destined by Lord's Will, meet the true Guru.

O Brother ! This world is the arena for Lord's worldly drama, where all the people bow to the Guru, as Lord's Greatness goes on increasing day by day. So they worship the Lord and make others also follow the Lord. The Guru has explained to His disciples through this hymn that this message should be considered True with body and soul as the Lord hath Himself enabled us to sing the Lord's praises.

O Nanak ! I am a servant of the Lord and He protecteth all his slaves or disciples. The Guru-minded persons, who have accepted the Guru's message, have been united with the Lord. Though we may not be able to see the Lord physically but the person, who harkens to the Guru's Word, always perceives the Lord." (14)

i) **Slok M-4 (Page 308)**

"Jis ander taaat praicee hovai tisda kadai na hovi bhala.
Oas the aakhiai koiee na lagai nit ujar'i pookaraai khala.

Vin ka'ya je' ho'rthai dhan khojdai se' moor' beta'le'
Se' uja'r bharam bhavaicee'h jiun jha'r mira'g bhaalai". (15)

(Guru Ram Das)

ਸਲੋਕ ਮ: ੪॥ (ਪੰਨਾ ੩੦੮) (V-b)

“ਜਿਸ ਅੰਦਰਿ ਤਾਤਿ ਪਰਾਈ ਹੋਵੈ ਤਿਸਦਾ ਕਦੇ ਨ ਹੋਵੀ ਭਲਾ॥
ਉਸ ਦੇ ਆਖਿਐ ਕੋਈ ਨ ਲਗੈ ਨਿਤ ਓਜਾੜੀ ਪ੍ਰਕਾਰੇ ਖਲਾ॥

ਵਿਣੁ ਕਾਇਆ ਜਿ ਹੋਰਥੇ ਧਨੁ ਖੋਜਦੇ ਸੇ ਮੂੜ ਬੇਤਾਲੇ॥
ਸੇ ਉਭੜਿ ਭਰਮਿ ਭਵਾਈਅਹਿ ਜਿਉ ਝਾੜ ਮਿਰਗੁ ਭਾਲੇ” ॥੧੫॥

ii) **Central Theme :** This human body is like the earth where we could plough and sow seeds, during this age of Kalyug. Man gets the reward of his own actions in life just as we reap the reward of whatever we sow (As you sow, so shall you reap). The justice of True Lord is based on this simple principle that whatever one sows, one reaps the same reward. So those persons, who are trying to vilify and slander the True Guru, are discredited by the whole world and do not get honoured in the Lord's Presence. Such self-willed persons, who seek some other support than the Guru's protection and they do not like to sing the praises of the Guru, do not find peace either in this world or hereafter. We should not join or meet such persons, who have turned their faces away from the Lord, through their dual-mindedness; we should rather meditate on Lord's True Name, as the praises of the Lord' True Name are beyond our comprehension being so great and praiseworthy. The second Guru, Guru Angad had bestowed His Greatness over Guru Amar Das, and then the whole world bows before His lotus feet, and the whole world honoured Him and started worshipping Him. Thus His worship and recognition continued to rise in popularity. The Lord alone protecteth us after granting us this Greatness. This human body is replete with gems and jewels which become pronounced with the body engaging in Lord's Worship. But if some foolish persons try to locate this wealth of True Name somewhere else except this human body, they waste this life in fruitless efforts. (15)

i) **Slok M-4 (Page 309)**

"Jo ninda karai Satgur poorai ki so aukha jug meh hoea'.
Narak ghor dukh khooh hai okhai pakar' oh dhoea'.

Ik dekhia ik mania, iko su'nia sarvan sarot.
Jan Nanak na'am sala'hai tu sach sachai se'va te'ri hoat." (16)
(Guru Ram Das)

ਸਲੋਕੁ ਮ: ੪ ॥ (ਪੰਨਾ ੩੦੯)

“ਜੋ ਨਿੰਦਾ ਕਰੇ ਸਤਿਗੁਰ ਪੂਰੇ ਕੀ ਸੁ ਅਉਖਾ ਜਗ ਮਹਿ ਹੋਇਆ ॥
ਨਰਕ ਘੋਰੁ ਦੁਖ ਖੂਹ ਹੈ ਓਥੈ ਪਕੜਿ ਓਹੁ ਢੋਇਆ ॥

ਜਨ ਨਾਨਕ ਨਾਮੁ ਸਲਾਹਿ ਤੂ ਸਚੁ ਸਚੇ ਸੇਵਾ ਤੇਰੀ ਹੋਤਿ ॥ ੧੬ ॥”

ii) **Central Theme :** The person, who is engaged in vilifying and slandering the Lord, is thrown into the hell and is passed through the cycle of births and deaths like the bullock of the oil-producer going in circles. It is the law of Nature that one reaps whatever one sows; but when the person serves the Guru, then even a self-willed person crosses this ocean of life successfully just as even iron, in the company of wood, floats across the ocean, by meditating on True Name. Thus the Guru-minded persons, whose souls are enlightened with true knowledge through guru's guidance, get united with the Lord. Once we realise that the Lord pervadeth everywhere in equal measure; we would perceive the same light of the Lord functioning in every being and live a successful life with our service being accepted by the Lord. (16)

i) **Slok M-4 (Page 310)**

"Sabh ra's tin kai ridai hain jin har vasia ma'n mahai.
har dargeh te' mukh ujalai tin ko' sab dekhan ja'he.

Balhari Gur aapnai sa'da sa'da ghum va'ria, Gurmukh jita
manmukh haria." (17)

(Guru Amar Das)

ਸਲੋਕੁ ਮ: ੪ ॥ (ਪੰਨਾ ੩੧੦)

“ਸਭਿ ਰਸ ਤਿਨਕੈ ਰਿਦੈ ਹਹਿ ਜਿਨ ਹਰਿ ਵਸਿਆ ਮਨ ਮਾਹਿ ॥
ਹਰਿ ਦਰਗਹਿ ਤੇ ਮੁਖੁ ਉਜਲੈ ਤਿਨ ਕਉ ਸਭਿ ਦੇਖਣ ਜਾਹਿ ॥

ਬਲਿਹਾਰੀ ਗੁਰ ਆਪਣੇ ਸਦਾ ਸਦਾ ਘੁਮਿ ਵਾਰਿਆ ॥ ਗੁਰਮੁਖਿ ਜਿਤਾ ਮਨਮੁਖਿ ਹਾਰਿਆ ॥ ੧੭ ॥”

ii) **Central Theme :** The Guru-minded persons, who are fortunate enough and pre-destined by Lord's Will, have been received with honour in the Lord's Presence, by reciting the Lord's True Name and thus serving Him. They have themselves crossed this ocean of life successfully and helped others as well. The place is sanctified where my Guru rests His lotus-feet upon and the whole area becomes a place of joy and bliss. The parents of the Guru,

who gave birth to such a child, are really praiseworthy and venerable, while the person who has perceived the Guru's glimpse, also leads a successful life. The Guru is a perfect being, who has got rid of all vices and sinful actions like sexual desires or anger etc. Thus the Guru-minded persons have attained salvation through the Guru's guidance, while the self-willed persons leave this world having lost the battle of life. (17)

i) **Slok M-4 (Page 310)**

"Kar Kirpa Satgur mailion, mukh Gurmukh Na'am dhiaisee.

e'h har ras sa'iee jande' jiun goongai mithiaiee kha'iee.
Gur poorai har prabh sevia' man vaji vadia'iee. (18)

(Guru Ram Das)

ਸਲੋਕੁ ਮ: ੪ ॥ (ਪੰਨਾ ੩੧੦)

“ਕਰਿ ਕਿਰਪਾ ਸਤਿਗੁਰੁ ਮੇਲਿਓਨੁ ਮੁਖਿ ਗੁਰਮੁਖਿ ਨਾਮੁ ਧਿਆਇਸੀ ॥
ਸੇ ਕਰੇ ਜਿ ਸਤਿਗੁਰ ਭਾਵਸੀ ਗੁਰੁ ਪੂਰਾ ਘਰੀ ਵਸਾਇਸੀ ॥

ਇਹੁ ਹਰਿ ਰਸੁ ਸੇਈ ਜਾਣਦੇ ਜਿਉ ਗੁਰੈ ਮਿਠਿਆਈ ਖਾਈ ॥
ਗੁਰਿ ਪੂਰੈ ਹਰਿ ਪ੍ਰਭੁ ਸੇਵਿਆ ਮਨਿ ਵਜੀ ਵਾਧਾਈ ॥੧੮॥”

ii) **Central Theme:** The perfect Guru alone guides man towards meditation of True Name of the Lord and enables him to understand the reality of life, so that he could get rid of his fear complex by acquiring the treasure of True Name. The Lord then protecteth such persons Himself against the onslaughts of the whole world to seek Guru's blessings by bowing at His lotus feet, as the Guru is immersed in the True Name all the time. The Guru-minded persons receive all the honour and recognition in the Lord's Presence as they have attained such mental bliss which is beyond description, and they hear the unstrung music of Nature all the time. (anhad shabad) (18)

i) **Slok M-4 (Page 311)**

"Jina ander umarthal saiee ja'nam soolia.
Har ja'neh saiee birho'n hoan tin vitoh sa'd ghu'm gholia.

Sach sacha jini na sevia se ma'n mukh moor' betalai.
Oh a'al pata'l mohon bo'ldai jin pitai mud ma'tvalai." (19)

(Guru Ram Das)

ਸਲੋਕ ਮ: ੪ ॥ (ਪੰਨਾ ੩੧੧)

“ਜਿਨਾ ਅੰਦਰਿ ਉਮਰਬਲ ਸੇਈ ਜਾਣਨਿ ਸੁਲੀਆ ॥ ਹਰਿ ਜਾਣਹਿ ਸੇਈ ਬਿਰਹੁ ਹਉ ਤਿਨਵਿਟਹੁ
ਸਦ ਘੁਮਿ ਘੋਲੀਆ ॥

ਸਚੁ ਸਚਾ ਜਿਨਿ ਨ ਸੇਵਿਆ ਸੇ ਮਨਮੁਖ ਮੁੜ ਬੋਤਾਲੇ ॥
ਹਰ ਆਲੁ ਪਤਾਲੁ ਮੁਹੁ ਬੋਲਦੇ ਜਿਉ ਪੀਤੇ ਮਦਿ ਮਤਵਾਲੇ ॥੧੯॥”

ii) **Central Theme:** I am craving to meet the beloved Lord through the grace of the Sikhs, who are busy in serving the Guru and I would like to be the slave of the slaves of such followers. Now I have sacrificed everything to them. If we try to develop our contacts with the Guru-minded persons by keeping their company we might gain something. But Truth dawns on those persons only, who are fortunate and pre-destined by the Lord's Will from the beginning itself. The Guru-minded persons, who have remembered the Lord, have merged with the Lord; while the self-willed persons, being forgetful of the Lord, talk all sorts of non-sense like the drunkards. (19)

i) **Slok M-3 (311)**

"Gour'i Rag sula'khani je' khasmain chit karai.
bha'nai chalai satgur kai aisa sigar karai.

dhan dhan janam sachia'ria mukh u'jal sach karijai." (20)

(Guru Amar Das)

ਸਲੋਕ ਮ: ੩ ॥ (ਪੰਨਾ ੩੧੧)

“ਗਉੜੀ ਰਾਗਿ ਸੁਲਖਣੀ ਜੇ ਖਸਮੇ ਚਿਤਿ ਕਰੇਇ ॥ ਭਾਣੇ ਚਲੇ ਸਤਿਗੁਰੁ ਕੇ ਐਸਾ ਸੀਗਾਰੁ ਕਰੇਇ ॥

ਪਨੁ ਪੰਨੁ ਜਨਮੁ ਸਚਿਆਰੀਆ ਮੁਖ ਉਜਲ ਸਚੁ ਕਰਜਿ ॥”੨੦॥

ii) **Central Theme:** O Brother ! The Rag Gour'i would be beautiful to listen if we would remember the Lord, and then follow His dictates as per His Will with pleasure. We should be imbued with the love of the Lord like the fast colour of 'Majeeth'. O Nanak! The Lord is a personification of Truth, while the Lord's Grace would eliminate our falsehood as there is no use of developing love for the worldly falsehood as it cannot be kept hidden. In fact, one could attain True Name in the Company of

holy saints. O Lord ! Thy saints are really praiseworthy, who make us hear True Name which is confirmed and inculcated in our hearts, and then helpeth us cross this ocean of life successfully, and Thou alone enableth us pray to the Guru. O Nanak ! The persons, who have recited Lord's True Name in the Company of the Guru, have attained salvation. The self willed persons, however, are made to wander in utter darkness due to their ignorance, but even they could be united with the Lord if the Lord bestoweth the love of Guru's Word on them.

The life of those Guru-minded persons is praiseworthy who meditate on True Name with concentration of mind and drink the nectar of True Name, then they proceed to the Lord's Presence with flying colours. (20)

i) **Slok M-4 (312)**

"Sa'kat ja'ie' nive'h Gur a'gai ma'n khotai koor' kooria'rai.
Ja gur kehai uthoh me'rai bhaiee beh jaie' ghusar bagla'rai.

Jan Nanak bolai sach Na'am sach sacha sada navai."(21)

(Guru Amar Das)

ਸਲੋਕ ਮ: ੪॥ (ਪੰਨਾ ੩੧੨) (VI-b)

“ਸਾਕਤ ਜਾਇ ਨਿਵਹਿ ਗੁਰ ਆਗੈ ਮਨਿ ਖੋਟੇ ਕੂੜਿ ਕੂੜਿ ਆਰੇ ॥
ਜਾ ਗੁਰ ਕਹੈ ਉਠਹੁ ਮੇਰੇ ਭਾਈ ਬਹਿ ਜਾਹਿ ਘਸਰਿ ਬਗੁਲਾਰੇ ॥

ਜਨ ਨਾਨਕ ਬੋਲੈ ਸਚੁ ਨਾਮੁ ਸਚੁ ਸਚਾ ਸਦਾ ਨਵੈ ॥”੨੨ ॥

ii) **Central Theme:** O Brother ! The self-willed persons, who are worshippers of worldly falsehood (Maya) should not be selected for your Company as they are discarded by the Lord. Even if they bow before the Guru, at heart they are not sincere and are posing only; so they cannot mix up with the Sikhs.

O Nanak ! The whole drama is being played by the Lord Himself and He watcheth it, so the disciples should recite His True Name. Moreover, the Guru is beyond our comprehension as the Lord is on His side; as such the Lord protecteth the Guru Himself and all those following the Guru, are also protected. But the persons

who think evil of the Guru, are punished by the Lord.

O Nanak ! This point we have considered from the beginning, as such I would offer myself as a sacrifice to those Guru-minded persons who speak Truth day and night and recite True Name. They always follow the right path and proceed to the Lord's Presence with respect. (21)

i)

Slok M-4 (312)

"Kia savna kia jagr'an Gurmukh te' parva'n.
Jina sa'as gir'ass na visrai se' poorai purakh pardhan.

Sach sachai nu saba's hai sach sach save phaladia." (22)

(Guru Ram Das)

ਸਲੋਕ ਮ: ੪ ॥ (ਪੰਨਾ ੩੧੨) (I-b)

“ਕਿਆ ਸਵਣਾ ਕਿਆ ਜਾਗਣਾ ਗੁਰਮੁਖਿ ਤੇ ਪਰਵਾਣੁ ॥
ਜਿਨਾ ਸਾਸਿ ਗਿਰਾਸਿ ਨ ਵਿਸਰੈ ਸੇ ਪੂਰੈ ਪੁਰਖ ਪਰਧਾਨੁ ॥

ਸਚੁ ਸਚੇ ਨੋ ਸਾਬਾਸਿ ਹੈ ਸਚੁ ਸਚਾ ਸੇਵਿ ਫਲਾਧਿਆ ॥”੨੨ ॥

ii) **Central Theme:** O Brother ! The Guru-minded persons, whether they are fully awake or in a state of slumber, always acquire the love of the Lord, as they remember the Lord every moment. It is, however, through one's good deeds alone that one finds the company of the Guru, and they recite the Lord's True Name whether in a state of sleep or awakening. O Nanak ! The Guru-minded persons always proceed with flying colours to the Lord's Court as they recite the True Name all the time.

O Brother ! The Lord-benefactor protecteth even those persons who were drowning in the tortuous ocean of life, with the help of True Name. The dealers in the merchandise of True Name deserve all the credit, though it is through Lord's Grace alone that they serve the Lord-Creator. The Guru-minded persons, who have served the True Lord, always get the best reward for their actions and they finally merge with the Lord, having controlled even, Yama, the god of death. (22)

i)

Slok M-4 (313)

"Manmukh pra'ni mug'adh hai Na'am he'en bharmai.
Bin Gur manua' na tikai phir phir jooni pai.

Ja milia poorā Satgur ta ha'jar nadri a'yeea.
Sach Gurmukh joni sa'lahiya tina bhuka'n sabh gwa'yeea. (23)

ਸਲੋਕ ਮ: ੪ ॥ (ਪੰਨਾ ੩੧੩)

"ਮਨਮੁਖ ਪ੍ਰਾਣੀ ਮੁਗਧੁ ਹੈ ਨਾਮ ਗੀਣ ਭਰਮਾਇ ॥ ਬਿਨੁ ਗੁਰ ਮਨੁਆ ਨਾ ਟਿਕੈ ਫਿਰਿ ਫਿਰਿ ਜੂਨੀ ਪਾਇ ॥

ਜਾ ਮਿਲਿਆ ਪੂਰਾ ਸਤਿਗੁਰੁ ਤਾ ਹਾਜਰੁ ਨਦਰੀ ਆਈਆ ॥
ਸਚੁ ਗੁਰਮੁਖਿ ਜਿਨੀ ਸਲਾਹਿਆ ਤਿਨਾ ਭੁਖਾ ਸਭਿ ਗਵਾਈਆ ॥"੨੩ ॥

ii) **Central Theme:** The self-willed persons, who are completely engrossed in the worldly veil of falsehood due to their dual-mindedness, are taken time and again, through the cycle of births and deaths (cycle of transmigration). But, if the Lord's Grace is bestowed on them, then this suffering could also be dispensed with by attaining True Name. On the other hand, the Guru-minded persons, who are always busy in singing the Praises of the Lord, meditation of True Name, listening to discourses and Kirtan of performing these functions, escape the torture of this cycle of transmigration. They are never tired of praising the Lord, as they are immersed in the True Name of the Lord, seeking refuge at the Guru's lotus feet, and are satiated only with the attainment of True Name. We should sing the praises of the Lord, by watching the wonders of Nature, which is real and worthwhile, and all our thirst for worldly possessions will be (satiated and) quenched by coming in contact with the perfect Master, the Guru, and we will be satisfied fully by meditating on True Name.

i)

Slok M-4 (Page 313)

"Ma'in ma'n ta'n khoj khojedian so prabh ladha lo'r.
Vist Guru ma'in pa'ya jin hara prabh dita jor'.

Tu ghat ghat ik vartada sach sahib chaltai.
Satgur me milai so har milai nahi kisi partai." (24)

ਸਲੋਕੁ ਮ: ੪॥ (ਪੰਨਾ ੩੧੩)

“ਮੈ ਮਨੁ ਤਨੁ ਖੋਜਿ ਖੋਜੇਦਿਆ ਸੇ ਪ੍ਰਭੁ ਲਧਾ ਲੋੜਿ ॥
ਵਿਸਟੁ ਗੁਰੁ ਮੈ ਪਾਇਆ ਜਿਨਿ ਹਰਿ ਪ੍ਰਭੁ ਦਿਤਾ ਜੋੜਿ ॥ ੧ ॥

ਤੂ ਘਟਿ ਘਟਿ ਇਕੁ ਵਰਤਦਾ ਸਚੁ ਸਾਹਿਬ ਚਲਤੇ ॥
ਸਤਿਗੁਰ ਨੋ ਮਿਲੇ ਸੁ ਹਰਿ ਮਿਲੇ ਨਾਹੀ ਕਿਸੈ ਪਰਤੇ ॥ ੨੪ ॥

ii) **Central Theme:** I have utilised the guidance of the Guru as an intermediary in my search for the True Lord, which enabled me to attain the Lord, whom I had been searching for since long. The self-willed person, does not hear or see anything personally like a deaf and blind person, whereas the Guru-minded person gets immersed in the Lord by meditating on True Name. We have to perform all the functions as pleaseth the Lord, and the human being behaves like a musical instrument functioning under the (orders) dictates of the Lord.

O True Master ! The whole world could be accounted for but Thou art so great that there is no limit to Thy vastness, being limitless. The Lord pervadeth everyone as the whole world moves as per Lord's Will, but it is possible to attain the Lord with the help of the Guru.

i)

Slok M-4 (Page 314)

"eh manu'a drir' kar rakhiai Gurmukh laiecai chit,
kiu sa'as gra's visariai be'hdian uthdian nit.

Jin Satgur ka bhan'a mania tin char'i chamgan vanai.
eh chall nirali Gurmukh, Gur dikhia su'nn ma'n bhinai." (25)

ਸਲੋਕੁ ਮ: ੪॥ (ਪੰਨਾ ੩੧੪)

“ਇਹੁ ਮਨੁਆ ਦ੍ਰਿੜੁ ਕਰਿ ਰਖੀਐ ਗੁਰਮੁਖਿ ਲਾਈਐ ਚਿਤੁ ॥
ਕਿਉ ਸਾਸਿ ਗਿਰਾਸਿ ਵਿਸਾਰੀਐ ਬਹਦਿਆ ਉਠਦਿਆ ਨਿਤੁ ॥

ਜਿਨ ਸਤਿਗੁਰ ਕਾ ਭਾਣਾ ਮੰਨਿਆ ਤਿਨ ਚੜੀ ਚਵਗਣਿ ਵੰਨੇ ॥
ਇਹ ਚਾਲ ਨਿਰਾਲੀ ਗੁਰਮੁਖੀ ਗੁਰ ਦੀਖਿਆ ਸੁਣਿ ਮਨੁ ਭਿੰਨੇ ॥ ੨੫ ॥

ii) **Central Theme :** We should keep our minds under control through Guru's guidance and teachings. Once we hand over the control of everything to the Lord's Will, then we get rid of the fear

of births and deaths (god of death). O Lord ! Pray grant us the boon of Thy True Name; apart from this Thou may keep us, as it pleaseth Thee. The self-willed person, however, never joins the Company of holy saints, inspite of repeated efforts at guiding him on the right path, as it is realised by few Guru-minded persons only. Moreover it depends upon the Lord's Grace and only the person blessed with Lord's Grace, could be goaded on to the right path of True Name. The followers (Sikhs) who have accepted the Guru's Word in practice, after listening to the Guru's message, have attained the bliss of life. But this uncommon path of True Name, is followed by few Guru-minded persons, who have attained salvation by following this true path.

i) **Slok M-3 (Page 314)**

"Jin Gur Gopia a'apna tis thau'r na Tha'n,
Halat palat dovain gayeai dargeh nahi tha'u.

Vitch sa'che ko'or na gadiee ma'n vaikho ko nir ja'as.
Kooriar kooriari jaeai ra'lai sachiar sikh baithai satgur paas." (26)

ਸਲੋਕੁ ਮ: ੩ ॥ (ਪੰਨਾ ੩੧੪)

“ਜਿਨਿ ਗੁਰੁ ਗੋਪਿਆ ਆਪਣਾ ਤਿਸੁ ਠਉਰ ਨ ਠਾਉ ॥ ਹਲਤੁ ਪਲਤੁ ਦੋਵੈ ਗਏ ਦਰਗਹ ਨਾਹੀ ਥਾਉ ॥

ਵਿਚਿ ਸਚੇ ਕੂੜੁ ਨ ਗਡਈ ਮਨਿ ਵੇਖਹੁ ਕੋ ਨਿਰਜਾਸਿ ॥
ਕੂੜਿਆਰਿ ਕੂੜਿਆਰੀ ਜਾਇ ਰਲੇ ਸਚਿਆਰ ਸਿਖ ਬੈਠੇ ਸਤਿਗੁਰ ਪਾਸਿ” ॥ ੨੬ ॥

ii) **Central Theme:** The person, who dismiss his Guru and forgetful of the Guru, tries to hide the identity of his Guru, then he does not find peace either in this world or hereafter. Getting out of the Guru's fold one is bound to suffer for ever, except when the Guru, out of his magnanimity, gives a glimpse of His vision, then this wretched person may also get pardoned and get the benefit of salvation. While the self-willed person, engrossed in his ego, goes on committing sins and spends his life in this World, forgetful of the Lord, thus suffering the torture of the cycle of births and deaths. Infact, he has to suffer and reap the reward of his earlier actions without serving the True Guru. The self-willed person is neither interested in the Company of holy saints or congregations nor is he willing to spend some time there, and runs away from this

(Sangat) Company as soon as he gets a chance. This is so as the self-willed faithless persons are interested and happy among the Company of untruthfuls while the true Sikhs are interested to enjoy the bliss in the Company of holy saints and the Guru.

i) **Slok M-5 (Page 315) (VI-b)**

"Re'hnde' khohde' nidak ma'rian kar aapai ahir,
sant sahaiee Nanaka vartai sab jahar. (1)

Karmi a'apo a'apni a'apai pachhtani,
Azrael freshta til pir'ai gha'ni." (27)

(Guru Arjan Dev)

ਸਲੋਕੁ ਮ: ੫ ॥ (ਪੰਨਾ ੩੧੫) (VI-b)

ਰਹਦੇ ਖੁਹਦੇ ਨਿਦਕ ਮਾਰਿਆਨੁ ਕਰਿ ਆਪੇ ਆਹਰੁ ॥ ਸੰਤ ਸਹਾਈ ਨਾਨਕਾ ਵਰਤੈ ਸਭ ਜਾਹਰੁ ॥ ੧ ॥

ਕਰਮੀ ਆਪੇ ਆਪਣੀ ਆਪੇ ਪਛੁਤਾਣੀ ॥ ਅਜਰਾਈਲੁ ਵਰੇਸਤਾ ਤਿਲ ਪੀੜੇ ਘਾਣੀ ॥ ੨੭ ॥

ii) **Central Theme :** The slanderers who feel jealous of the Guru, are destroyed by the Lord Himself, while the holy saints are helped by the Lord. The faithless persons, who are separated from the Lord, have been desecrated by the Lord Himself. There are some fools, committing sins, who are busy planning for robbing the women of their ornaments. After committing the Crime, they drink liquor heavily and remain out of senses completely. But all this is the result of their actions, for which they repent later while the god of death (Yama) also tortures them badly and nothing avails them from reaping the fruits of their actions. (27)

i) **Slok Mahalla - 5 (Page 315)**

"Sewak sache' sah ke' saiee parvan,
Dooja sevan Nanka se pach pach moi aja'n. (1)

Sachai sahib maria kaun tisnu rakhai,
Nanak tis sarnagti jo purakh alakhai." (28)

ਸਲੋਕੁ ਮ: ੫ ॥ (ਪੰਨਾ ੩੧੫)

“ਸੇਵਕ ਸਚੇ ਸਾਹ ਕੇ ਸੇਈ ਪਰਵਾਣੁ ॥ ਦੂਜਾ ਸੇਵਨਿ ਨਾਨਕਾ ਸੇ ਪਚਿ ਪਚਿ ਮੁਏ ਅਜਾਣ ॥ ੧ ॥

ਸਚੇ ਸਾਹਿਬ ਮਾਰਿਆ ਕਉਣੁ ਤਿਸਨੋ ਰਖੈ ॥ ਨਾਨਕ ਤਿਸੁ ਸਰਣਾਗਤੀ ਜੋ ਪੁਰਖੁ ਅਲਖੈ ॥ ੨੮ ॥

ii) **Central Theme :** Those persons only are acceptable in the Lord's Court, who serve the Lord, whereas the faithless persons engrossed in worldly falsehood, serve someone else other than the Lord i.e. worldly pleasures and possessions; such fools are lost in the wilderness themselves. The life follows the pattern laid down by the pre-destined will of the Lord, based on our actions; but we must remember the Lord's Name always. The self-willed person, who commits sins daily, thus dealing with the person of vicious thoughts, or spoils his mental outlook due to slander, gets discarded and punished by the Lord, then who could save him from this predicament ? We have, however, sought refuge at the Lord's lotus feet, so we will be saved and protected by the Lord.

i) **Slok Mahalla - 5 (Page 315)**

"Nanak gho're boh dukh ghanai akirat ghara'n ka thaa'n.
tin prabh ma'rai Nanka hoie' hoie' moiai haram. (1)

Nanak kou gur bakhshia Na'amai sung ju't." (29)

ਸਲੋਕੁ ਮ: ੫ ॥ (ਪੰਨਾ ੩੧੫) (VI-b)

“ਨਰਕ ਘੋਰ ਬਹੁ ਦੁਖ ਘਣੇ ਅਕਿਰਤ ਘਣਾ ਕਾ ਥਾਨੁ ॥
ਤਿਨਿ ਪ੍ਰਭਿ ਮਾਰੇ ਨਾਨਕਾ ਹੋਇ ਹੋਇ ਮੁਏ ਹਰਾਮ ॥ ੧ ॥

ਨਾਨਕ ਕਉ ਗੁਰਿ ਬਖਸਿਆ ਨਾਮੈ ਸੰਗਿ ਜੁਟੁ” ॥ ੨੯ ॥

ii) **Central Theme :** O Nanak ! The most ungrateful persons, who forget the Lord-Creator, always undergo the sufferings of hell. The person, whom the Lord Himself hath forsaken and discarded, suffers through the cycle of births and deaths. There is always a remedy for all the maladies except slander which has no solution. However, the person who is blessed with the wealth of True Name, through the Lord's Grace in the Company of the Guru, always rids himself of all his worries as this wealth is limitless. Moreover, all his enemies like sexual desires and anger have been vanquished in the Company of holy saints. O Nanak ! The persons, who serve some other power except the Lord suffer, whereas those serving the Guru and reciting True Name are blessed by the Guru Himself. (29)

i)

Slok M - 4 (Page 315/316)

"Tapa na hovai androh lobhi nit maya nu phirai jaj malia.
ag'on de sa'dia satai di bhikhia lai nahi pichhonde pachh'aikai
a'an tapai pu't vitch bahalia.

jehai karam kamavde te veho bhaniai,
jan Nanak ka vada khasam hai sabhna da dhaniai." (30)

ਸਲੋਕੁ ਮ: ੪ ॥ (ਪੰਨਾ ੩੧੫/੩੧੬)

“ਤਪਾ ਨ ਹੋਵੈ ਅੰਦ੍ਰੁ ਲੋਭੀ ਨਿਤ ਮਾਇਆ ਨੋ ਫਿਰੈ ਜਜਮਾਲਿਆ ॥
ਅਗੋ ਦੇ ਸਾਦਿਆ ਸਤੈ ਦੀ ਭਿਖਿਆ ਲਾਏ ਨਾਹੀ ਪਿਛੋਦੇ ਪਚਿਹਾਇਕੇ ਆਣਿ ਤਪੈਪੁਤੁ ਵਿਚਿ ਬਹਾਲਿਆ ॥

ਜੇਰੇ ਕਰਮ ਕਮਾਵਦੇ ਤੇਵੇਹੋ ਭਣੀਐ ॥ ਜਨ ਨਾਨਕ ਕਾ ਵਡਾ ਖਸਮੁ ਹੈ ਸਭਨਾ ਦਾ ਧਣੀਐ” ॥ ੩੦ ॥

ii) **Central Theme :** In this hymn Guru Ram Das is narrating the story of a mendicant, who when invited for lunch at the Community Kitchen refused the offer of Guru Amar Das, as he was jealous of him and out of ego he turned down the offer but later on he realised that one pound (Mohar) was being offered to everyone who joined in the lunch, he quietly sent his son through the back door. When panches and others saw this, they were much amused and made fun of the mendicant and found out the truth about this man to the amusement of all. This mendicant (Sadhu) was always using derogatory language against the Guru, being jealous of him, though he had certain regards for others. So the panches found out that this man was committing out-wardly sins of all types while inwardly he calls himself a god-fearing and religious person. The god of justice (Dharam Raj) gave orders to his men (Yamas) to torture this man to the maximum by throwing him in hell, along with other sinners. I have only described the incident as it happened in the Lord's Court. The Lord always praiseth the saints who have been blessed with the gift of True Name while the slanderers have to bear the fruit of their action.

O Nanak ! I am pleased with the treatment meted out to the holy saints who are protected by the Lord. While the foolish self-willed persons, out of their ego, suffer just as a person taking poison faces death the same way these faithless persons have to face the consequences of their ill-conceived designs.

O Nanak ! My Lord is the greatest and the most powerful authority and controlleth everything happening in the universe. (30)

i) **Slok M - 4 (Page 316)**

"Manmukh mooloh bhu'lia vitch labh lobh ahankar.
Jhagr'a kardin andin gurdrai saabad na kareh vicha'r.

Jo jo sant sara'pia se phirai bha'vandai.
pae'd mu'dhahun katia tis da'l sukandai." (31)

(Guru Ram Das)

ਸਲੋਕ ਮ: ੪ ॥ (ਪੰਨਾ ੩੧੬) (VI-b)

“ਮਨਮੁਖ ਮੂਲਹੁ ਭੁਲਿਆ ਵਿਚਿ ਲਬੁ ਲੋਭੁ ਅਹੰਕਾਰੁ ॥
ਝਗੜਾ ਕਰਦਿਆ ਅਨਦਿਨੁ ਗੁਦਰੈ ਸਬਦਿ ਨ ਕਰਹਿ ਵੀਚਾਰੁ ॥

ਜੋ ਜੋ ਸੰਤਿ ਸਰਾਪਿਆ ਸਿ ਫਿਰਹਿ ਭਵੰਦੇ ॥ ਪੈਠੁ ਮੁੰਦਾਰੁ ਕਟਿਆ ਤਿਸੁ ਡਾਲ ਸੁਕੰਦੇ ॥ ੩੧ ॥

ii) **Central Theme:** O Nanak ! The faithless persons always develop love for the worldly falsehood (Maya) so it is better to break away from them, as they are engrossed in greed and worldly attachments having forgotten the Lord. They never ponder or meditate over the Guru's message as they are always busy in quarrelling with others. O Nanak ! The love of worldly falsehood (Maya) is always followed by sufferings, as such there is no meeting ground between the faithless and faithful persons. However, the persons, who have performed good deeds in the previous life, always get the benefit of such actions.

O Nanak ! The four Vedas even have praised the holy saints, whereas the fools who have developed enmity with the Lord never can find peace in life. They cannot alter this decision of the Lord as they are rather unfortunate and such persons denounced by the holy saints are always lost in the jungle of wilderness of life as the tree cut at its roots cannot flourish and dries up soon. (31)

i) **Slok M - 4 (Page 317)**

"Gur Nanak har Na'am drir'aya bhanar' ghar'an samrath.
prabh sada smalleh mitar tu dukh saba'ya lath. (1)

jo jo kartai ahangmeo jhar' dharati par'tai." (32)

(Guru Ram Das)

ਸਲੋਕੁ ਮ: ੪ ॥ (ਪੰਨਾ ੩੧੭)

“ਗੁਰ ਨਾਨਕੁ ਹਰਿ ਨਾਮੁ ਦਿੜਾਇਆ ਭੈਣ ਘੜਣ ਸਮਰਥੁ ॥
ਪ੍ਰਭੁ ਸਦਾ ਸਮਾਲਹਿ ਮਿਤ੍ਰ ਤੁ ਦੁਖੁ ਸਥਾਇਆ ਲਥ ॥

ਜੋ ਜੋ ਕਰਤੇ ਅਹੰਮੇਉ ਝੜਿ ਧਰਤੀ ਪੜਤੇ” ॥੩੨ ॥

ii) **Central Theme:** O Nanak ! The True Name of the Lord, who Createth and destroyeth this Universe at Will, was inculcated by the Guru in our hearts, which has cast away all our ills and sufferings. O Lord ! May thou bestow on me the boon of True Name, that is my only prayer to Thee !

O Brother ! "As you sow, so shall you reap !" So we should act accordingly. The ungrateful persons, who never accept the favours of the Lord and such persons full of their egoism, always lick the dust in this world itself. (32)

i) **Slok M - 3 (Page 317)**

"Gurmukh gyan bibe'k budh hoia'i, har gu'nn ga'vai hirdai har proe'.

Jiu bha'vai tiu rakh, tu sachia Nanak ma'n aa's te'ri va'd vadai."
(33-1) (Checked)

(Guru Amar Das)

ਸਲੋਕੁ ਮ: ੩ ॥ (ਪੰਨਾ ੩੧੭) (I-b)

“ਗੁਰਮੁਖਿ ਗਿਆਨੁ ਬਿਬੇਕੁ ਬੁਧਿ ਹੋਇ ॥ ਹਰਿ ਗੁਣ ਗਾਵੈ ਹਿਰਦੈ ਹਾਰੁ ਪਰੋਇ ॥

ਜਿਉ ਭਾਵੈ ਤਿਉ ਰਖੁ ਤੂੰ ਸਚਿਆ ਨਾਨਕ ਮਨਿ ਆਸ ਤੇਰੀ ਵਡ ਵਡੇ ॥” ੩੩ ॥੧ ॥ ਸੁਧੁ ॥

ii) **Central Theme:** O Nanak ! The Guru-minded persons sing the praises of the Lord, meditating on the knowledge of Lord's secrets and greatness and whosoever gets into their Company, is enabled to cross this ocean of life successfully. They always speak the sweet language of the Guru's Word (Gurbani) which enamours anyone who listens to it. The persons, who have joined the Company of the Guru, always attain the treasure of True Name. The Lord accepteth and valueth the services rendered by the Gursikhs, as they carry out the dictates of the Lord as per His Will, but never go anywhere near the persons involved in falsehood or crookedness.

The persons, who function without any reference to the Lord's Will, undergo all sorts of afflictions.

O True Master ! Thou art our True Lord, occupying the highest seat of authority & Greatness, who hath no other parallel and anyone favoured by Thy Grace alone, attains the Lord.

O Nanak ! The Lord protecteth us as it pleaseth Him, and we have His support alone as our mainstay in life. (33-1)

i) **Gour'I Ki Vaar Mahalla-5 (Page 317)**

Rai Kamal di mojadi ki Vaar ki dhuni u'per gavni.
Ik Onkar Satgur Prasad.

Slok M - 5

Har har Na'am jo jan japai so a'ya parva'n.
tis jan kai balharnai jin bhajia prabh nirba'n.

Nanak prabh sarna'gti sa'd sa'd kurba'na." (1)

ਗੁਰੂੜੀ ਕੀ ਵਾਰ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੩੧੭) (Va)
ਗਇ ਕਮਾਲ ਦੀ ਮੋਜਦੀ ਕੀ ਵਾਰ ਕੀ ਧੁਨਿ ਉਪਰਿ ਗਾਵਣੀ ॥
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਸਲੋਕ ਮ: ੫ ॥

“ਹਰਿ ਹਰਿ ਨਾਮੁ ਜੋ ਜਨੁ ਜਪੈ ਸੋ ਆਇਆ ਪਰਵਾਣੁ ॥
ਤਿਸੁ ਜਨ ਕੈ ਬਲਿਹਾਰਣੈ ਜਿਨਿ ਭਜਿਆ ਪ੍ਰਭੁ ਨਿਰਬਾਣੁ ॥

ਨਾਨਕ ਪ੍ਰਭ ਸਰਣਾਗਤੀ ਸਦ ਸਦ ਕੁਰਬਾਣਾ” ॥੧॥

ii) **Central Theme:** O Nanak ! I would offer myself as a sacrifice to the person who recites Lord's True Name and whose life in this world is accepted by the Lord as valuable. They manage to cross this ocean of life successfully in the Company of holy saints. O Nanak ! If we are fortunate enough, we get the Company of such dealers who deal with the merchandise of True Name. Such a a Guru-minded person listens to the Guru's message in the early mornings and gets immersed in True Name, thus purifying his heart by singing the praises of the Lord.

O True Master ! We would accept Thy Will and carry out

Thy dictates as it pleaseth Thee. Thou art pervading everyone and we could follow Thy Will in the Company of holy Congregations.

O Nanak ! I have taken refuge at the lotus feet of the Lord and offer myself as a sacrifice to the Lord. (1)

i) **Slok M - 5 (Page 318)**

"Chetaiee ta' che't sahib sacha sodhani,
Nanak satgur save char' bohath bhaujal pa'ar pou.

Nanak chalat na ja'pni ko sakai na lakhai." (2)

(Guru Arjan Dev)

ਸਲੋਕ ਮ: ੫ ॥ (ਪੰਨਾ ੩੧੮)

“ਚੇਤਾਈ ਤਾ ਚੇਤਿ ਸਾਹਿਬੁ ਸਚਾ ਸੋਧਣੀ ॥ ਨਾਨਕ ਸਤਿਗੁਰੁ ਸੇਵਿ ਚੜਿ ਬੋਹਿਥਿ ਭਉਜਲੁ ਪਾਰਿ ਪਉ ॥

ਨਾਨਕ ਚਲਤ ਨ ਜਾਪਨੀ ਕੋ ਸਕੈ ਨ ਲਖੈ” ॥੨॥

ii) **Central Theme:** O Nanak ! The service of the Lord amounts to embarking a ship of safety, which would land us across the ocean of life. Whatever promises we had made in the mother's womb have been forgotten by us, and even the clear concept that after death this body is reduced to ashes, is also not kept in mind.

O Nanak! The drama being staged by the Lord in the functioning of this Universe is not understood by us or perceived by us. O Lord ! Whosoever is favoured by Thy Grace, is checked by Thee against Thy set standards. The persons who are protected by the Lord, are the only ones saved in this world, as they have overpowered all the vices like sexual desires, anger, greed in the company of holy saints. (2)

i) **Slok M - 5 (Page 318)**

"Nanak soiee dinas suhavr'a jit prabh a'vai chit.
Jit din visrai parbraham phit bhale'ri ru't. (1)

tu'd je'vad tu hai parbraham Nanak saarna'iee." (3)

(Guru Arjan Dev)

ਸਲੋਕੁ ਮ: ੫॥ (ਪੰਨਾ ੩੧੮) (Va)

“ਨਾਨਕ ਸੋਈ ਦਿਨਸੁ ਸੁਹਾਵੜਾ ਜਿਤੁ ਪ੍ਰਭੁ ਆਵੈ ਚਿਤਿ॥
ਜਿਤੁ ਦਿਨਿ ਵਿਸਰੈ ਪਾਰਬ੍ਰਹਮੁ ਫਿਟੁ ਭਲੇਰੀ ਰੁਤਿ॥੧॥

ਤੁਧੁ ਜੇਵਡੁ ਤੂ ਹੈ ਪਾਰਬ੍ਰਹਮ ਨਾਨਕ ਸਰਣਾਈ”॥੩॥

ii) **Central Theme:** O Nanak! The day, when we do remember the Lord's True Name, is truly beautiful and worthwhile, whereas even the good season is worthless when we are liable to forget the Lord's devotion. We should always make friends with the Lord who is omni-potent. O Nanak ! I have sought the support of the Lord who has no parallel on earth. Once we serve the Guru sincerely, we would satiate all our requirements of hunger. The treasure of the nectar of True Name could be attained by us in the Company of holy saints, which could extinguish our thirst for peace of mind and bestow on us the bliss of life. (3)

i) **Slok M - 5 (Page 318)**

"Dithr'ou habh tha'ie' u'nr' na ka'iee jaie'.
Nanak ladha tin soa'ou jina satgur bhetia'. (1)

tosa dichai sach Na'am Nanak mehima'ni." (4)

(Guru Arjan Dev)

ਸਲੋਕੁ ਮ: ੫॥ (ਪੰਨਾ ੩੧੮)

“ਡਿਨੜੋ ਹਭ ਠਾਇ ਉਣ ਨ ਕਾਈ ਜਾਇ॥
ਨਾਨਕ ਲਧਾ ਤਿਨ ਸੁਆਉ ਜਿਨਾ ਸਤਿਗੁਰੁ ਭੋਟਿਆ॥੧॥

ਤੋਸਾ ਦਿਚੈ ਸਾਚੁ ਨਾਮੁ ਨਾਨਕ ਮਿਹਮਾਣੀ”॥੪॥

ii) **Central Theme:** O Nanak ! Whosoever have got united with the perfect Guru, enjoy the eternal bliss, as they have perceived the Lord everywhere. The body of the person, who has recited the Lord's True Name, becomes beautiful and emits light.

O Nanak ! We have studied all the smritis and shastras but none of these books have been able to comprehend the Greatness or limits of the Lord. Infact, the only person, who enjoys the bliss of life, is the one who recites True Name in the Company of holy saints; and whosoever is destined with Lord's pre-destined Will, is

enabled to recite Lord's True Name. O Lord ! May Thou bestow me with True Name, which would help me on my way to Thy Presence as my food for the long journey. (4)

i)

Slok M - 5 (Page 319)

"Antar chinta naini sukhi mool na uttrai bhukh.
Nanak sachai Na'am bin kisai na latho dukh. (1)

Bhagat vachhal te'ra bir'd hai ju'g ju'g vartanda.
Nanak jachai e'k Na'am ma'n ta'n bhavanda." (5)

ਸਲੋਕ ਮ: ੫॥ (ਪੰਨਾ ੩੧੯)

“ਅੰਤਰਿ ਚਿੰਤਾ ਨੈਣੀ ਸੁਖੀ ਮੂਲਿ ਨ ਉਤਰੈ ਭੁਖ॥ ਨਾਨਕ ਸਚੈ ਨਾਮ ਬਿਨੁ ਕਿਸੈ ਨ ਲਥੈ ਦੁਖ॥੧॥

ਭਗਤਿ ਵਚਾਲੁ ਤੇਰਾ ਬਿਰਦੁ ਹੈ ਜੁਗਿ ਜੁਗਿ ਵਰਤੰਦਾ॥
ਨਾਨਕੁ ਜਾਚੈ ਏਕੁ ਨਾਮੁ ਮਨਿ ਤਨਿ ਭਾਵੰਦਾ॥੫॥

ii) **Central Theme :** Man is so much engrossed in gaining Worldly pleasures and possessions, with an hunger for amassing things, that he undergoes sufferings throughout life, engulfed in Maya (Worldly veil of falsehood). He wastes away his life in his pursuit of Worldly pleasures etc. forgetful of the True Lord. Blessed are those persons, who have realised or attained the True Lord in the company of holy saints! The persons, who join the company of holy saints and serve the Master, are truly worshipping the Lord. Infact, the Lord pardoneth even the sinners and favours them with success.

O Nanak ! I pray to the Lord that I may also be favoured with His Grace, the boon of True Name which I may inculcate in my heart. The Lord bestoweth His Grace on His saints, so I also pray for His benevolence.

i)

Slok M - 5 (Page 319)

"Chir'i chohki poh ph'uti vaga'n bahut trung.
achraj roop santan rachai Nanak nameh rung. (1)

Saadh sung gu'nn gaya sab dokheh khata,
Nanak soicee jivia jin ik pachhata." (6)

ਸਲੋਕੁ ਮ: ੫ ॥ (ਪੰਨਾ ੩੧੯)

“ਚਿੜੀ ਚੁਹਕੀ ਪਹੁ ਫੁਟੀ ਵਗਨਿ ਬਹੁਤੁ ਤਰੰਗ ॥ ਅਚਰਜ ਰੂਪ ਸੰਤਨ ਰਚੇ ਨਾਨਕ ਨਾਮਹਿ ਰੰਗ ॥ ੧ ॥

ਸਾਧ ਸੰਗਿ ਗੁਣ ਗਾਇਆ ਸਭਿ ਦੇਖਹ ਖਾਤਾ ॥ ਨਾਨਕ ਸੋਈ ਜੀਵਿਆ ਜਿਨ ਇਕੁ ਪਛਾਤਾ” ॥ ੬ ॥

ii) **Central Theme :** When the day dawns, the holy saints are immersed in True Name, with their hearts bursting (humming) with the joy of Lord's love, while the self-willed person thinks of more and more of worldly possessions. O Lord ! Wherever and whenever we remember Thee, that time and place is really worth mentioning, being (fortunate) beautiful, else what is the worth and utility of worldly greatness or honour, without inculcating Thy True Name ? Otherwise all worldly honour and recognition is causing misery and suffering like an untrue friend, who is not trustworthy. The persons, who have understood and realised the Lord, have been favoured with Lord's Grace, so as to attain the Lord in the Company of holy saints. Whosoever has sung the praises of the Lord in the Company of holy congregations, has got rid of all ills and sufferings. The real life is led by one who has realised the True Lord and meditated on His True Name.

i)

Slok M-5 (Page 319)

Khakhrian Soha'nia lagr'ian a'k kanth.
bire'ha vichhor'a dhani siun Nanak sehsai ganth. (1)

tus Nanak de'vai jis Na'am tin har rung ma'nia (7)

(Guru Arjan Dev)

ਸਲੋਕ ਮ : ੫ (ਪੰਨਾ ੩੧੯)

ਖਖੜੀਆ ਸੁਹਾਵੀਆ ਲਗੜੀਆ ਅਕ ਕੰਠਿ ॥
ਬਿਰਹਾ ਵਿਛੋੜਾ ਧਣੀ ਸਿਉ ਨਾਨਕ ਸਹਸੈ ਗੰਠਿ ॥ ੧ ॥

ਤੁਸਿ ਨਾਨਕ ਦੇਵੇ ਜਿਸੁ ਨਾਮ ਤਿਨਿ ਹਰਿ ਰੰਗਿ ਮਾਣਿਆ ॥ ੭ ॥

ii) **Central Theme :** O Nanak! The human being appears beautiful in the presence of the Lord but wanders around in the cycle of Rebirth on being separated from the Lord, just as the small fruit on the "Aktree", looks beautiful on its tree, but being separated from the main base, it loses its beauty and disintegrates in notime. The man undergoes sufferings just as a thief, being caught by the

Lord and separated from Him feels completely lost while being hanged. The Lord pervadeth everywhere equally like the elephant, or the ant even and in the lands or in the skies. O Nanak! The person, who is bestowed by the Lord, with the boon of True Name, enjoys the bliss of life. (7)

i) **Slok M-5 (Page 320)**

Jina sa'as girass na visrai har Na'ma ma'nmant.
dhan se' saiee Nanaka pooran saiee sant. (1)

Nanak pakrai charan har tis darge'h malai. (8)

(Guru Arjan Dev)

ਸਲੋਕ ਮ : ੫ (ਪੰਨਾ ੩੨੦)

ਜਿਨਾ ਸਾਸਿ ਗਿਰਾਸਿ ਨ ਵਿਸਰੈ ਹਰਿ ਨਾਮਾ ਮਨਿ ਮੰਤੁ ॥ ਪੰਨੁ ਸਿ ਸੇਈ ਨਾਨਕਾ ਪੂਰਨ ਸੇਈ ਸੰਤ ॥ ੧ ॥

ਨਾਨਕ ਪਕੜੈ ਚਰਣ ਹਰਿ ਤਿਸੁ ਦਰਗਹ ਮਲੈ ॥ ੮ ॥

ii) **Central Theme :** O Nanak! The Guru-minded persons, who do not forget Lord's True Name while eating, drinking or breathing even, are true saints. How could a person be saved from going to hell, when he does not remember True Name? O Brother! Remember the Lord or the one who has attained True Name, so that one enjoys bliss here as well as hereafter. O Nanak! The person, who has caught hold of the lotus feet of the Lord, finds a place in the Lord's Presence and he is protected by the Lord even here or hereafter, as he is depending on the Lord's support. (8)

i) **Slok M-5 (Page 320)**

Jachak mangai daan deh piaria
devanha'r daatar' hai nit chita'ria'

paikh darsan Nanak jivia'n ma'n a'nder dharnai. (9)

(Guru Arjan Dev)

ਸਲੋਕ ਮ : ੫ (ਪੰਨਾ ੩੨੦)

ਜਾਚਕੁ ਮੰਗੈ ਦਾਨੁ ਦੇਹਿ ਪਿਆਰਿਆ ॥
ਦੇਵਣ ਹਾਰੁ ਦਾਤਾਰ ਮੈ ਨਿਤ ਚਿਤਾਰਿਆ ॥ ੧ ॥

ਪੇਖਿ ਦਰਸਨੁ ਨਾਨਕੁ ਜੀਵਿਆ ਮਨ ਅੰਦਰ ਧਰਣੈ ॥ ੯ ॥

ii) **Central Theme** : O Nanak! The persons, who have listened to the Guru's word or teachings carefully, have attained everything in life. I always remember the Lord as His stock of anything is inexhaustive. O Nanak! The persons, who recite True Name of the Lord, always enjoy all the comforts and proceed from here with flying colours to the next world. Let us, therefore, understand Guru's message, which would save us from the cycle of births and deaths. O Nanak! The only person in the world who spends this life fruitfully perceives the Lord and listens to the discourses of the holy saints as it saves us from the torture of the cycle of rebirths. It is only in the company of holy saints that the nectar of True Name is being distributed and the person who is imbued with the love of the Lord, adopts the virtues, the holy saints repeat the Guru's Word (Gurbani) which spreads its sweetness like the nectar all around. (9)

i)

Slok M-5 (Page 320)

Satgur poorai se'viai dukhan ka hoie' na'as
Nanak Naa'm ara'dhiaai ka'raj a'vai ra'as. (1)

Nanak pa'ya so dhani har aga'm aga'dha. (1)

(Guru Arjan Dev)

ਸਲੋਕ ਮ : ੫ (ਪੰਨਾ ੩੨੦)

ਸਤਿਗੁਰਿ ਪੂਰੇ ਸੇਵੀਐ ਦੁਖਾ ਕਾ ਹੋਇ ਨਾਸੁ ॥
ਨਾਨਕ ਨਾਮਿ ਅਰਾਧੀਐ ਕਾਰਜੁ ਆਵੈ ਰਾਸਿ ॥ ੧ ॥

ਨਾਨਕ ਪਾਇਆ ਸੋ ਧਣੀ ਹਰਿ ਅਗਮ ਅਗਧਾ ॥ ੧੦ ॥

ii) **Central Theme** : O Nanak! All our jobs and functions get completed successfully provided We repeat Lord's True Name and then all our ills would come to an end. Let us therefore, remember the Lord all the time, never forgetting Him even for a moment. The person, who sings Lord's praises, never finds himself burning in the fire of the mother's womb again. O Nanak! The person, who gets the company of the True Guru, realises, the value of Lord's True name by studying and understanding it, finally merging with the limitless Lord. (10)

i)

Slok M-5 (Page 320)

Ka'am na karhi a'pna phire'h ava'ta loie'
Nanak Nai visarikai sukh kine'ha hoie'. (1)

Nanak pitam mil re'hai parbraham nar hariai. (11)

(Guru Arjan Dev)

ਸਲੋਕ ਮ : ੫ (ਪੰਨਾ ੩੨੦)

ਕਾਮੁ ਨ ਕਰਹੀ ਆਪਣਾ ਫਿਰਹਿ ਅਵਤਾ ਲੋਇ ॥ ਨਾਨਕ ਨਾਇ ਵਿਸਾਰਿਐ ਸੁਖੁ ਕਿਨੇਹਾ ਹੋਇ ॥ ੧ ॥

ਨਾਨਕ ਪ੍ਰੀਤਮ ਮਿਲਿ ਰਹੇ ਪਾਰਬ੍ਰਹਮ ਨਰਹੀਐ ॥ ੧੧ ॥

ii) **Central Theme** : O Nanak! This human being has forgotten the job with which he was entrusted while being born in this world and rather feels proud of his egoism. How could he enjoy peace of mind having forsaken the True Name of the Lord?

O Nanak! The whole world is littered with the ills and sufferings of various vices and sins and it has been realised by us that the Lord's True Name alone spreads its sweet fragrance all around.

O Nanak! Let us repeat the Lord's True Name with concentration so as to purify our hearts of all the filth of sinful actions, thus meeting the holy saints and their dear beloved Lord, so that we could cross this ocean of life successfully. (11)

i)

Slok M - 5 (Page 321)

"Nanak a'yai se parva'n hai jin har vutha chit,
gali al palalia kam na aveh nit. (1)

Kita pa'yan a'apna dukh se'ti jutai,
Nanak na'ie' visa'riai sab mandi ru'tai." (12)

(Guru Arjan Dev)

ਸਲੋਕੁ ਮ : ੫ ॥ (ਪੰਨਾ ੩੨੧) (III)

“ਨਾਨਕ ਆਏ ਸੇ ਪਰਵਾਣੁ ਹੈ ਜਿਨ ਹਰਿ ਵੁਠਾ ਚਿਤਿ ॥
ਗਾਲੀ ਆਲ ਪਲਾਲੀਆ ਕੰਮਿ ਨ ਆਵਹਿ ਮਿਤ ॥ ੧ ॥

ਨਾਨਕ ਨਾਇ ਵਿਸਾਰਿਐ ਸਭ ਮੰਦੀ ਰੁਤੇ” ॥ ੧੨ ॥

ii) **Central Theme:** The life of those persons in this world, who meditate on the True Name of the Lord, is acceptable in the Lord's Presence; apart from this, all other talk is useless trash, being concerned with unnatural topics like vices and sinful actions. Once we start amassing the wealth of True Name with the Grace of the Guru, then we could perceive the same image of the perfect Lord in all beings in full measure. All the seasons and times are full of distress and suffering for the self-willed, faithless persons, who have forsaken the Lord's True Name, since they could satisfy the world with their clever moves whereas the Lord could not be converted with such false and vicious deeds. So finally they have to reap the fruits of their own actions and undergo the torture of the cycle of births and deaths.

i) **Slok M - 5 (Page 321)**

"U'hdian Baha'ndian Savaandiaan sukh hoiai,
Nanak Na'am salahiai ma'n ta'n sital hoiai.

Ek Niranjan rav rahia bhaau dua kut'ha,
Har Nanak mangai jor' kar prabh devai tutha." (13)

(Guru Arjan Dev)

ਸਲੋਕੁ ਮ: ੫ ॥ (ਪੰਨਾ ੩੨੧) (III)

“ਉਠੰਦਿਆ ਬਹੰਦਿਆ ਸਵੰਦਿਆ ਸੁਖੁ ਸੋਇ ॥
ਨਾਨਕ ਨਾਮਿ ਸਲਾਹਿਐ ਮਨੁ ਤਨੁ ਸੀਤਲੁ ਹੋਇ ॥ ੧ ॥

ਹਰਿ ਨਾਨਕੁ ਮੰਗੈ ਜੋੜਿ ਕਰ ਪੁਤੁ ਦੇਵੈ ਤੁਠਾ” ॥ ੧੩ ॥

ii) **Central Theme :** O Nanak ! If we were to meditate on the True Name of the Lord, our body and mind get full solace and tranquillity and this joy is felt within ourselves all the time, whether in sitting, standing or sleeping postures. But this state of mind is felt by those persons alone, who are favoured with Guru's Grace and are pre-destined by the Lord with such a fortune. The True Name, which is supposed to be sweeter than anything else (sweeter than honey) is to be tasted or partaken in the Company of holy saints, provided one is favoured with Lord's Grace and is fortunate enough as per Lord's Will. Such persons, then rid themselves of their dual-mindedness and perceive the same Lord pervading

everywhere. I also seek with folded hands this favour from the Lord that I may be blessed with True Name through the Grace of the Lord, if it pleaseth Him.

i) **Slok M - 5 (Page 321)**

"Jachr'i sa sa'ar jo jachandi hekr'o,
gali bia nikar nanak dhani vihoorian. (1)

Maya soa'd sab phikia har ma'n bha'vand,
Dhiai Nanak parmesarai jin diti jind." (14)

(Guru Arjan Dev)

ਸਲੋਕ ਮ: ੫ ॥ (ਪੰਨਾ ੩੨੧) (VI-a)

“ਜਾਚੜੀ ਸਾ ਸਾਰੁ ਜੋ ਜਾਚੰਦੀ ਹੇਕੜੇ ॥ ਮਾਲੀ ਬਿਆ ਵਿਕਾਰ ਨਾਨਕ ਧਣੀ ਵਿਹੁਣੀਆ ॥

ਮਾਇਆ ਸੁਆਦ ਸਭ ਫਿਕਿਆ ਹਰਿ ਮਨਿ ਭਾਵੈਦੁ ॥
ਧਿਆਇ ਨਾਨਕ ਪਰਮੇਸਰੈ ਜਿਨਿ ਦਿਤੀ ਜਿੰਦੁ ॥ ੧੪ ॥

ii) **Central Theme:** Aparta from the Lord, all our urges and demands are useless, so we should only strive to attain the Lord both with body and mind. The Guru-minded person, who has met the saint who would unite him with the Lord, has found the direct and simplest means of serving the Lord, so we should follow the path shown by the holy saints, viz. the Lord is always bestowing His mercies and pardoneth us and by meditating on His True Name we get rid of our sins, miseries and sufferings. Let us therefore remember the Lord's True Name, through Guru's guidance and meditate on True Name as the fruits of worldly falsehood & pleasures (Maya) are tasteless. Moreover, we should always remember the Lord, who hath bestowed us with this life.

i) **Slok M - 5 (Page 321)**

"Va't lagi sachi Na'am ki jo bijai so khaeai,
Tisai pra'pat Nanaka jisno likhia aiae'. (1)

Parbrahm jis bisrai tis birtha sa'as,
Ka'nth laeai jan rakhia Nanak bal ja'as." (15)

(Guru Arjan Dev)

ਸਲੋਕ ਮ: ੫॥ (ਪੰਨਾ ੩੨੧)

“ਵਤੁ ਲਗੀ ਸਚੇ ਨਾਮ ਕੀ ਜੋ ਬੀਜੇ ਸੋ ਖਾਣਿ॥
ਤਿਸਹਿ ਪਰਾਪਤਿ ਨਾਨਕ ਜਿਸਨੋ ਲਿਖਿਆ ਆਇ॥੧॥

ਕੋਠਿ ਲਾਇ ਜਨ ਗਿਆ ਨਾਨਕ ਬਲਿ ਜਾਸੁ” ॥੧੫॥

ii) **Central Theme:** Though everyone possesses the urge and desire to attain True Name, it is achieved by few Guru-minded persons, who are fortunate enough and pre-destined by Lord's Will (from previous actions). We should only seek to fulfil one demand and urge of ours viz. the attainment of True Name, so that the mind gets fully satiated with its achievement. The persons, who, ridding themselves of their dual-mindedness, have only one urge in their hearts of attaining Lord's True Name, as the main benediction, earn some fruitful results in this life, as all other worldly things are transient and liable to perish. This life, forgetful of the True Lord, and without the attainment of True Name of the Lord, is a total loss and waste otherwise. O Nanak ! I offer myself as a sacrifice to the Lord who hath protected His saints by personal involvements at all times, keeping them dear to His Heart. (15)

i) **Slok Mahalla - 5 (Page 321)**

"Parbrahm phurma'ya meh'n vutha sahej subhai.
an'n dhun bahut u'pjia prithmi raji tipat aghai.

Nai visriai dhr'ig jivana tutai kach dhagai.
Nanak dhoo'r puneet sadh lakh kot piragai. (16)

(Guru Arjan Dev)

ਸਲੋਕ ਮਹਲਾ ੫॥ (ਪੰਨਾ ੩੨੧) (III)

“ਪਾਰਬ੍ਰਹਮਿ ਫੁਰਮਾਇਆ ਮੀਹੁ ਵੁਠਾ ਸਹਜਿ ਸੁਭਾਇ॥
ਅੰਨੁ ਧੰਨੁ ਬਹੁਤੁ ਉਪਜਿਆ ਪ੍ਰਿਥਮੀ ਰਜੀ ਤਿਪਤਿ ਅਘਾਇ॥

ਨਾਨਕ ਧੂੜਿ ਪੁਨੀਤ ਸਾਧ ਲਖ ਕੋਟਿ ਪਿਰਾਗੇ” ॥੧੬॥

ii) **Central Theme:** When the Guru blessed His Sikhs (disciples) with His teachings, they were favoured with peace and tranquillity of mind and were satiated with virtues of all types. So we should also remember the Lord always, as now we are

convinced having seen the whole world that apart from the Lord, rest is all transient and false attachments. Our earnest prayer to the Lord is that we may be bestowed with the service of holy congregations but all this is being done as per our pre-destined fortune and will of the Lord based on our own actions. They only sing the praises of the Lord, who are imbued with the love of the Lord and by taking Lord's support, they have been saved from the cycle of births and deaths. Infact, without the meditation of True Name this life is a total loss and total waste. If the Lord bestoweth on us the company of holy saints, then it would be worth hundred thousand baths in the holy confluence of Ganga, Yamuna, Sarasvati at Pragraj (Allahabad). (16)

i)

Slok M-5 (Page 322)

Dharam sowa'ni kha'r rattan jar'avi har pre'm purakh ma'n vu'tha.
Sabhai kaaj suhela'rai thiai Gur Nanak Satgur tutha (1)

patit puneet karta purakh Nanak sunavou. (17)

ਸਲੋਕ ਮ : ੫ (ਪੰਨਾ ੩੨੨)

ਪਰਿਣ ਸੁਵੈਨੀ ਖੜ ਰਤਨ ਜੜਾਵੀ ਹਰਿ ਪ੍ਰੇਮ ਪੁਰਖੁ ਮਨਿ ਵੁਠਾ ॥
ਸਭੇ ਕਾਜ ਸੁਹੇਲੜੇ ਥੀਏ ਗੁਰੁ ਨਾਨਕੁ ਸਤਿਗੁਰੁ ਤੁਠਾ ॥ ੧ ॥

ਪਤਿਤ ਪੁਨੀਤ ਕਰਤਾ ਪੁਰਖੁ ਨਾਨਕ ਸੁਣਾਵਉ ॥ ੧੭ ॥

ii) **Central Theme** : O Nanak! The person, on whom the Lord's Grace is bestowed, get all their jobs completed with ease, as with the recitation of True Name their hearts are blossoming forth with freshness, just as rain causes greenery all around. If a person were to seek the Lord in the vastness of the jungles and then seeing the beauty of wealth and women he settles down again in the worldly falsehood, just as a kite settles down on a dead body, he will not gain anything.

O Nanak! Let us hear and sing the praises of the Lord which purifies the sinners and then practice Truthfulness by pondering over Truth. Moreover, the Lord pervadeth everywhere and very close to us, so we should spend this life with humility so that we proceed with honour finally to the Lord's presence. (17)

i)

Slok Doha M-5 (Page 322)

"ek jo sa'jan mein kia sarab kala samrath,
jiu hamara khaniai har ma'n ta'n sandr'i vath. (1)

Gur poora jin bhetiai mar janam na ro'vai .
Prabh daras piyas Nanak ghani kirpa kar de'vai." (18)

(Guru Ram Das)

ਸਲੋਕ ਦੋਹਾ ਮ: ੫ (ਪੰਨਾ ੩੨੨) (I-b)
“ਏਕੁ ਜਿ ਸਾਜਨੁ ਮੇ ਕੀਆ ਸਰਬ ਕਲਾ ਸਮਰਥੁ॥
ਜੀਉ ਹਮਾਰਾ ਖੰਨੀਐ ਹਰਿ ਮਨ ਤਨ ਸੈਦੜੀ ਵਥੁ॥੧॥

ਪ੍ਰਭ ਦਰਸ ਪਿਆਸ ਨਾਨਕ ਘਣੀ ਕਿਰਪਾ ਕਰਿ ਦੇਵੈ”॥੧੮॥

ii) **Central Theme:** I have the support of the Lord, who if once catches hold of my hand (and gives me support) I will never forsake it. I offer myself as a sacrifice to the Lord. Whosoever leaves (deserts) the company of such a Lord, is not a worthwhile person and suffers the pangs of torture in hell. Whatever is happening, is as per Lord's Will, and we should accept it willingly. Whosoever remembers the Lord, washes all his sins and dirt off his mind, and rids himself of all sufferings and miseries (Whosoever has inculcated the Lord in his heart, has casts away all his problems). Then they rid themselves of the cycle of births and deaths, in the company of the Guru. Let us pray to the Lord to let us have a glimpse of His vision, as there is a strong desire within us to perceive the Lord. (18)

i)

Slok M-5 (Page 322)

bhori bharam vanjhaie' piri mohabat hik tu
jithouh vanjhai jaie' tithavoo moujood soie'

Nanak tar laie' udha'rian da'iu save amita. (19)

(Guru Arjan Dev)

ਸਲੋਕ ਮ : ੫ (ਪੰਨਾ ੩੨੨)
ਭੋਰੀ ਭਰਮੁ ਵਛਾਇ ਪਿਰੀ ਮੁਹਬਤਿ ਹਿਕੁ ਤੁ॥ ਜਿਥਹੁ ਵਛੈ ਜਾਇ ਤਿਥਾਉ ਮਉਜੂਦੁ ਸੋਇ॥੧॥

ਨਾਨਕ ਲੜਿ ਲਾਇ ਉਧਾਰਿਅਨੁ ਦਯੁ ਸੇਵਿ ਅਮਿਤਾ॥੧੯॥

ii) Central Theme : O Brother! Let us develop true love for the Lord by ridding ourselves of all our misgivings and doubts so that we may perceive the same Lord wherever we go. If a person, full of dual-mindedness, starts giving discourses on Lord's knowledge as a Guru, though being engrossed in worldly falsehood (Maya), then how could he justify his talk with the holy saints?

O Nanak! The persons, who have served the Lord, could help others as well to cross this ocean of life successfully. The hands which are used in writing the praises of the Lord, get purified with this effort and would get the benefit of visiting all the sixty-eight holy places of pilgrimages. Thus they cross this ocean of life by controlling their senses. (19)

i) **Slok M-5 (Page 323)**

dhandhrai kula'h chit na a'vai haikro.
Nanakd saiee ta'n phutan jina sainee visrai. (1)

Jo tudh bha'vai so bha'la Nanak da'ss sarna. (20)

(Guru Arjan Dev)

ਸਲੋਕ ਮ : ੫ (ਪੰਨਾ ੩੨੨)

ਧੰਧੜੇ ਕੁਲਾਹ ਚਿਤਿ ਨ ਆਵੈ ਹੇਕੜੇ ॥ ਨਾਨਕ ਸੇਈ ਤੰਨ ਫੁਟੰਨਿ ਜਿਨਾ ਸਾਈ ਵਿਸਰੈ ॥ ੧ ॥

ਜੋ ਤੁਧੁ ਭਾਵੈ ਸੋ ਭਲਾ ਨਾਨਕ ਦਾਸ ਸਰਣਾ ॥ ੨੦ ॥

ii) Central Theme : O Nanak! We are liable to forget the Lord if we are engrossed in the worldly falsehood (Maya) and other activities, which results in the destruction of this human body without purpose. The Lord is the greatest and highest authority who createth and then sustaineth this universe. The Lord bestoweth His Grace and munificence on His disciples while the slanderers are punished by Him for their false and mean behaviour.

O Nanak! The Lord is limitless and all the favours and blessings granted to us are His benevolence which maintaineth us in all circumstances. Whatever pleaseth the Lord is bestowed on us who seek His support, and enableth us to cross this ocean successfully by reciting True Name, infact everything is caused and controlled by the Lord! (20)

i) **Slok Mahalla - 5 (Page 323)**

"Tina bhukh na ka re'hi jisda prabh hai soi,
Nanak charni lagia udhraai sabhu koi. (1)

Nanak ma'n ta'n chao e'h nit prabh ko lo'rai. (21) (1) (Checked)

(Guru Arjan Dev)

ਸਲੋਕ ਮ: ੪ ॥ (ਪੰਨਾ ੩੨੩) (V)

“ਤਿਨਾ ਭੁਖ ਨ ਕਾ ਰਹੀ ਜਿਸਦਾ ਪ੍ਰਭ ਹੈ ਸੋਇ ॥ ਨਾਨਕ ਚਰਣੀ ਲਗਿਆ ਉਧਰੈ ਸਭੇ ਕੋਇ ॥ ੧ ॥

ਨਾਨਕ ਮਾਨਿ ਤਨਿ ਚਾਉ ਏਹੁ ਨਿਤ ਪ੍ਰਭ ਕਉ ਲੋਚੈ ” ॥੨੧॥੧॥(ਸੁਧੂ ਕੀਚੈ)

ii) **Central Theme:** By taking refuge at the lotus feet of the Lord, everyone is enabled to cross this ocean of life successfully. If we beg for the gift of True Name from the Lord (in alms) the Lord would always accept this request and fulfill it. In fact, when we seek the Lord's love and attainment of True Name, the Lord blesseth us with all the worldly pleasures including good food and a grand life style with horses and elephants at our command. However, I am only craving for the love of the True Lord and unity with Him. (21) (1)

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GLOSSARY

- 1) Ik Onkar - The one self-manifested, Sublime Lord.
- 2) Sat Gur Prasad - The Lord is Truth Personified & attainable through Guru's guidance.
- 3) Guru - Guru is the intermediary between Man and the Lord and the binding force between the soul and the Prime-soul. Guru Nanak has always manifested the necessity and importance of the Guru, which has been explained in the book in various hymns. Guru Nanak was followed by Nine other Gurus to continue His mission as shown below, and Guru Granth Sahib is now the living Guru in the form of "Shabad Guru", for the Sikhs which lays down the various aspects of human life and the ideal to be attained.
 - i) Guru Nanak - 1469 to 1539 (who contributed 974 hymns)
 - ii) Guru Angad Dev - 1504 to 1552 (contributed 62 hymns)
 - iii) Guru Amar Das - 1479 to 1574 (contributed 907 hymns)
 - iv) Guru Ram Das - 1534 to 1581 (contributed 679 hymns) and founded Amritsar.
 - v) Guru Arjan Dev - 1563 to 1606 who contributed 2218 hymns and compiled the Guru Granth Sahib.
 - vi) Guru Har Gobind - 1595 to 1644 who founded Akal Takhat as the Seat of Temporal authority for Sikhs.
 - vii) Gur Har Rai - 1630 to 1661 continued the Propagation of Sikh faith.
 - viii) Guru Harkrishan - 1656 to 1664 continued the Propagation of Sikh faith.
 - ix) Guru Tegh Bahadur - 1621 to 1675 (contributed 115 hymns) These were included in the Guru Granth Sahib by Guru Gobind Singh, the Tenth Master.

- x) Guru Gobind Singh - 1666 to 1708 who established the Khalsa Panth in 1699.

At the end of His mortal life, the Guru ordained the Khalsa to look towards "Guru Granth Sahib" as their Guru in future.

- 4) Amrit Vela - The ambrosial hours (Pre-dawn) of the morning.
- 5) Anahad (Shabad)- Unstrung Music of Nature.
- 6) Anand - The eternal and perfect bliss attained on getting unison with the Lord.
- 7) Bhau - Wonder-awe, fear of the Wondrous Lord, alongwith love for Him.
- 8) Dual-mindedness - Man's inclination towards Maya, worldly falsehood on one side and Godliness on the other.
- 9) Grace - Lord's benevolence on Man.
- 10) Gurmukh - Facing the Guru, totally committed to the Guru's teachings and surrender to Guru's Will, thus uniting with the Lord finally (compared to the respectable wedded woman in love with her spouse).
- 11) Hukam - Lord's Will - Dictates of the Lord.
- 12) Karam - Our actions - based on which we reap the reward.
- 13) Kudrat - Nature - the whole Creation of Universe, presenting Lord's Manifestation in physical form.
- 14) Manmukh - Self-Willed faithless persons who follow their own cleverness for directions in life. (compared to a deserted woman of low character)
- 15) Maya - Worldly falsehood with worldly pleasures

- including Wealth and vices.
- 16) Meditation - Concentrating on Lord's True Name.
 - 17) Mokh Dwar - Salvation or Mukti.
 - 18) Mukati - Salvation to get away from bondage of Maya.
 - 19) Nadir - Grace and Mercy of the Lord on Man.
 - 20) Nij Thav - To attain Self-realisation and concentrate on the Lord.
 - 21) Ragas - There are 31 Ragas in which the hymns of Guru Granth Sahib are compiled. These are :
Sri Rag, Majh, Gour'i, Asa, Gujri, Dev Gandhari, Bihagar'a, Vadhans, Sorath, Dhanasari, Jaitsri, Todi, Bairar'i, Tilang, Suhi, Bilaval, Gond, Ramkali, Nat Narain, Moli gour'a, Maru, Tukhari, Keda'ra, Bhairon, Basant, Sarang, Malar, Kanr'a, Kalyan, Parbhathi, Jaijvanti.
 - 22) Simran - Recitation of Lord's True Name with love and concentration.
 - 23) True Name - Recitation of Lord's True Name in unison with the Lord.
 - 24) Vices - Five vices of sexual desires, anger, egoism, greed and attachment. (Kaam, Karod, Ahankar, Lobh, Moh)
 - 25) Vismad - State of Wonder and bliss.
 - 26) Amrit - The elixir of life. To Immortalise Man.
 - 27) "The digists in the Panjabi Version of the hymns show the following parts in brackets :-

Part	Subject
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- I a. — Lord's Manifestation.
 b. — Attainment of Lord.
 c. — Lord's Benevolence.
- II. — Guru - His Role and Importance.
- III. — True Name.
- IV. — Lord's Will & Grace.
- V. — Ideal of life.
- VI. — a) Holy Saints & Holy Congregations.
 b) Guru-minded persons (Gurmukhs)
 & Self-willed persons. (Manmukhs)
- VII.— a) Vices like Ego, Sexual desires etc.
 b) Worldly Falsehood. (Maya)
- VIII.— Miscellaneous Topics.
- IX. — Perfect Bliss or Anand.
- X. — 'Equipoise or Sahej & Sacrifice'.